

Riyad as-Salihin
رياض الصالحين

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1 - The Book of Miscellany كتاب المقدمات

Narrated 'Umar bin Al-Khattab (May Allah be pleased with him), reported:
Messenger of Allah (ﷺ) said, "The deeds are considered by the intentions, and a person will get the reward according to his intention. So whoever emigrated for Allah and His Messenger, his emigration will be for Allah and His Messenger; and whoever emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for".

[Al-Bukhari and Muslim].

وعن أمير المؤمنين أبي حفص عمر بن الخطاب بن نفيل بن عبد العزى بن رياح بن قرط بن رزاح بن عدى بن لؤى ابن غالب القرشى العدوى. رضي الله عنه، قال: سمعت رسول الله صلى الله عليه وسلم يقول: " إنما الأعمال بالنيات، وإنما لكل امرىء ما نوى فمن كانت هجرته إلى الله ورسوله فهجرته إلى الله ورسوله، ومن كانت هجرته لدنيا يصيبها، أو امرأة ينكحها فهجرته إلى ما هاجر إليه" ((متفق على صحته. رواه إماما المحدثين: أبو الحسين مسلم بن الحجاج بن مسلم القشيرى النيسابورى رضي الله عنهما في صحيحهما اللذين هما أصح الكتب المصنفة)).

Arabic/English book reference : Book 1, Hadith 1

Narrated 'A'ishah (May Allah be pleased with her) reported:
Messenger of Allah (ﷺ) said, "An army will raid the Ka'bah and when it reaches a desert land, all of them will be swallowed up by the earth." She asked; "O Messenger of Allah! Why all of them?" He answered, "All of them will be swallowed by the earth but they will be raised for Judgement according to their intentions."

[Al-Bukhari and Muslim].

وعن أم المؤمنين أم عبد الله عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم : "يغزو جيش الكعبة فإذا كانوا ببيداء من الأرض يخسف بأولهم وآخرهم". قالت: قلت: يارسول الله، كيف يخسف بأولهم وآخرهم وفيهم أسواقهم ومن ليس منهم!؟ قال: "يخسف بأولهم وآخرهم، ثم يبعثون على نياتهم" ((متفق عليه. هذا لفظ البخاري)).

Arabic/English book reference : Book 1, Hadith 2

A'ishah (May Allah be pleased with her) narrated that the Prophet (ﷺ) said, "There is no emigration after the conquest (of Makkah) but only Jihad [(striving and fighting in the cause of Allah) will continue] and good intention.* So if you are summoned to fight, go forth."

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها قالت قال النبي صلى الله عليه وسلم: " لا هجرة بعد الفتح، ولكن جهاد ونية، وإذا استفرتم فانفروا" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 3

Jabir bin Abdullah Al-Ansari (May Allah be pleasedwith them) reported:
We accompanied the Prophet (ﷺ) in an expedition when he said, "There are some men in Al-Madinah who are with you wherever you march and whichever valley you cross. They have not joined you in person because of their illness." In another version he said: "They share the reward with you."

[Muslim].

It is narrated by Bukhari from Anas bin Malik (May Allah be pleased with him): We were coming back from the battle of Tabuk with the Prophet (ﷺ) when he remarked, "There are people whom we left behind in Al- Madinah who accompanied us in spirit in every pass and valley we crossed. They remained behind for a valid excuse."

وعن أبي عبد الله جابر بن عبد الله الأنصارى رضي الله عنهما قال: كنا مع النبي صلى الله عليه وسلم في غزاةٍ فقال: "إن بالمدينة لرجالاً ماسرتم مسيراً، ولا قطعتم وادياً إلا كانوا معكم حبسهم المرض" وفى رواية: "إلا شاركوكم في الأجر" ((رواه مسلم)).

((ورواه البخاري)) عن أنس رضي الله عنه قال: رجعنا من غزوة تبوك مع النبي صلى الله عليه وسلم فقال: " إن أقواماً خلفنا بالمدينة ما سلكنا شعباً ولا وادياً إلا وهم معنا، حبسهم العذر".

Arabic/English book reference : Book 1, Hadith 4

Ma'n bin Yazid bin Akhnas (May Allah be pleased with them) (he, his father and his grandfather, all were Companions) reported:

My father set aside some dinars for charity and gave them to a man in the mosque. I went to that man and took back those dinars. He said: "I had not intended you to be given." So we went to Messenger of Allah (ﷺ), and put forth the matter before him. He said to my father, "Yazid, you have been rewarded for what you intended." And he said to me, "Ma'n, you are entitled to what you have taken."

[Al- Bukhari].

وعن أبي يزيد معن بن يزيد بن الأخنس رضي الله عنهم، وهو وأبوه وجده صحابيون، قال: كان أبي يزيد أخرج دنانير يتصدق بها فوضعها عند رجل في المسجد فجئت فأخذتها فأتيته بها، فقال: والله ما إياك أردت، فخاصمته إلى رسول الله صلى الله عليه وسلم فقال: " لك ما نويت يا يزيد، ولك ما أخذت يامعن" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 5

Abu Ishaq Sa'd bin Abu Waqqas (May Allah be pleased with him) (one of the ten who had been given the glad tidings of entry into Jannah) narrated:

Messenger of Allah (ﷺ) visited me in my illness which became severe in the year of Hajjat-ul-Wada' (Farewell Pilgrimage). I said, "O Messenger of Allah, you can see the pain which I am suffering and I am a man of means and there is none to inherit from me except one daughter. Should I give two-thirds of my property in charity?" He (ﷺ) said, "No". I asked him, "Then half?" He said, "No". Then I asked, "Can I give away one-third". He said, "Give away one-third, and that is still too much. It is better to leave your heirs well-off than to leave them poor, begging people. You will not expend a thing in charity for the sake of Allah, but you will be rewarded for it; even the morsel of food which you feed your wife". I said, "O Messenger of Allah, would I survive my companions?" He said, "If you survive others and accomplish a thing for the sake of Allah, you would gain higher ranking and standing. You will survive them ... your survival will be beneficial to people (the Muslim) and harmful to others (the enemies of Islam). You will survive others till the people will derive benefit from you, and others would be harmed by you." Messenger of Allah (ﷺ) further said, "O Allah, complete for my Companions their emigration and do not cause them to retract." Sa'd bin Khaulah was unfortunate. Messenger of Allah (ﷺ) lamented his death as he died in Makkah.

[Al-Bukhari and Muslim].

وعن أبي إسحاق سعد بن أبي وقاص مالك بن أهيب بن عبد مناف بن زهرة بن كلاب بن مرة بن كعب بن لؤى القرش الزهرى رضي الله عنه، أحد العشرة المشهود لهم بالجنة، رضي الله عنهم، قال: " جاءنى رسول الله صلى الله عليه

وسلم يعودنى عام حجة الوداع من وجع اشتد بى فقلت: يارسول الله إني قد بلغ بى من الوجع ما ترى، وأنا ذو مال ولا يرثنى إلا ابنة لي، أفاتصدق بثلثى ما لي؟ قال: لا، قلت: فالشطر يارسول الله؟ فقال: لا، قلت: فالثلث يا رسول الله؟ قال الثلث والثلث كثير- أو كبير- إنك أن تذر ورثتك أغنياء خير من أن تذرهم عالة يتكففون الناس، وإنك لن تنفق نفقة تبتغى بها وجه الله إلا أجرت عليها حتى ما تجعل في فيّ امرأتك قال: فقلت: يارسول الله أخلف بعد أصحابي؟ قال: إنك لن تخلف فتعمل عملا تبتغي بهوجه الله إلا ازددت به درجة ورفعةً، ولعلك أن تخلف حتى ينتفع بك أقوام ويضرّ بك آخرون. اللهم امض لأصحابى هجرتهم، ولا تردهم على أعقابهم، لكن البائس سعد بن خولة" يرثى له رسول الله صلى الله عليه وسلم أن مات بمكة.((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 6

Abu Hurairah (May Allah be pleased with him) narrated:

Messenger of Allah (ﷺ) said, "Allah does not look at your figures, nor at your attire but He looks at your hearts and accomplishments".

[Muslim].

وعن أبي هريرة عبد الرحمن بن صخر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم:

" إن الله لا ينظر إلى أجسامكم ، ولا إلى صوركم، ولكن ينظر إلى قلوبكم وأعمالكم" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 7

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported that Messenger of Allah (ﷺ) was asked about who fights in the battlefield out of valour, or out of zeal, or out of hypocrisy, which of this is considered as fighting in the cause of Allah? He said:

"He who fights in order that the Word of Allah remains the supreme, is considered as fighting in the cause of Allah".

[Al-Bukhari and Muslim].

وعن أبي موسى عبد الله بن قيس الأشعرى رضي الله عنه قال: سئل رسول الله صلى الله عليه وسلم عن الرجل يقاتل شجاعة، ويقاتل حميةً، ويقاتل رياء، أى ذلك في سبيل الله؟ فقال رسول الله صلى الله عليه وسلم: " من قاتل لتكون كلمة الله هى العليا فهو في سبيل الله" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 8

Abu Bakrah Ath-Thaqafi (May Allah be pleased with him) reported:

The Prophet (ﷺ) said: "When two Muslims are engaged in a combat against each other with their sword's and one is killed, both are doomed to Hell". I said, "O Messenger of Allah! As to the one who kills, it is understandable, but why the slain one?" He (ﷺ) replied: "He was eager to kill his opponent".

[Al-Bukhari and Muslim].

وعن أبي بكرة نفيع بن الحارث الثقفى رضي الله عنه أن النبي صلى الله عليه وسلم قال: "إذ التقى المسلمان بسيفيهما فالقاتل والمقتول في النار" قلت يارسول الله، هذا القاتل فما بال المقتول؟ قال: "إنه كان حريصاً على قتل صاحبه" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 9

Abu Hurairah (May Allah be pleased with him) reported that:

The Messenger of Allah (ﷺ) said: "The reward for Salat performed by a person in congregation is more than 20 times greater than that of the Salat performed in one's house or shop. When one performs Wudu' perfectly and then proceeds to the mosque with the sole intention of performing Salat, then for every step he takes towards the mosque, he is upgraded one degree in reward and one of his sins is eliminated until he enters the mosque, and when he enters the mosque, he is considered as performing Salat as long as it is the Salat which prevents him (from leaving the mosque); and the angels keep on supplicating Allah for him as long as he remains in his place of prayer. They say: 'O Allah! have mercy on him; O Allah! forgive his sins; O Allah! accept his repentance'. This will carry on as long as he does not pass wind".

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال رسول الله صلى الله عليه وسلم : "صلاة الرجل في جماعة تزيد على صلاته في سوقه وبيته بضعاً وعشرين درجه وذلك أن أحدهم إذا توضأ فأحسن الوضوء ثم أتى المسجد لا يريد إلا الصلاة، لا ينهزه إلا الصلاة، لم يخط خطوة إلا رفع له بها درجة، وحط عنه بها خطيئة حتى يدخل المسجد، فإذا دخل المسجد كان في الصلاة ما كانت الصلاة هى تحبسه، والملائكة يصلون على أحدكم ما دام في مجلسه الذى صلى فيه، ما لم يحدث فيه" ((متفق عليه، وهذا لفظ مسلم)). وقوله صلى الله عليه وسلم:(2)

Arabic/English book reference : Book 1, Hadith 10

'Abdullah bin 'Abbas (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) said that Allah, the Glorious, said: "Verily, Allah (SWT) has ordered that the good and the bad deeds be written down. Then He explained it clearly how (to write): He who intends to do a good deed but he does not do it, then Allah records it for him as a full good deed, but if he carries out his intention, then Allah the Exalted, writes it down for him as from ten to seven hundred folds, and even more. But if he intends to do an evil act and has not done it, then Allah writes it down with Him as a full good deed, but if he intends it and has done it, Allah writes it down as one bad deed".

[Al-Bukhari and Muslim].

وعن أبي العباس عبد الله بن عباس بن عبد المطلب رضي الله عنهما، عن رسول الله، صلى الله عليه وسلم، فيما يروى عن ربه، تبارك وتعالى قال: " إن الله كتب الحسنات والسيئات ثم بين ذلك: فمن همّ بحسنة فلم يعملها كتبها الله تبارك وتعالى عنده حسنة كاملة، وإن هم بها فعملها كتبها الله عشر حسنات إلى سبعمائه ضعف إلى أضعاف كثيرة، وإن هم بسيئة فلم يعملها كتبها الله عنده حسنة كاملة، وإن همّ بها فعملها كتبها الله سيئة واحدة " ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 11

'Abdullah bin 'Umar bin Al-Khattab (May Allah be pleased with them) narrated that:

He heard Messenger of Allah (ﷺ) as saying: "Three men, amongst those who came before you, set out until night came and they reached a cave, so they entered it. A rock fell down from the mountain and blocked the entrance of the cave. They said: 'Nothing will save you from this unless you supplicate to Allah by virtue of a righteous deed you have done.' Thereupon, one of them said: 'O Allah! I had parents who were old, and I used to offer them milk before any of my children or slaves. One day, I went far away in search of grazing and could not come back until they had slept. When I milked as usual and brought the drink I found them both asleep. I hated to disturb them and also disliked to give milk to my children before them. My children were crying out of hunger at my feet but I awaited with the bowl in my hand for them to wake up. When they awoke at dawn, they drank milk. O Allah! If I did so to seek Your Pleasure, then deliver us from the distress caused by the rock'. The rock moved slightly but they were unable to

escape. The next said: 'O Allah! I had a cousin whom I loved more than any one else (in another version he said: as a man can love a woman). I wanted to have sexual intercourse with her but she refused. Hard pressed in a year of famine, she approached me. I gave her one hundred and twenty dinars on condition that she would yield herself to me. She agreed and when we got together (for sexual intercourse), she said: Fear Allah and do not break the seal unlawfully. I moved away from her in spite of the fact that I loved her most passionately; and I let her keep the money I had given her. O Allah! If I did that to seek Your Pleasure, then, remove the distress in which we are.' The rock moved aside a bit further but they were still unable to get out. The third one said: 'O Allah! I hired some labourers and paid them their wages except one of them departed without taking his due. I invested his money in business and the business prospered greatly. After a long time, he came to me and said: O slave of Allah! Pay me my dues. I said: All that you see is yours - camels, cattle, goats and slaves. He said: O slave of Allah! Do not mock at me. I assured him that I was not joking. So he took all the things and went away. He spared nothing. O Allah! If I did so seeking Your Pleasure, then relieve us of our distress.' The rock slipped aside and they got out walking freely".

[Al-Bukhari and Muslim].

وعن أبي عبد الرحمن عبد الله بن عمر بن الخطاب، رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: " انطلق ثلاثة نفر ممن كان قبلكم حتى آواهم المبيت إلى غار فدخلوه، فانحدرت صخرة من الجبل فسدت عليهم الغار، فقالوا: إنه لا ينجيكم من هذه الصخرة إلا أن تدعوا الله بصالح أعمالكم. قال رجل منهم: اللهم كان لي أبوان شيخان كبيران، وكنت لا أغبق قبلهما أهلاً ولا مالاً. فنأى بى طلب الشجر يوماً فلم أرح عليهما حتى ناما فحلبت لهما غبوقهما فوجدتهما نائمين فكرهت أن أوقظهما وأن أغبق قبلهما أهلاً أو مالاً، فلبثت- والقدح على يدى- أنتظر استيقاظهما حتى برق الفجر والصبية يتضاغون عند قدمي- فاستيقظا فشربا غبوقهما. اللهم إن كنت فعلت ذلك ابتغاء وجهك ففرج عنا ما نحن فيه من هذه الصخرة، فانفرجت شيئاً لا يستطيعون الخروج منه. قال الآخر: اللهم إنه كانت لي ابنة عم كانت أحب الناس إلىّ " وفى رواية: "كنت أحبها كأشد ما يحب الرجال النساء، فأردتها على نفسها فامتنعت منى حتى ألمّت بها سنة من السنين فجاءتنى فأعطيتها عشرين ومائة دينار على أن تخلى بينى وبين نفسها ففعلت، حتى إذا قدرت عليها" وفى رواية: "فلما قعدت بين رجليها، قالت: اتق الله ولا تفض الخاتم إلا بحقه، فانصرفت عنها وهى أحب الناس إلى وتركت الذهب الذى أعطيتها، اللهم إن كنت فعلت ذلك ابتغاء وجهك فافرج عنا ما نحن فيه، فانفرجت الصخرة غير أنهم لا يستطيعون الخروج منها. وقال الثالث: اللهم استأجرت أجراء وأعطيتهم أجرهم غير رجل واحد ترك الذى له وذهب، فثمرت أجره حتى كثرت منه الأموال، فجاءنى بعد حين فقال: يا عبد الله أدّ إلى أجرى، فقلت: كل ما ترى من أجرك: من الإبل والبقر والغنم والرقيق. فقال: يا عبد الله لا تستهزئ بى! فقلت: لا أستهزئ بك، فأخذه كله فاستاقه فلم يترك منه شيئاً، اللهم إن كنتُ فعلت ذلك ابتغاء وجهك فافرج عنا ما نحن فيه، فانفرجت الصخرة فخرجوا يمشون" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 12

Abu Hurairah (May Allah be pleased with him) reported:
I heard Messenger of Allah (ﷺ) saying: "By Allah, I seek Allah's forgiveness and repent to Him more than seventy times a day."

[Al-Bukhari].

وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "والله إني لأستغفر الله وأتوب إليه في اليوم أكثر من سبعين مرة " ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 13

Al-Agharr bin Yasar Al-Muzani (May Allah be pleased with him) narrated that:

The Messenger of Allah (ﷺ) said: "Turn you people in repentance to Allah and beg pardon of Him. I turn to Him in repentance a hundred times a day".

[Muslim].

وعن الأغر بن يسار المزنى رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " يأأيها الناس توبوا إلى الله واستغفروه فإنى أتوب في اليوم مائه مرة" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 14

Anas bin Malik Al-Ansari (MayAllah be pleased with him) the servant of the Messenger of Allah narrated:

Messenger of Allah (ﷺ) said, "Verily, Allah is more delighted with the repentance of His slave than a person who lost his camel in a desert land and then finds it (unexpectedly)".

[Al-Bukhari and Muslim].

In another version of Muslim, he said: "Verily, Allah is more pleased with the repentance of His slave than a person who has his camel in a waterless desert carrying his provision of food and drink and it is lost. He, having lost all hopes (to get that back), lies down in shade and is disappointed about his camel; when all of a sudden he finds that camel standing before him. He takes hold of its reins and then out of boundless joy blurts out: 'O Allah, You are my slave and I am Your Rubb'.He commits this mistake out of extreme joy".

وعن أبي حمزة أنس بن مالك الأنصارى خادم رسول الله صلى الله عليه وسلم، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " لله أفرح بتوبة عبده من أحدكم سقط على بعيره وقد أضله في أرض فلاة " ((متفق عليه)).

وفى رواية لمسلم: لله أشد فرحا بتوبة عبده حين يتوب إليه من أحدكم كان على راحلته بأرض فلاة، فانفلتت منه وعليها طعامه وشرابه فأيس منها، فأتى شجرة فاضطجع في ظلها، وقد أيس من راحلته، فبينما هو كذلك إذا هو بها، قائمة عنده ، فأخذ بخطامها ثم قال من شدة الفرح: اللهم أنت عبدي وأنا ربك، أخطأ من شدة الفرح".

Arabic/English book reference : Book 1, Hadith 15

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

The Prophet (ﷺ) said: "Allah, the Exalted, will continue to stretch out His Hand in the night so that the sinners of the day may repent, and continue to stretch His Hand in the daytime so that the sinners of the night may repent, until the sun rises from the west".

[Muslim].

وعن أبي موسى عبد الله بن قيس الأشعرى رضي الله عنه عن النبي صلى الله عليه وسلم قال: " إن الله تعالى يبسط يده بالليل ليتوب مسيء النهار، ويبسط يده بالنهار ليتوب مسيء الليل حتى تطلع الشمس من مغربها" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 16

Abu Hurairah (May Allah be pleased with him) narrated:

Messenger of Allah (ﷺ) said, "He who repents before the sun rises from the west, Allah will forgive him".

[Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " من تاب قبل أن تطلع الشمس من مغربها تاب الله عليه" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 17

'Abdullah bin 'Umar bin Al-Khattab (May Allah be pleased with them) reported that:
The Prophet (ﷺ) said, "Allah accepts a slave's repentance as long as the latter is not on his death bed (that is, before the soul of the dying person reaches the throat)".

[At-Tirmidhi, who categorised it as Hadith Hasan].

وعن أبي عبد الرحمن عبد الله بن عمر بن الخطاب رضي الله عنهما عن النبي صلى الله عليه وسلم قال: " إن الله عز وجل يقبل توبة العبد ما لم يغرغر" ((رواه الترمذي وقال: حديث حسن)).

Arabic/English book reference : Book 1, Hadith 18

Zirr bin Hubaish reported:
I went to Safwan bin 'Assal (May Allah be pleased with him) to inquire about wiping with wet hands over light boots while performing Wudu'. He asked me, "What brings you here, Zirr?" I answered: "Search for knowledge". He said, "Angels spread their wings for the seeker of knowledge out of joy for what he seeks". I told him, "I have some doubts in my mind regarding wiping of wet hands over light boots in the course of performing Wudu' after defecation or urinating. Now since you are one of the Companions of the Prophet (ﷺ), I have come to ask you whether you heard any saying of the Prophet (ﷺ) concerning it?". He replied in the affirmative and said, "He (ﷺ) instructed us that during a journey we need not take off our light boots for washing the feet up to three days and nights, except in case of major impurity (after sexual intercourse). In other cases such as sleeping, relieving oneself or urinating, the wiping of wet hands over light boots will suffice." I, then, questioned him, "Did you hear him say anything about love and affection?" He replied, "We accompanied the Messenger of Allah (ﷺ) in a journey when a bedouin called out in a loud voice, 'O Muhammad.' The Messenger of Allah (ﷺ) replied him in the same tone, 'Here I am.' I said to him (the bedouin), 'Woe to you, lower your voice in his presence, because you are not allowed to do so.' He said, 'By Allah! I will not lower my voice,' and then addressing the Prophet (ﷺ) he said, 'What about a person who loves people but has not found himself in their company.' Messenger of Allah (ﷺ) replied, 'On the Day of Resurrection, a person will be in the company of those whom he loves.' The Messenger of Allah then kept on talking to us and in the course of his talk, he mentioned a gateway in the heaven, the width of which could be crossed by a rider in forty or seventy years".

Sufyan, one of the narrators of this tradition, said: "This gateway is in the direction of Syria. Allah created it on the day He created the heavens and the earth. It is open for repentance and will not be shut until the sun rises from that direction (i.e., the West) (on Doomsday)".

[At-Tirmidhi, who categorised it as Hadith Hasan Sahih]

وعن زر بن حبيش قال: أتيت صفوان بن عسال رضي الله عنه أسأله عن المسح على الخفين فقال: ما جاء بك يازر؟ فقلت: ابتغاء العلم، فقال: إن الملائكة تضع أجنحتها لطالب العلم رضي بما يطلب، فقلت: من أصحاب النبي صلى الله عليه وسلم ، فجئت أسألك: هل سمعته يذكر في ذلك شيئاً؟ قال: نعم، كان يأمرنا إذا كنا سفراً- أو مسافرين- أن لا ننزع خفافنا ثلاثة أيام ولياليهن إلا من جنابة، ولكن من غائط وبول ونوم. فقلت: سفر، فبينا نحن عنده إذ ناداه أعرابى بصوت له جهورى: يا محمد، فأجابه رسول الله صلى الله عليه وسلم نحواً من صوته: "هاؤم" فقلت له: ويحك اغضض من صوتك

فإنك عند النبي صلى الله عليه وسلم ، وقد نهيت عن هذا! فقال: والله لا أغضض. قال الأعرابى: المرء يحب القوم ولما يلحق بهم؟ قال النبي صلى الله عليه وسلم: " المرء مع من أحب يوم القيامة" فما زال يحدثنا حتى ذكر باباً من المغرب مسيرة عرضه أو يسير الراكب في عرضه أربعين أو سبعين عاماً. قال سفيان أحد الرواة قبل الشام خلقه الله تعالى يوم خلق السماوات والأرض مفتوحاً للتوبة لا يغلق حتى تطلع الشمس منه" ((رواه الترمذي وغيره وقال: حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 19

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:
Prophet of Allah (ﷺ) said: "There was a man from among a nation before you who killed ninety-nine people and then made an inquiry about the most learned person on the earth. He was directed to a monk. He came to him and told him that he had killed ninety-nine people and asked him if there was any chance for his repentance to be accepted. He replied in the negative and the man killed him also completing one hundred. He then asked about the most learned man in the earth. He was directed to a scholar. He told him that he had killed one hundred people and asked him if there was any chance for his repentance to be accepted. He replied in the affirmative and asked, 'Who stands between you and repentance? Go to such and such land; there (you will find) people devoted to prayer and worship of Allah, join them in worship, and do not come back to your land because it is an evil place.' So he went away and hardly had he covered half the distance when death overtook him; and there was a dispute between the angels of mercy and the angels of torment. The angels of mercy pleaded, 'This man has come with a repenting heart to Allah,' and the angels of punishment argued, 'He never did a virtuous deed in his life.' Then there appeared another angel in the form of a human being and the contending angels agreed to make him arbiter between them. He said, 'Measure the distance between the two lands. He will be considered belonging to the land to which he is nearer.' They measured and found him closer to the land (land of piety) where he intended to go, and so the angels of mercy collected his soul".

[Al-Bukhari and Muslim].

In another version: "He was found to be nearer to the locality of the pious by a cubit and was thus included among them". Another version says: "Allah commanded (the land which he wanted to leave) to move away and commanded the other land (his destination) to draw nearer and then He said: "Now measure the distance between them.' It was found that he was nearer to his goal by a hand's span and was thus forgiven". It is also narrated that he drew closer by a slight movement on his chest.

وعن أبي سعيد سعد بن مالك بن سنان الخدري رضي الله عنه أن نبي الله صلى الله عليه وسلم قال: " كان فيمن كان قبلكم رجل قتل تسعة وتسعين نفساً، فسأل عن أعلم أهل الأرض، فدل على راهب، فأتاه فقال: إنه قتل تسعه وتسعين نفساً، فهل له من توبة؟ فقال: لا، فقتله فكمل به مائةً، ثم سأل عن أعلم أهل الأرض، فدل على رجل عالم فقال: إنه قتل مائة نفس فهل له من توبة؟ فقال: نعم، ومن يحول بينه وبين التوبة؟ انطلق إلى أرض كذا وكذا، فإن بها أناساً يعبدون الله تعالى فاعبد الله معهم، ولا ترجع إلى أرضك فإنها أرض سوءٍ، فانطلق حتى إذا نصف الطريق أتاه الموت، فاختصمت فيه ملائكة الرحمة وملائكة العذاب. فقالت ملائكة الرحمة: جاء تائبا مقبلا بقلبه إلى الله تعالى، وقالت ملائكة العذاب: إنه لم يعمل خيرا قط، فأتاهم ملك في صورة آدمي فجعلوه بينهم- أي حكماً- فقال: قيسوا ما بين الأرضين فإلى أيتهما كان أدنى فهو له، فقاسوا فوجدوه أدنى إلى الأرض التي أراد، فقبضته ملائكة الرحمة" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 20

Abdullah bin Ka'b, who served as the guide of Ka'b bin Malik (May Allah be pleased with him) when he became blind, narrated:

I heard Ka'b bin Malik (May Allah be pleased with him) narrating the story of his remaining behind instead of joining Messenger of Allah (ﷺ) when he left for the battle of Tabuk. Ka'b said: "I accompanied Messenger of Allah (ﷺ) in every expedition which he undertook excepting the battle of Tabuk and the battle of Badr. As for the battle of Badr, nobody was blamed for remaining behind as Messenger of Allah (ﷺ) and the Muslims, when they set out, had in mind only to intercept the caravan of the Quraish. Allah made them confront their enemies unexpectedly. I had the honour of being with Messenger of Allah (ﷺ) on the night of 'Aqabah when we pledged our allegiance to Islam and it was dearer to me than participating in the battle of Badr, although Badr was more well-known among the people than that. And this is the account of my staying behind from the battle of Tabuk. I never had better means and more favourable circumstances than at the time of this expedition. And by Allah, I had never before possessed two riding-camels as I did during the time of this expedition. Whenever Messenger of Allah (ﷺ) decided to go on a campaign, he would not disclose his real destination till the last moment (of departure). But on this expedition, he set out in extremely hot weather; the journey was long and the terrain was waterless desert; and he had to face a strong army, so he informed the Muslims about the actual position so that they should make full preparation for the campaign. And the Muslims who accompanied Messenger of Allah (ﷺ) at that time were in large number but no proper record of them was maintained." Ka'b (further) said: "Few were the persons who chose to remain absent believing that they could easily hide themselves (and thus remain undetected) unless Revelation from Allah, the Exalted, and Glorious (revealed relating to them). And Messenger of Allah (ﷺ) set out on this expedition when the fruit were ripe and their shade was sought. I had a weakness for them and it was during this season that Messenger of Allah (ﷺ) and the Muslims made preparations. I also would set out in the morning to make preparations along with them but would come back having done nothing and said to myself: 'I have means enough (to make preparations) as soon as I like'. And I went on doing this (postponing my preparations) till the time of departure came and it was in the morning that Messenger of Allah (ﷺ) set out along with the Muslims, but I had made no preparations. I would go early in the morning and come back, but with no decision. I went on doing so until they (the Muslims) hastened and covered a good deal of distance. Then I wished to march on and join them. Would that I had done that! But perhaps it was not destined for me. After the departure of Messenger of Allah (ﷺ) whenever I went out, I was grieved to find no good example to follow but confirmed hypocrites or weak people whom Allah had exempted (from marching forth for Jihad). Messenger of Allah (ﷺ) made no mention of me until he reached Tabuk. While he was sitting with the people in Tabuk, he said, 'What happened to Ka'b bin Malik?' A person from Banu Salimah said: "O Messenger of Allah, the (beauty) of his cloak and an appreciation of his finery have detained him.' Upon this Mu'adh bin Jabal (MatAllah be pleased with him) admonished him and said to Messenger of Allah (ﷺ): "By Allah, we know nothing about him but good.' Messenger of Allah (ﷺ), however, kept quiet. At that time he (the Prophet (ﷺ)) saw a person dressed in white and said, 'Be Abu Khaithamah.' And was Abu Khaithamah Al-Ansari was the person who had contributed a Sa' of dates and was ridiculed by the hypocrites." Ka'b bin Malik further said: "When the news reached me that Messenger of Allah (ﷺ) was on his way back from Tabuk, I was greatly distressed. I thought of fabricating an excuse and asked myself how I would save myself from his anger the next day. In this connection, I sought the counsels of every prudent member of my family. When I was told that Messenger of Allah (ﷺ) was about to arrive, all the wicked ideas vanished (from my mind) and I came to the conclusion that nothing but the truth could save me. So I decided to tell him the truth. It was in the morning that Messenger of Allah (ﷺ) arrived in Al-Madinah. It was his habit that whenever he came back from a journey, he would first go to the mosque and perform two Rak'ah (of optional prayer) and would then sit with the people. When he sat, those who had remained behind him began to put forward their excuses and take an oath before him. They

were more than eighty in number. Messenger of Allah (ﷺ) accepted their excuses on the very face of them and accepted their allegiance and sought forgiveness for them and left their insights to Allah, until I appeared before him. I greeted him and he smiled and there was a tinge of anger in that. He then said to me, 'Come forward'. I went forward and I sat in front of him. He said to me, 'What kept you back? Could you not afford to go in for a ride?' I said, 'O Messenger of Allah, by Allah, if I were to sit before anybody else, a man of the world, I would have definitely saved myself from his anger on one pretext or the other and I have a gifted skill in argumentation, but, by Allah, I am fully aware that if I were to put forward before you a lame excuse to please you, Allah would definitely provoke your wrath upon me. In case, I speak the truth, you may be angry with me, but I hope that Allah would be pleased with me (and accept my repentance). By Allah, there is no valid excuse for me. By Allah, I never possessed so good means, and I never had such favourable conditions for me as I had when I stayed behind.' Thereupon, Messenger of Allah (ﷺ) said, 'This man spoke the truth, so get up (and wait) until Allah gives a decision about you.' I left and some people of Banu Salimah followed me. They said to me, 'By Allah, we do not know that you committed a sin before. You, however, showed inability to put forward an excuse before Messenger of Allah (ﷺ) like those who stayed behind him. It would have been enough for the forgiveness of your sin that Messenger of Allah (ﷺ) would have sought forgiveness for you.' By Allah, they kept on reproaching me until I thought of going back to Messenger of Allah (ﷺ) and retract my confession. Then I said to them, 'Has anyone else met the same fate?' They said, 'Yes, two persons have met the same fate. They made the same statement as you did and the same verdict was delivered in their case.' I asked, 'Who are they?' They said, 'Murarah bin Ar-Rabi' Al-'Amri and Hilal bin Umaiyyah Al- Waqifi.' They mentioned these two pious men who had taken part in the battle of Badr and there was an example for me in them. I was confirmed in my original resolve. Messenger of Allah (ﷺ) prohibited the Muslims to talk to the three of us from amongst those who had stayed behind. The people began to avoid us and their attitude towards us changed and it seemed as if the whole atmosphere had turned against us, and it was in fact the same atmosphere of which I was fully aware and in which I had lived (for a fairly long time). We spent fifty nights in this very state and my two friends confined themselves within their houses and spent (most of their) time weeping. As I was the youngest and the strongest, I would leave my house, attend the congregational Salat, move about in the bazaars, but none would speak to me. I would come to Messenger of Allah (ﷺ) as he sat amongst (people) after the Salat, greet him and would ask myself whether or not his lips moved in response to my greetings. Then I would perform Salat near him and look at him stealthily. When I finish my Salat, he would look at me and when I would cast a glance at him he would turn away his eyes from me. When the harsh treatment of the Muslims to me continued for a (considerable) length of time, I walked and I climbed upon the wall of the garden of Abu Qatadah, who was my cousin, and I had a great love for him. I greeted him but, by Allah, he did not answer to my greeting. I said to him, 'O Abu Qatadah, I adjure you in the Name of Allah, are you not aware that I love Allah and His Messenger (ﷺ)?' I asked him the same question again but he remained silent. I again adjured him, whereupon he said, 'Allah and His Messenger (ﷺ) know better.' My eyes were filled with tears, and I came back climbing down the wall.

As I was walking in the bazaars of Al-Madinah, a man from the Syrian peasants, who had come to sell food grains in Al-Madinah, asked people to direct him to Ka'b bin Malik. People pointed towards me. He came to me and delivered a letter from the King of Ghassan, and as I was a scribe, I read that letter whose purport was: 'It has been conveyed to us that your friend (the Prophet (ﷺ)) was treating you harshly. Allah has not created you for a place where you are to be degraded and where you cannot find your right place; so come to us and we shall receive you graciously.' As I read that letter I said: 'This is too a trial,' so I put it to fire in an oven. When forty days had elapsed and Messenger of Allah (ﷺ) received no Revelation, there came to me a messenger of the Messenger of Allah and said, 'Verily, Messenger of Allah (ﷺ) has commanded you to keep away from your wife.' I said, 'Should I divorce her or what

else should I do?' He said, 'No, but only keep away from her and don't have sexual contact with her.' The same message was sent to my companions. So, I said to my wife: 'You better go to your parents and stay there with them until Allah gives the decision in my case.' The wife of Hilal bin Umaiyyah came to Messenger of Allah (ﷺ) and said: 'O Messenger of Allah, Hilal bin Umaiyyah is a senile person and has no servant. Do you disapprove if I serve him?' He said, 'No, but don't let him have any sexual contact with you.' She said, 'By Allah, he has no such desire left in him. By Allah, he has been in tears since (this calamity) struck him.' Members of my family said to me, 'You should have sought permission from Messenger of Allah (ﷺ) in regard to your wife. He has allowed the wife of Hilal bin Umaiyyah to serve him.' I said, 'I would not seek permission from Messenger of Allah (ﷺ) for I do not know what Messenger of Allah might say in response to that, as I am a young man'. It was in this state that I spent ten more nights and thus fifty days had passed since people boycotted us and gave up talking to us. After I had offered my Fajr prayer on the early morning of the fiftieth day of this boycott on the roof of one of our houses, and had sat in the very state which Allah described as: 'The earth seemed constrained for me despite its vastness', I heard the voice of a proclaimer from the peak of the hill Sal' shouting at the top of his voice: 'O Ka'b bin Malik, rejoice.' I fell down in prostration and came to know that there was (a message of) relief for me. Messenger of Allah (ﷺ) had informed the people about the acceptance of our repentance by Allah after he had offered the Fajr prayer. So the people went on to give us glad tidings and some of them went to my companions in order to give them the glad tidings. A man spurred his horse towards me (to give the good news), and another one from the tribe of Aslam came running for the same purpose and, as he approached the mount, I received the good news which reached me before the rider did. When the one whose voice I had heard came to me to congratulate me, I took off my garments and gave them to him for the good news he brought to me. By Allah, I possessed nothing else (in the form of clothes) except these garments, at that time. Then I borrowed two garments, dressed myself and came to Messenger of Allah (ﷺ) On my way, I met groups of people who greeted me for (the acceptance of) repentance and they said: 'Congratulations for acceptance of your repentance.' I reached the mosque where Messenger of Allah (ﷺ) was sitting amidst people. Talhah bin 'Ubaidullah got up and rushed towards me, shook hands with me and greeted me. By Allah, no person stood up (to greet me) from amongst the Muhajirun besides him." Ka'b said that he never forgot (this good gesture of) Talhah. Ka'b further said: "I greeted Messenger of Allah (ﷺ) with 'As-salamu 'alaikum' and his face was beaming with pleasure. He (ﷺ) said, 'Rejoice with the best day you have ever seen since your mother gave you birth. 'I said: 'O Messenger of Allah! Is this (good news) from you or from Allah?' He said, 'No, it is from Allah.' And it was common with Messenger of Allah (ﷺ) that when ever he was happy, his face would glow as if it were a part of the moon and it was from this that we recognized it (his delight). As I sat before him, I said, I have placed a condition upon myself that if Allah accepts my Taubah, I would give up all of my property in charity for the sake of Allah and His Messenger (ﷺ)!' Thereupon Messenger of Allah (ﷺ) said, 'Keep some property with you, as it is better for you.' I said, 'I shall keep with me that portion which is in Khaibar'. I added: 'O Messenger of Allah! Verily, Allah has granted me salvation because of my truthfulness, and therefore, repentance obliges me to speak nothing but the truth as long as I am alive." Ka'b added: "By Allah, I do not know anyone among the Muslims who has been granted truthfulness better than me since I said this to the Prophet (ﷺ). By Allah! Since the time I made a pledge of this to Messenger of Allah (ﷺ), I have never intended to tell a lie, and I hope that Allah would protect me (against telling lies) for the rest of my life. Allah, the Exalted, the Glorious, revealed these Verses:

'Allah has forgiven the Prophet (ﷺ), the Muhajirun (Muslim Emigrants who left their homes and came to Al-Madinah) and the Ansar (Muslims of Al- Madinah) who followed him (Muhammad (ﷺ)) in the time of distress (Tabuk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful. And (He did forgive also) the three who

did not join **[the Tabuk expedition and whose case was deferred (by the Prophet (ﷺ)) for Allah's Decision]** till for them the earth, vast as it is, was straitened and their ownselves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His Pardon **[repent (unto Him)]**. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful. O you who believe! Be afraid of Allah, and be with those who are true (in word and deeds)." (9:117,118).

Ka'b said: "By Allah, since Allah guided me to Islam, there has been no blessing more significant for me than this truth of mine which I spoke to Messenger of Allah (ﷺ), and if I were to tell a lie I would have been ruined as were ruined those who had told lies, for Allah described those who told lies with the worst description He ever attributed to anybody else, as He sent down the Revelation:

They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijsun **[i.e., Najasun (impure) because of their evil deeds]**, and Hell is their dwelling place - a recompense for that which they used to earn. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are Al- Fa'siqun (rebellious, disobedient to Allah)". (9:95,96)

Ka'b further added: "The matter of the three of us remained pending for decision apart from the case of those who had made excuses on oath before Messenger of Allah (ﷺ) and he accepted those, took fresh oaths of allegiance from them and supplicated for their forgiveness. The Prophet (ﷺ) kept our matter pending till Allah decided it. The three whose matter was deferred have been shown mercy. The reference here is not to our staying back from the expedition but to his delaying our matter and keeping it pending beyond the matter of those who made their excuses on oath which he accepted".

[Al- Bukhari and Muslim]

Another version adds: "Messenger of Allah (ﷺ) set out for Tabuk on Thursday. He used to prefer to set out on journey on Thursday." Another version says: "Messenger of Allah (ﷺ) used to come back from a journey in the early forenoon and went straight to the mosque where he would perform two Rak'ah prayer. Afterwards he would seat himself there".

وعن عبد الله بن كعب بن مالك، وكان قائد كعب رضي الله عنه من بنيه حين عمي قال: سمعت كعب بن مالك رضي الله عنه يحدث بحديثه حين تخلف عن رسول الله صلى الله عليه وسلم في غزوة تبوك. قال كعب: لم اتخلف عن رسول الله، صلى الله عليه وسلم ، في غزوة غزاها قط إلا في غزوة تبوك، غير أني قد تخلفت في غزوة بدر، ولم يعاتب أحد تخلف عنه، إنما خرج رسول الله صلى الله عليه وسلم والمسلمون يريدون عير قريش حتى جمع الله تعالى بينهم وبين عدوهم على غير ميعاد. ولقد شهدت مع رسول الله صلى الله عليه وسلم ليلة العقبة حين تواثقنا على الإسلام، وما أحب أن لي بها مشهد بدرٍ، وإن كانت بدر أذكر في الناس منها.

وكان من خبري حين تخلف عن رسول الله، صلى الله عليه وسلم، في غزوة تبوك أني لم أكن قط أقوى ولا أيسر مني حين تخلفت عنه في تلك الغزوة، والله ما جمعت قبلها راحلتين قط حتى جمعتهما في تلك الغزوة، ولم يكن رسول الله صلى الله عليه وسلم يريد غزوة إلا ورى بغيرها حتى كانت تلك الغزوة، فغزاها رسول الله صلى الله عليه وسلم في حر شديد، واستقبل سفراً بعيداً ومفازاً، واستقبل عدداً كثيراً، فجلى للمسلمين أمرهم ليتأهبوا أهبة غزوهم فأخبرهم بوجههم الذي يريد، والمسلمون مع رسول الله كثير ولا يجمعهم كتاب حافظ "يريد بذلك الديوان" قال كعب: فقل رجل يريد أن

يتغيب إلا ظن أن ذلك سيخفى به مالم ينزل فيه وحي من الله، وغزا رسول الله صلى الله عليه وسلم تلك الغزوة حين طابت الثمار والظلال فأنا إليها أصعر فتجهز رسول الله صلى الله عليه وسلم والمسلمون معه، وطفقت أغدو لكي أتجهز معه، فأرجع ولم أقض شيئاً، وأقول في نفسي: أنا قادر على ذلك إذا أردت، فلم يزل يتمادى بي حتى استمر بالناس الجد، فأصبح رسول الله صلى الله عليه وسلم غادياً والمسلمون معه، ولم أقض من جهازي شيئاً، ثم غدوت فرجعت ولم أقض شيئاً، فلم يزل يتمادى بي حتى أسرعوا وتفارط الغرو، فهممت أن أرتحل فأدركهم، فياليتني فعلت، ثم لم يقدر ذلك لي، فطفقت إذا خرجت في الناس بعد خروج رسول الله صلى الله عليه وسلم يحزنني أني أرى لي أسوة، إلا رجلاً مغموصاً عليه في النفاق، أو رجلاً ممن عذر الله تعالى من أسوة، إلا رجلاً مغموصاً عليه في النفاق، أو رجلاً ممن عذر الله تعالى من الضعفاء، ولم يذكرني رسول الله صلى الله عليه وسلم حتى بلغ تبوك، فقال وهو جالس في القوم بتبوك: ما فعل كعب بن مالك؟ فقال له معاذ بن جبل رضي الله عنه بئس ما قلت! والله يارسول الله ما علمنا عليه إلا خيراً ، فسكت رسول الله صلى الله عليه وسلم فبينا هو على ذلك رأى رجلا مبيضا يزول به السراب فقال رسول الله صلى الله عليه وسلم: كن أبا خيثمة، فإذا أبو خيثمة الأنصاري وهو الذي تصدق بصاع التمر حين لمزه المنافقون، قال كعب: فلما بلغني أن رسول الله صلى الله عليه وسلم قد توجه قافلاً من تبوك حضرني بثي، فطفقت أتذكر الكذب وأقول: بم أخرج من سخطه غداً وأستعين على ذلك بكل ذي رأى من أهلي، فلما قيل: إن رسول الله صلى الله عليه وسلم قد أظل قادماً زاح عني الباطل حتى عرفت أني لم أنج منه بشيء أبداً، فأجمعت صدقه، وأصبح رسول الله صلى الله عليه وسلم قادماً، وكان إذا قدم من سفر بدأ بالمسجد فركع فيه ركعتين ثم جلس للناس، فلما فعل ذلك جاءه المخلفون يعتذرون إليه ويحلفون له، وكانوا بضعا وثمانين رجلاً فقبل منهم علانيتهم وبايعهم واستغفر لهم ووكل سرائرهم إلى الله تعالى حتى جئت. فلما سلمت تبسم تبسم المغضب ثم قال: تعال، فجئت أمشي حتى جلست بين يديه، فقال لي: ما خلفك؟ ألم تكن قد ابتعت ظهرك! قال قلت: يارسول الله إني والله لو جلست عند غيرك من أهل الدنيا لرأيت أني سأخرج من سخطه بعذر، لقد أعطيت جدلاً، ولكنني والله لقد علمت لئن حدثتك اليوم حديث كذب ترضي به ليوشكن الله يسخطك علي، وإن حدثتك حديث صدق تجد علي فيه إني لأرجو فيه عقبى الله عز وجل، والله ما كان لي من عذر، والله ما كنت قط أقوى ولا أيسر مني حين تخلفت عنك. قال: فقال رسول الله صلى الله عليه وسلم " أما هذا فقد صدق، فقم حتى يقضي الله فيك" وسار رجال من بني سلمة فاتبعوني، فقالوا لي: والله ما علمناك أذنبت ذنبا قبل هذا، لقد عجزت في أن لا يكون اعتذرت إلى رسول الله صلى الله عليه وسلم بما اعتذر إليه المخلفون فقد كان كافيك ذنبك استغفار رسول الله صلى الله عليه وسلم لك. قال: فوالله ما زالوا يؤنبونني حتى أردت أن أرجع إلى رسول الله صلى الله عليه وسلم فأكذب نفسي، ثم قلت لهم: هل لقي هذا معي من أحد؟ قالوا: نعم لقيه معك رجلان قالا مثل ما قلت، وقيل لهما مثل ما قيل لك، قال قلت: من هما؟ قالوا: مرارة بن الربيع العمري، وهلال بن أمية الواقفي؟ قال: فذكروا لي رجلين صالحين قد شهدا بدراً فيهما أسوة. قال: فمضيت حين ذكروهما لي. ونهى رسول صلى الله عليه وسلم عن كلامنا أيها الثلاثة من بين من تخلف عنه، قال: فاجتنبنا الناس- أو قال: تغيروا لنا- حتى تنكرت لي في نفس الأرض، فما هي بالأرض التي أعرف، فلبثنا على ذلك خمسين ليلة. فأما صاحباي فاستكانا وقعدا في بيوتهما يبكيان، وأما أنا فكنت أشب القوم وأجلدهم، فكنت أخرج فأشهد الصلاة مع المسلمين، وأطوف في الأسواق ولا يكلمني أحد، وآتي رسول الله صلى الله عليه وسلم فأسلم عليه، وهو في مجلسه بعد الصلاة، فأقول في نفسي : هل حرك شفتيه برد السلام أم ؟ ثم أصلي قريباً منه وأسارقه النظر، فإذا أقبلت على صلاتي نظر إلي، وإذا التفت نحوه أعرض عني، حتى إذا طال ذلك علي من جفوة المسلمين مشيت حتى تسورت جدار حائط أبي قتادة وهو ابن عمي وأحب الناس إلي، فسلمت عليه فوالله ما ردّ علي السلام، فقلت له: يا أبا قتادة أنشدك بالله هل تعلمني أُحب الله ورسوله صلى الله عليه وسلم ؟ فسكت، فعدت فناشدته فسكت، فعدت فناشدته فقال: الله ورسوله أعلم. ففاضت عيناي، وتوليت حتى تسورت الجدار، فبينما أنا أمشى في سوق المدينة إذا نبطى من نبط أهل الشام ممن قدم بالطعام بيبعه بالمدينة يقول: من يدل على كعب بن مالك؟ فطفق الناس يشيرون له إلي حتى جاءنى فدفع إلي كتاب من ملك غسان، وكنت كاتباً. فقرأته فإذا فيه: أما بعد فإنه قد بلغنا أن صاحبك قد جفاك، ولم يجعلك الله بدار هوان ولا مضيعة، فالحق بنا نواسك، فقلت حين قرأتها، وهذه أيضاً من البلاء فتيممت بها التنور فسجرتها، حتى إذا مضت أربعون من الخمسين واستلبث الوحى إذا رسول رسول الله صلى الله عليه وسلم يأتينى، فقال: إن رسول الله صلى الله عليه وسلم يأمرك أن تعتزل امرأتك، فقلت: أطلقها، أم ماذا أفعل؟ قال: لا، بل اعتزلها فلا تقربنها، وأرسل إلى صاحبي بمثل ذلك. فقلت لامرأتي: ألحقي بأهلك فكوني

عندهم حتى يقضي الله في هذا الأمر، فجاءت امرأة هلال بن أمية رسول الله صلى الله عليه وسلم فقالت له : يا رسول الله إن هلال بن أمية شيخ ضائع ليس له خادم، فهل تكره أن أخدمه؟ قال : لا، ولكن لا يقربنك. فقالت: إنه والله ما به من حركة إلى شيء، ووالله ما زال يبكي منذ كان من أمره ما كان إلى يومه هذا. فقال لي بعض أهلي: لو استأذنت رسول الله صلى الله عليه وسلم في امرأتك، فقد أذن لامرأة هلال بن أمية أن تخدمه؟ فقلت: لا أستأذن فيها رسول الله صلى الله عليه وسلم، وما يدريني ماذا يقول رسول الله صلى الله عليه وسلم، إذا استأذنته فيها وأنا رجل شاب! فلبثت بذلك عشر ليالٍ، فكمل لنا خمسون ليلة من حين نهى عن كلامنا. ثم صليت صلاة الفجر صباح خمسين ليلة على ظهر بيت من بيوتنا، فبينما أنا جالس على الحال التى ذكر الله تعالى منا، قد ضاقت علي نفسي وضاقت علي الأرض بما رحبت، سمعت صوت صارخ أوفى على سلع يقول بأعلى صوته: يا كعب بن مالك أبشر فخررت ساجداً، وعرفت أنه قد جاء فرج. فآذن رسول الله صلى الله عليه وسلم الناس بتوبة الله عز وجل علينا حين صلى صلاة الفجر فذهب الناس يبشروننا، فذهب قبل صاحبي مبشرون، وركض رجل إلي فرساً وسعى ساع من أسلم قبلي وأوفى على الجبل، فكان الصوت أسرع من الفرس، فلما جاءني الذى سمعت صوته يبشرني نزعت له ثوبي فكسوتهما إياه ببشراه، والله ما أملك غيرهما يومئذ، واستعرت ثوبين فلبستهما وانطلقت أتأمم رسول الله صلى الله عليه وسلم يتلقانى الناس فوجاً فوجاً يهنئوني بالتوبة ويقولون لي: لتهنك توبة الله عليك، حتى دخلت المسجد فإذا رسول الله صلى الله عليه وسلم جالس حوله الناس، فقام طلحة بن عبيد الله رضي الله عنه يهرول حتى صافحني وهنأني، والله ما قام رجل من المهاجرين غيره، فكان كعب لا ينساها لطلحة. قال كعب: فلما سلمت على رسول الله صلى الله عليه وسلم قال: وهو يبرق وجهه من السرور : أبشر بخير يوم مرّ عليك مذ ولدتك أمك، فقلت: أمن عندك يا رسول الله أم من عند الله؟ قال : لا ، بل من عند الله عز وجل، وكان رسول الله صلى الله عليه وسلم إذا سر استنار وجهه حتى كأن وجهه قطعة قمر، وكنا نعرف ذلك منه، فلما جلست بين يديه قلت: يا رسول الله إن من توبتي أن أنخلع من مالي صدقة إلى الله وإلى رسوله. فقال رسول الله صلى الله عليه وسلم : أمسك عليك بعض مالك فهو خير لك، فقلت: إني أمسك سهمي الذى بخيبر. وقلت: يا رسول الله إن الله تعالى إنما أنجاني بالصدق، وإن من توبتي أن لا أحدثَ إلا صدقاً ما بقيت ، فو الله ما علمت أحداً من المسلمين أبلاه الله في صدق الحديث منذ ذكرت ذلك لرسول الله صلى الله عليه وسلم أحسن مما أبلاني الله تعالى ، والله ما تعمدت كذبة منذ قلت ذلك لرسول الله صلى الله عليه وسلم إلى يومي هذا، وإني لأرجو أن يحفظني الله تعالى فيما بقي، قال: فأنزل الله تعالى: {لقد تاب الله على النبي والمهاجرين والأنصار الذين اتبعوه في ساعة العسرة) حتى بلغ: {إنه بهم رؤوف رحيم . وعلى الثلاثة الذين خلفوا حتى إذا ضاقت عليهم الأرض بما رحبت} حتى بلغ : {اتقوا الله وكونوا مع الصادقين} ((التوبة 117، 119)) قال كعب : والله ما أنعم الله علي من نعمة قط بعد إذ هداني الله للإسلام أعظم في نفسي من صدقي رسول الله صلى الله عليه وسلم أن لا أكون كذبته، فأهلك كما هلك الذين كذبوا، إن الله تعالى قال للذين كذبوا حين أنزل الوحي شر ما قال لأحد، فقال الله تعالى : {سيحلفون بالله لكم إذا انقلبتم إليهم لتعرضوا عنهم فأعرضوا عنهم إنهم رجس ومأواهم جهنم جزاء بما كانوا يكسبون يحلفون لكم لترضوا عنهم فإن ترضوا عنهم فإن الله لا يرضى عن القوم الفاسقين} ((التوبة: 95،96)) .

قال كعب : كنا خلفنا أيها الثلاثة عن أمر أولئك الذين قبل منهم رسول الله صلى الله عليه وسلم حين حلفوا له ، فبايعهم واستغفر لهم، وأرجأ رسول الله صلى الله عليه وسلم أمرنا حتى قضى الله تعالى فيه بذلك، قال الله تعالى : {وعلى الثلاثة الذين خلفوا} وليس الذي ذكر مما خلفنا تخلفنا عن الغزو، وإنما هو تخليفه إيانا وإرجاؤه أمرنا عمن حلف له واعتذر إليه فقبل منه. متفق عليه.

وفى رواية "أن النبي صلى الله عليه وسلم خرج في غزوة تبوك يوم الخميس، وكان يحب أن يخرج يوم الخميس"

وفى رواية: "وكان لا يقدم من سفر إلا نهاراً في الضحى، فإذا قدم بدأ بالمسجد فصلى فيه ركعتين ثم جلس فيه" .

Arabic/English book reference : Book 1, Hadith 21

Imran bin Al-Husain Al-Khuza'i (May Allah be pleased with him) reported:

A woman from the tribe Juhainah came to Messenger of Allah (ﷺ) while she was pregnant from (Zina) adultery and said to him: "O Messenger of Allah! I have committed an offense liable to Hadd (prescribed punishment), so exact the execution of the sentence." Messenger of Allah (ﷺ) called her guardian and said to him, "Treat her kindly. Bring her to me after the delivery of the child." That man complied with the orders. At last the Prophet (ﷺ) commanded to carry out the sentence. Her clothes were secured around her and she was stoned to death. The Prophet (ﷺ) led her funeral prayers. 'Umar submitted: "O Messenger of Allah! She committed Zina and you have performed funeral prayer for her?" He replied, "Verily, she made repentance which would suffice for seventy of the people of Al-Madinah if it is divided among them. Can there be any higher degree of repentance than that she sacrificed her life voluntarily to win the Pleasure of Allah, the Exalted?".

[Muslim].

وعن أبي نجيد- ضم النون وفتح الجيم - عمران بن الحصين الخزاعى رضي الله عنهما أن امرأة من جهينة أتت رسول الله صلى الله عليه وسلم وهى حبلى من الزنى، فقالت: يا رسول الله أصبت حداً فأقمه علي، فدعا نبي الله صلى الله عليه وسلم وليها فقال: أحسن إليها، فإذا وضعت فأتني، ففعل فأمر بها نبي الله صلى الله عليه وسلم، فشدت عليها ثيابها، ثم أمر بها فرجمت، ثم صلى الله عليه وآله وسلم عليها. فقال له عمر: تصلى عليها يا رسول الله وقد زنت، قال: لقد تابت توبة لو قمست بين سبعين من أهل المدينة لوستعتهم، وهل وجدت أفضل من أن جادت بنفسها لله عز وجل ؟! " رواه مسلم.

Arabic/English book reference : Book 1, Hadith 22

Ibn 'Abbas and Anas bin Malik (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) said, "If a son of Adam were to own a valley full of gold, he would desire to have two. Nothing can fill his mouth except the earth (of the grave). Allah turns with mercy to him who turns to Him in repentance".

[Al-Bukhari and Muslim].

وعن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: " لو أن لابن آدم وادياً من ذهب أحب أن يكون له واديان، ولن يملأ فاه إلا التراب، ويتوب الله على من تاب" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 23

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Allah, the Exalted, smiles at two men, one of them killed the other and both will enter Jannah. The first is killed by the other while he is fighting in the Cause of Allah, and thereafter Allah will turn in mercy to the second and guide him to accept Islam and then he dies as a Shaheed (martyr) fighting in the Cause of Allah."

[Al-Bukhari and Muslim]

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "يضحك الله سبحانه وتعالى إلى رجلين يقتل أحدهما الآخر يدخلان الجنة، يقاتل هذا في سبيل الله فيقتل، ثم يتوب الله على القاتل فيسلم فيستشهد" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 24

Abu Malik Al-Harith bin Asim Al-Ash'ar (May Allah be pleased with him) reported that:

The Messenger of Allah (ﷺ) said: "Wudu' is half of Salah; the utterance of (Al-hamdu lillah - all praise belongs to Allah) fills the Scales of good actions; the utterance of (Subhan Allah wa Al-hamdu lillah) (Allah is far removed from every imperfection and all praise belongs to Allah) fills the space between the heavens and the earth, and Salat (prayer) is light; and charity is the proof of Faith; and endurance is light, and the Qur'an is a plea in your favour or against you. Every person departs; he either ransoms it or puts it into perdition".

[Muslim].

وعن أبي مالك الحارث بن عاصم الأشعري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "الطهور شطر الإيمان، والحمد لله تملأ الميزان، وسبحان الله والحمد لله تملآن -أو تملأ- ما بين السماوات والأرض، والصلاة نور، والصدقة برهان، والصبر ضياء، والقرآن حجة لك أو عليك. كل الناس يغدو، فبائع نفسه فمعتقها، أو موبقها" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 25

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported that:

Certain people of the Ansar asked the Messenger of Allah (ﷺ) and he gave them; then they again asked him and he gave them until all what he possessed was exhausted. Then the Prophet (ﷺ) said, "Whatever wealth I have, I will not withhold from you. Whosoever would be chaste and modest; Allah will keep him chaste and modest and whosoever would seek self-sufficiency, Allah will make him self-sufficient; and whosoever would be patient, Allah will give him patience, and no one is granted a gift better and more comprehensive than patience".

[Al-Bukhari and Muslim].

وعن أبي سعيد سعد بن مالك بن سنان الخدري رضي الله عنهما: "أن ناساً من الأنصار سألوا رسول الله صلى الله عليه وسلم فأعطاهم، ثم سألوه فأعطاهم ، حتى نفد ما عنده، فقال لهم حين أنفق كل شيء بيده : "ما يكن عندي من خير فلن أدخره عنكم ، ومن يستعفف يعفه الله، ومن يستغن يغنه الله، ومن يتصبر يصبره الله. وما أعطي أحد عطاءً خيراً وأوسع من الصبر" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 26

Abu Yahya Suhaib bin Sinan (May Allah be pleased with him) reported that:

The Messenger of Allah (ﷺ) said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him".

[Muslim].

وعن أبي يحيى صهيب بن سنان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم "عجبا لأمر المؤمن إن أمره كله له خير، وليس ذلك لأحد إلا للمؤمن : إن أصابته سراء شكر فكان خيراً له، وإن أصابته ضراء صبر فكان خيراً له" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 27

Anas (May Allah be pleased with him) reported:

When the last illness of Messenger of Allah (ﷺ) made him unconscious, Fatimah (May Allah be pleased with her) exclaimed: "Ah, the distress of my dear father." He (ﷺ) said, "There will be no distress for your father after today".

When he died she said: "My father, Allah has called you back and you have responded to His Call. O father! Garden of Firdaus is your abode. O father! We announce to Jibril your death." When he was buried, she said: "Are you satisfied now that you put earth over (the grave of) Messenger of Allah (ﷺ)?"

[Al- Bukhari]

وعن أنس رضي الله عنه قال: لما ثقل النبي صلى الله عليه وسلم جعل يتغشاه الكرب فقالت فاطمة رضي الله عنها: واكرب أبتاه. فقال : "ليس على أبيك كرب بعد اليوم" فلما مات قالت : يا أبتاه أجاب رباً دعاه، يا أبتاه جنة الفردوس مأواه، يا أبتاه إلى جبريل ننعاه، فلما دفن قالت : فاطمة رضي الله عنها: أطابت أنفسكم أن تحثوا على رسول الله صلى الله عليه وسلم التراب؟ ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 28

Usamah bin Zaid (May Allah be pleased with them) narrated:

The daughter of the Prophet (ﷺ) sent for him as her child was dying, but the Prophet (ﷺ) returned the messenger and sent her good wishes saying, "Whatever Allah takes away or gives, belongs to Him, and everything with Him has a limited fixed term (in this world), and so she should be patient and anticipate Allah's reward." She again sent for him adjuring him for the sake of Allah to come. The Messenger of Allah, accompanied with Sa'd bin 'Ubadah, Mu'adh bin Jabal, Ubayy bin Ka'b, Zaid bin Thabit and some other men went to see her. The child was lifted up to the Messenger of Allah while his breath was disturbed in his chest. On seeing that, the eyes of the Prophet (ﷺ) streamed with tears. Sa'd said, "O Messenger of Allah! What is this?" He replied, "It is compassion which Allah has placed in the hearts of His slaves, Allah is Compassionate only to those among His slaves who are compassionate (to others)".

Another version says: Messenger of Allah (ﷺ) said, "Allah shows compassion only to those among His slaves who are compassionate".

[Al-Bukhari and Muslim].

وعن أبي زيد أسامة بن زيد بن حارثة مولى رسول الله صلى الله عليه وسلم وحبه وابن حبه، رضي الله عنهما، قال: أرسلت بنت النبي صلى الله عليه وسلم : إن ابني قد احتضر فاشهدنا، فأرسل يقرئ السلام ويقول: "إن لله ما أخذ، وله ما أعطى، وكل شيء عنده بأجل مسمى، فلتصبر ولتحتسب" فأرسلت إليه تقسم عليه ليأتينها. فقام ومعه سعد بن عبادة، ومعاذ بن جبل، وأبي بن كعب، وزيد بن ثابت، ورجال رضي الله عنهم، فرفع إلى رسول الله صلى الله عليه وسلم الصبي فأقعده في حجره ونفسه تقعقع، ففاضت عيناه، فقال سعد: يا رسول الله ماهذا؟ فقال: "هذه رحمة جعلها الله تعالى في قلوب عباده" وفى رواية : "في قلوب من شاء من عباده وإنما يرحم الله من عباده الرحماء" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 29

Suhaib (May Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said, "There lived a king before you and he had a court magician. As he (the magician) grew old, he said to the king:

'I have grown old, so send me a young boy in order to teach him magic.' The king sent him a young boy to serve the purpose. And on his way (to the magician) the young boy met a monk to whom he listened to and liked it. It became his habit that on his way to the magician, he would meet the monk and sit there and would come to the magician (late). The magician used to beat him because of this delay. He complained about this to the monk who said to him: 'When you feel afraid of the magician, say: Members of my family detained me. And when you fear your family, say:

The magician detained me.' It so happened that there came a huge beast and it blocked the way of the people, and the young boy said: 'I will know today whether the magician or the monk is better.' He picked up a stone and said: 'O Allah, if the way of the monk is dearer to You than the way of the magician, bring about death to the animal so that the people be able to move about freely.' He threw that stone at it and killed it and the people began to move about freely. He then came to the monk and told him the story. The monk said: 'Son, today you are superior to me. You have come to a stage where I feel that you would be soon put to a trial, and in case you are put to a trial, do not reveal me.' That young boy began to heal those born blind and the lepers and he, in fact, began to cure people from all kinds of illnesses. When a courtier of the king who had gone blind heard about him, he came to him with numerous gifts and said, 'If you cure me, all these things will be yours.' He said, 'I myself do not cure anyone. It is Allah, the Exalted, Alone Who cures; and if you affirm faith in Allah, I shall also supplicate to Allah to cure you.' This courtier affirmed his faith in Allah and Allah cured him. He came to the king and sat by his side as he used to sit before. The king said to him, 'Who restored your eyesight?' He said, 'My Rubb.' Thereupon he said, 'Do you have another lord besides me?' He said, 'My Rubb and your Rubb is Allah.' So the king kept torturing him untill he revealed the young boy. The young boy was thus summoned and the king said to him, 'O boy, it has been conveyed to me that you have become so much proficient in your magic that you cure the blind and the lepers and you do such and such.' Thereupon he said, 'I do not cure anyone; it is Allah Alone Who cures,' and the king took hold of him and began to torture him until he revealed of the monk. The monk was summoned and it was said to him: 'You should turn back from your religion.' But he refused. The king sent for a saw, placed it in the middle of his head and cut him into two parts that fell down. Then the courtier of the king was brought forward and it was said to him: 'Turn back from your religion.' He, too, refused, and the saw was placed in the midst of his head and he was torn into two parts. Then the boy was sent for and it was said to him: 'Turn back from your religion.' He refused. The king then handed him over to a group of his courtiers, and said to them: 'Take him to such and such mountain; make him climb up that mountain and when you reach its peak ask him to renounce his Faith. If he refuses to do so, push him to his death.' So they took him and made him climb up the mountain and he said: 'O Allah, save me from them in any way you like,' and the mountain began to shake and they all fell down (dead) and that young boy came walking to the king. The king said to him, 'What happened to your companions?' He said, 'Allah has saved me from them.' He again handed him to some of his courtiers and said: 'Take him and carry him in a boat and when you reach the middle of the sea, ask him to renounce his religion. If he does not renounce his religion throw him (into the water).' So they took him and he said: 'O Allah, save me from them.' The boat turned upside down and they all drowned except the young boy who came walking to the king. The king said to him, 'What happened to your companions?' He said, 'Allah has saved me from them,' and he said to the king: 'You cannot kill me until you do what I command you to do.' The king asked, 'What is that?' He said, 'Gather all people in one place and tie me up to the trunk of a tree, then take an arrow from my quiver and say: With the Name of Allah, the Rubb of the boy; then shoot me. If you do that you will be able to kill me.' 'The king called the people in an open field and tied the young boy to the trunk of a tree. He took out an arrow from his quiver, fixed in the bow and said, 'With the Name of Allah, the Rubb of the young boy,' he then shot the arrow and it hit the boy's temple. The young boy placed his hand upon the temple where the arrow had hit him and died. The people then said: 'We believe in the Rubb of this young boy.' The king was told: 'Do you see what you were afraid of, by Allah it has taken place; all people have believed.' The king then commanded that trenches be dug and fire lit in them, and said: 'He who would not turn back from his (the young boy's) religion, throw him in the fire' or 'he would be ordered to jump into it.' They did so till a woman came with her child. She felt hesitant in jumping into the fire. The child said to her: 'O mother! Endure (this ordeal) for you are on the Right Path".

[Muslim].

وعن صهيب رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: " كان ملك فيمن كان قبلكم، وكان له ساحرٌ، فلما كبر قال للملك : إني قد كبرت فابعث إلى غلاماً أعلمه السحر؛ فبعث إليه غلاماً يعلمه، وكان في طريقه إذا سلك راهبٌ، فقعد إليه وسمع كلامه فأعجبه، وكان إذا أتى الساحر مر بالراهب وقعد إليه، فإذا أتى الساحر ضربه، فشكا ذلك إلى الراهب فقال: إذا خشيت الساحر فقال: حبسني أهلي، وإذا خشيت أهلك فقل: حبسني الساحر.

فبينما هو على ذلك إذ أتى على دابةٍ عظيمةٍ قد حبست الناس فقال: اليوم أعلم آلساحر أفضل أم الراهب أفضل؟ فآخذ حجراً فقال: اللهم إن كان أمر الراهب أحب إليك من أمر الساحر فاقتل هذه الدابة حتى يمضي الناس، فرماها فقتلها ومضى الناس، فأتى الراهب فأخبره. فقال له الراهب: أي بني أنت اليوم أفضل مني، قد بلغ أمرك ما أرى، وإنك ستبتلى، فإن ابتليت فلا تدل علي؛ وكان الغلام يبرئ الأكمه والأبرص، ويداوي الناس من سائر الأدواء. فسمع جليس للملك كان قد عمي، فأتاه بهدايا كثيرةٍ فقال: ما هاهُنا لك أجمع إن أنت شفيتنى، فقال: إني لا أشفي أحداً إنما يشفى الله تعالى، فإن آمنت بالله دعوت الله فشفاك، فآمن بالله تعالى فشفاه الله تعالى، فأتى الملك فجلس إليه كما كان يجلس فقال له الملك: من ردّ عليك بصرك؟ فقال: ربي قال: ولك رب غيري ؟(قال: ربي وربك الله، فأخذه فلم يزل يعذبه حتى دل على الغلام، فجئ بالغلام فقال له الملك: أى بني قد بلغ من سحرك ما تبرئ الأكمه والأبرص وتفعل وتفعل فقال: إني لا أشفي أحداً، إنما يشفي الله تعالى، فأخذه فلم يزل يعذبه حتى دل على الراهب؛ فجيء بالراهب فقيل له: ارجع عن دينك، فأبى ، فدعا بالمنشار فوضع المنشار في مفرق رأسه، فشقه حتى وقع شقاه، ثم جيء بجليس الملك فقيل له: ارجع عن دينك فأبى، فوضع المنشار في مفرق رأسه، فشقه به حتى وقع شقاه، ثم جيء بالغلام فقيل له ارجع عن دينك فأبى، فدفعه إلى نفر من أصحابه فقال: اذهبوا به إلى جبل كذا وكذا فاصعدوا به الجبل فقال: اللهم اكفنيهم بما شئت، فرجف بهم الجبل فسقطوا، وجاء يمشي إلى الملك، فقال له الملك: ما فعل أصحابك؟ فقال: كفانيهم الله تعالى، فدفعه إلى نفر من أصحابه فقال : اذهبوا به فاحملوه في قرقور وتوسطوا به البحر، فإن رجع عن دينه وإلا فاقذفوه، فذهبوا به فقال: اللهم اكفنيهم بما شئت، فانكفأت بهم السفينة فغرقوا، وجاء يمشي إلى الملك. فقال له الملك : ما فعل أصحابك؟ فقال: كفانيهم الله تعالى. فقال الملك إنك لست بقاتلي حتى تفعل ما آمرك به. قال : ما هو؟ قال : تجمع الناس في صعيد واحد، وتصلبني على جذع ، ثم خذ سهماً من كنانتي، ثم ضع السهم في كبد القوس ثم قل: بسم الله رب الغلام ثم ارمني، فإنك إن فعلت ذلك قتلتني . فجمع الناس في صعيد واحد، وصلبه على جذع، ثم أخذ سهما من كنانته، ثم وضع السهم في كبد القوس، ثم قال: بسم الله رب الغلام، ثم رماه فوقع السهم في صدغه، فوضع يده في صدغه فمات. فقال الناس آمنا برب الغلام، فأتى الملك فقيل له: أرأيت ما كنت تحذر قد والله نزل بك حذرك. قد آمن الناس. فأمر بالأخدود بأفواه السكك فخدت وأضرم فيها النيران وقال: من لم يرجع عن دينه فأقحموه فيها أو قيل له : اقتحم ، ففعلوا حتى جاءت امرأة ومعها صبى لها، فتقاعست ان تقع فيها، فقال لها الغلام: يا أماه اصبري فإنك على الحق" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 30

Anas (May Allah be pleased with him) reported:

The Prophet (ﷺ) passed by a woman who was crying over a grave and said, "Fear Allah and be patient." She said, "Away from me! My calamity has not befallen you and you are not aware of it." The woman was later told that it was the Prophet (ﷺ) (who had advised her). She came to his door where she found no doorkeeper. She said, "(I am sorry) I did not know you." Messenger of Allah (ﷺ) said, "Patience is (becoming) only at the first (stroke) of grief".

[Al-Bukhari and Muslim].

Another narration in Muslim says: The woman was crying over her son.

وعن أنس رضي الله عنه قال: مر النبي صلى الله عليه وسلم بامرأة تبكي عند قبر فقال : "اتقي الله واصبري" فقالت : إليك عني ، فإنك لم تصب بمصيبتي (ولم تعرفه، فقيل لها : إنه النبي صلى الله عليه وسلم ، فأتت باب النبي صلى الله عليه وسلم، فلم تجد عنده بوابين، فقالت: لم أعرفك، فقال: "إنما الصبر عند الصدمة الأولى" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 31

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Allah, the Exalted, says: 'I have no reward other than Jannah for a believing slave of Mine who remains patient for My sake when I take away his beloved one from among the inhabitants of the world".

[Al- Bukhari].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال : " يقول الله تعالى : ما لعبدي المؤمن عندي جزاء إذا قبضت صفيه من أهل الدنيا ثم احتسبه إلا الجنة" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 32

'Aishah (May Allah be pleased with her) reported:

I asked the Messenger of Allah (ﷺ) about pestilence and he said, "It is a punishment which Allah sends upon whomsoever He wills, but Allah has made it as a mercy to the believers. Anyone who remains in a town which is plagued with pestilence maintaining patience expecting the reward from Allah, and knowing that nothing will befall him other than what Allah has foreordained for him, he would receive a reward of Shaheed".

[Al-Bukhari].

وعن عائشة رضي الله عنها أنها سألت رسول الله صلى الله عليه وسلم عن الطاعون، فأخبرها أنه كان عذاباً يبعثه الله تعالى على من يشاء، فجعله الله تعالى رحمة للمؤمنين، فليس من عبد يقع في الطاعون فيمكث في بلده صابراً محتسباً يعلم أنه لا يصيبه إلا ما كتب الله له إلا كان له مثل أجر الشهيد" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 33

Anas (May Allah be pleased with him) said:

I heard the Messenger of Allah (ﷺ) saying, "Allah, the Glorious and Exalted said: 'When I afflict my slave in his two dear things (i.e., his eyes), and he endures patiently, I shall compensate him for them with Jannah.".

[Al-Bukhari].

وعن أنس رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول : "إن لله عزوجل قال: إذا ابتليت عبدي بحبيبتيه فصبر عوضته منهما الجنة"(7)، ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 34

'Ata' bin Abu Rabah reported:

Ibn 'Abbas (May Allah be pleased with them) asked him whether he would like that he should show him a woman who is from the people Jannah. When he replied that he certainly would, he said, "This black woman, who came to the Prophet (ﷺ) and said, 'I suffer from epilepsy and during fits my body is exposed, so make supplication to Allah for me.' He (ﷺ) replied: 'If you wish you endure it patiently and you be rewarded with Jannah, or if you wish, I

shall make supplication to Allah to cure you?' She said, 'I shall endure it.' Then she added: 'But my body is exposed, so pray to Allah that it may not happen.' He (Prophet (ﷺ)) then supplicated for her".

[Al-Bukhari and Muslim].

وعن عطاء بن أبي رباح قال: قال لي ابن عباس رضي الله عنهما: ألا أريك امرأة من أهل الجنة " فقلت: بلى، قال: هذه المرأة السوداء أتتت النبي صلى الله عليه وسلم فقالت : إني أصرع، و إني أتكشف، فادع الله تعالى لي قال: "إن شئت صبرت ولك الجنة، وإن شئت دعوت الله تعالى أن يعافيك" فقالت: أصبر، فقالت: إني أتكشف ، فادع الله أن لا أتشكف ، فدمعا لها. ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 35

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

I can still recall as if I am seeing the Messenger of Allah (ﷺ) resembling one of the Prophets whose people scourged him and shed his blood, while he wiped blood from his face, he said: "O Allah! Forgive my people, because they certainly do not know".

[Al-Bukhari and Muslim].

وعن أبي عبد الرحمن عبد الله بن مسعود رضي الله عنه قال: كأني انظر إلى رسول الله صلى الله عليه وسلم يحكي نبياً من الأنبياء، صلوات الله وسلامه عليهم، ضربه قومه فأدموه وهو يمسح الدم عن وجهه، يقول : "اللهم اغفر لقومى فإنهم لا يعلمون" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 36

Abu Sa'id and Abu Hurairah (May Allah be pleased with him) reported that the Prophet (ﷺ) said:

"Never a believer is stricken with a discomfort, an illness, an anxiety, a grief or mental worry or even the pricking of a thorn but Allah will expiate his sins on account of his patience".

[Al-Bukhari and Muslim].

وعن أبي سعيد وأبي هريرة رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "ما يصيب المسلم من نصب ولا وصب ولا هم ولا حزن ولا أذى ولا غم، حتى الشوكة يشاكها إلا كفر الله بها من خطاياه" ((متفق عليه)) .(8).

Arabic/English book reference : Book 1, Hadith 37

Ibn Mas'ud (May Allah be pleased with him) reported:

I visited the Prophet (ﷺ) when he was suffering fever. I said, "You seem to be suffering greatly, O Messenger of Allah." The Prophet (ﷺ) replied, "Yes, I suffer as much as two persons." I said, "Is that because you have a double reward?" He replied that that was so and then said, "No Muslim is afflicted by a harm, be it the pricking of a thorn or something more (painful than that), but Allah thereby causes his sins to fall away just as a tree sheds its leaves".

[Al-Bukhari and Muslim].

وعن ابن مسعود رضي الله عنه قال: دخلت على النبي صلى الله عليه وسلم وهو يوعك فقلت: يارسول الله إنك توعك وعكاً شديداً قال: "أجل إني أوعك كما يوعك رجلان منكم" قلت: ذلك أن لك أجرين ؟ قال: "أجل ذلك كذلك ما من مسلم يصيبه أذى؛ شوكة فما فوقها إلا كفر الله بها سيئاته ، وحطت عنه ذنوبه كما تحط الشجرة ورقها" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 38

Abu Hurairah (May Allah be pleased with him) reported that:
The Messenger of Allah (ﷺ) said: "He whom Allah intends good, He makes him to suffer from some affliction".

[Al- Bukhari].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم " من يرد الله به خيراً يصب منه" : ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 39

Anas (May Allah be pleased with him) reported that:
The Messenger of Allah (ﷺ) said, "Let not one of you wish for death because of a misfortune which befalls him. If he cannot help doing so, he should say: 'O Allah, keep me alive as long as You know that life is better for me, and make me die when death is better for me".

[Al- Bukhari and Muslim].

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " لا يتمنين أحدكم الموت لضر أصابه، فإن كان لابد فاعلاً فليقل: اللهم أحيني ما كانت الحياة خيراً لي وتوفني إذا كانت الوفاة خيراً لي" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 40

Khabbab bin Al-Aratt (May Allah be pleased with him) reported:
We complained to the Messenger of Allah (ﷺ) regarding the persecution inflicted upon us by the disbelievers while he was lying in the shade of the Ka'bah, having made a pillow of his cloak. We submitted: "Why do you not supplicate for our prevalence (over the opponents)?". He (ﷺ) replied, "Among those people before you, a man would be seized and held in a pit dug for him in the ground and he would be sawed into two halves from his head, and his flesh torn away from his bones with an iron comb; but, in spite of this, he would not wean away from his Faith. By Allah, Allah will bring this matter to its consummation until a rider will travel from San'a' to Hadramout fearing none except Allah, and except the wolf for his sheep, but you are in too much of a hurry".

[Al-Bukhari].

Another narration is: He (ﷺ) had placed his cloak under his head and we had been tortured by the polytheists.

وعن أبي عبد الله خباب بن الأرت رضي الله عنه قال: شكونا إلى رسول الله صلى الله عليه وسلم وهو متوسد بردة له في ظل الكعبة، فقلنا : ألا تستنصر لنا ألا تدعو لنا؟ فقال: قد كان من قبلكم يؤخذ الرجل فيحفر له في الأرض فيجعل فيها ثم يؤتى بالمنشار فيوضع على رأسه فيجعل نصفين، ويمشط بأمشاط من الحديد ما دون لحمه وعظمه، ما يصده ذلك عن دينه، والله ليتمن الله هذا الأمر حتى يسير الراكب من صنعاء إلى حضرموت لا يخاف إلا الله والذئب على غنمه، ولكنكم تستعجلون" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 41

Ibn Mas'ud (May Allah be pleased with him) reported:
After the battle of Hunain, Messenger of Allah (ﷺ) favoured some people in the distribution of spoils (for consolation). He gave Al-Aqra' bin Habis and 'Uyainah bin Hisn a hundred camels each and showed favour also to some more honourable persons among the Arabs. Someone said: "This division is not based on justice and it was not

intended to win the Pleasure of Allah." I said to myself: "By Allah! I will inform Messenger of Allah (ﷺ) of this." I went to him and informed him. His face became red and he said, "Who will do justice if Allah and His Messenger do not?" Then he said, "May Allah have mercy on (Prophet) Musa (Moses); he was caused more distress than this but he remained patient." Having heard this I said to myself: "I shall never convey anything of this kind to him in future".

[Al-Bukhari and Muslim].

وعن ابن مسعود رضي الله عنه قال : لما كان يوم حنين آثر رسول الله صلى الله عليه وسلم ناساً في القسمة، فأعطى الأقرع بن حابس مائة من الإبل، وأعطى عيينة بن حصن مثل ذلك، وأعطى ناساً من أشراف العرب وآثرهم يومئذ في القسمة. فقال رجل: والله إن هذه قسمة ما عدل فيها، وما أريد فيها وجه الله، فقلت : والله لأخبرن رسول الله صلى الله عليه وسلم ، فأتيته فأخبرته بما قال: فتغير وجهه حتى كان كالصرف . ثم قال " فمن يعدل إذا لم يعدل الله ورسوله؟ ثم قال: يرحم الله موسى قد أوذي بأكثر من هذا فصبر". فقلت: لا جرم لا أرفع إليه بعدها حديثاً. ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 42

Anas (May Allah be pleased with him) reported that:

The Messenger of Allah (ﷺ) said, "When Allah intends good for His slave, He punishes him in this world, but when He intends an evil for His slave, He does not hasten to take him to task but calls him to account on the Day of Resurrection."

[At-Tirmidhi].

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :"إذا أراد الله بعبده خيراً عجل له العقوبة في الدنيا، وإذا أراد الله بعبده الشر أمسك عنه بذنبه حتى يوافي به يوم القيامة".

وقال النبي صلى الله عليه وسلم : "إن عظم الجزاء مع عظم البلاء، وإن الله تعالى إذا أحب قوماً ابتلاهم، فمن رضي فله الرضى، ومن سخط فله السخط" ((رواه الترمذي وقال : حديث حسن)).

Arabic/English book reference : Book 1, Hadith 43

Anas (May Allah be pleased with him) reported:

One of the sons of Abu Talhah (May Allah be pleased with him) was ailing. Abu Talhah went out and the boy died in his absence. When he came back, he inquired, "How is the boy?". Umm Sulaim, the mother of the boy, replied, "Better than before". Then she placed his evening meal before him and he ate it; and thereafter slept with her. At last, she said to him: "Arrange for the burial of the boy". In the morning, Abu Talhah went to Messenger of Allah (ﷺ) and informed him of the event. He enquired, "Did you sleep together last night?" Abu Talhah replied in the affirmative, on which the Prophet (ﷺ) supplicated, "O Allah bless them." Thereafter, she gave birth to a boy. Abu Talhah said to me: "Take up the boy and carry him to the Prophet (ﷺ)"; and he sent some dates with him. The Prophet (ﷺ) enquired, "Is there anything with him?" He said; "Yes, some dates". The Prophet (ﷺ) took a date, chewed it and put it in the mouth of the baby and rubbed the chewed date around the baby's gum and named him 'Abdullah.

[Al-Bukhari and Muslim].

The narration in Bukhari adds: Ibn 'Uyainah relates that a man from the Ansar told him that he had seen nine sons of this 'Abdullah, every one of whom had committed the Noble Qur'an to memory.

The narration of Muslim says: The son of Abu Talhah (May Allah be pleased with him) who was born of Umm Sulaim died. She (Umm Sulaim) said to the members of the family: "Do not tell Abu Talhah about his son until I mention it to him myself." Abu Talhah came (home) and she gave him supper. He ate and drank. She then beautified herself the best way she ever did and he slept with her. When she saw that he was satisfied after sexual intercourse with her, she said, "O Abu Talhah! If some people borrow something from another family and then (the members of the family) ask for its return, would they refuse to give it back to them." He said, "No". She said, "Then hope reward for your son". Abu Talhah got angry, and said; "You left me uninformed until I stained myself (with sexual intercourse) and then you told me about my son. "He went to Messenger of Allah (ﷺ) and informed him about the matter. Thereupon Messenger of Allah (ﷺ) said, "May Allah bless the night you spent together!" He (the narrator) said: She conceived. (One day) Messenger of Allah (ﷺ) was in the course of a journey and she was along with him. When Messenger of Allah (ﷺ) used to come back to Al-Madinah from a journey, he would not enter it (during the night). When the people came near Al- Madinah, she felt labour pains. He (Abu Talhah) remained with her and Messenger of Allah (ﷺ) proceeded on. Abu Talhah said: "O Rubb, You know that I love to go along with Messenger of Allah (ﷺ) when he goes out and enter along with him when he enters, and I have been detained as You see." Umm Sulaim then said: "O Abu Talhah, I do not feel (so much pain) as I was feeling earlier, so we better proceed on. So we proceeded on and she felt the labour of delivery as they reached (Al-Madinah). She gave birth to a male child. My mother said to me: "O Anas, none should suckle him until you go to Messenger of Allah (ﷺ) tomorrow morning." The next morning I carried the baby with me to Messenger of Allah (ﷺ), and narrated the rest of the story.

[Al-Bukhari and Muslim].

وعن أنس رضي الله عنه قال: كان ابن لأبي طلحة رضي الله عنه يشتكي، فخرج أبو طلحة، فقبض الصبي، فلما رجع أبو طلحة قال: ما فعل ابني؟ قالت أم سليم وهى أم الصبي : هو أسكن ما كان، فقربت إليه العشاء فتعشى، ثم أصاب منها، فلما فرغ قالت: واروا الصبي، فلما أصبح أبو طلحة أتى رسول الله صلى الله عليه وسلم فأخبره، فقال: "أعرستم الليلة ؟" قال: نعم ، قال: "اللهم بارك لهما، فولدت غلاماً، فقال لي أبو طلحة: احمله حتى تأتى به النبي صلى الله عليه وسلم، وبعث معه بتمرات، فقال: "أمعه شيء؟" قال: نعم، تمرات فأخذها النبي صلى الله عليه وسلم فمضغها ، ثم أخذها من فيه فجعلها في فيّ الصبي ، ثم حنكه وسماه عبد الله. ((متفق عليه)) .

وفى رواية لمسلم: مات ابن لأبي طلحة بن أم سليم ، فقالت لأهلها لا تحدثوا أبا طلحة بابنه حتى أكون أنا أحدثه، فجاء فقربت إليه عشاءً فأكل وشرب، ثم تصنعت له أحسن ما كانت تصنع قبل ذلك، فوقع بها، فلما أن رأت أنه قد شبع وأصاب منها قالت: يا أبا طلحة، أرأيت لو أن قوماً أعاروا عاريتهم أهل بيت فطلبوا عاريتهم، ألهم أن يمنعوهم؟ قال: لا، فقالت : فاحتسب ابنك. قال: فغضب، ثم قال: تركتني حتى إذا تلطخت أخبرتني بابني؟! فانطلق حتى أتى رسول الله صلى الله عليه وسلم فأخبره بما كان ، فقال رسول الله صلى الله عليه وسلم. "بارك الله في ليلتكما" قال: فحملت، قال وكان رسول الله صلى الله عليه وسلم في سفر وهي معه، وكان رسول الله صلى الله عليه وسلم إذا أتى المدينة من سفر لا يطرقها طروقاً فدنوا من المدينة، فضربها المخاض، فاحتبس عليها أبو طلحة، وانطلق رسول الله صلى الله عليه وسلم قال: يقول أبو طلحة: إنك لتعلم يارب أنه يعجبني أن أخرج مع رسول الله صلى الله عليه وسلم إذا خرج، وأدخل معه إذا دخل، وقد احتبست بما ترى، تقول أم سليم: يا أبا طلحة ما أجد الذى كنت أجد، انطلق، فانطلقنا، وضربها المخاض حين قدما فولدت غلاماً. فقالت لي أمي : يا أنس لا يرضعه أحد حتى تغدو به على رسول الله صلى الله عليه وسلم، فلما أصبح احتملته فانطلقت به إلى رسول الله صلى الله عليه وسلم. وذكر تمام الحديث.

Arabic/English book reference : Book 1, Hadith 44

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "The strong man is not one who is good at wrestling, but the strong man is one who controls himself in a fit of rage."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "ليس الشديد بالصرعة، إنما الشديد الذى يملك نفسه عند الغضب" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 45

Sulaiman bin Surad (May Allah be pleased with him) reported:

I was sitting with the Prophet (ﷺ) when two men began to quarrel and curse each other and the face of one of them turned red and the veins of his neck were swollen (from rage). Messenger of Allah (ﷺ) said, "I know of a word, if he were to utter that, his rage would vanish and that is: A'udhu billahi minash-Shaitan nir-rajim (I seek refuge with Allah from Satan, the accursed)." So they (Companions) said to him: "The Prophet (ﷺ) tells you to utter: 'I seek refuge with Allah from Satan, the accursed".

[Al-Bukhariand Muslim].

وعن سليمان بن صرد رضي الله عنه قال: كنت جالساً مع النبي صلى الله عليه وسلم، ورجلان يستبان، وأحدهما قد احمر وجهه، وانتفخت أوداجه. فقال رسول الله صلى الله عليه وسلم: " إني لأعلم كلمة لو قالها لذهب عنه ما يجد، لو قال: أعوذ بالله من الشيطان الرجيم ذهب منه ما يجد". فقال له: إن النبي صلى الله عليه وسلم قال: " تعوذ بالله من الشيطان الرجيم" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 46

Mu'adh bin Anas (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "The one who suppresses anger and has the power to give effect to it, will be called out by Allah, the Exalted, to the forefront of the creatures on the Day of Resurrection and he will be asked to choose any of the virgins (Hur) of his liking".

[Abu Dawud and At-Tirmidhi].

وعن معاذ بن أنس رضي الله عنه أن النبي صلى الله عليه وسلم قال: " من كظم غيظاً ، وهو قادر على أن ينفذه، دعاه الله سبحانه وتعالى على رؤوس الخلائق يوم القيامة حتى يخيره من الحور العين ما شاء" ((رواه أبو داود، والترمذي وقال: حديث حسن)).

Arabic/English book reference : Book 1, Hadith 47

Abu Hurairah (May Allah be pleased with him) reported:

A man asked the Prophet (ﷺ) for an advice and he (ﷺ) said, "Do not get angry". The man repeated that several times and he replied, "Do not get angry".

[Al-Bukhari].

وعن أبي هريرة رضي الله عنه ، أن رجلاً قال للنبي صلى الله عليه وسلم: أوصني، قال: "لا تغضب" فردد مراراً، قال: " لاتغضب" رواه البخاري.

Arabic/English book reference : Book 1, Hadith 48

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "A Muslim, male or female, continues to remain under trial in respect of his life, property and offspring until he faces Allah, the Exalted, with no sin record".

[At- Tirmidhi].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " ما يزال البلاء بالمؤمن والمؤمنة في نفسه وولده ة وماله حتى يلقى الله تعالى وما عليه خطيئة" ((رواه الترمذي وقال حديث حسن صحيح)) .

Arabic/English book reference : Book 1, Hadith 49

Ibn 'Abbas (May Allah be pleased with them) reported:
'Uyainah bin Hisn came to Al-Madinah and stayed with his nephew Hurr bin Qais who was among those whom Umar (May Allah be pleased with him) showed favour to. The knowledgeable people (Qurra'), whether they were old or young, had the privilege of joining Umar's council and he used to consult them. 'Uyainah said to Hurr: "My nephew, the Leader of the Believers shows favour to you. Will you obtain permission for me to sit with him?" Hurr asked 'Umar and he accorded permission. When 'Uyainah came into the presence of 'Umar, he addressed him thus: "O son of Khattab, you neither bestow much on us nor deal with us justly." 'Umar (May Allah be pleased with him) got angry and was about to beat him up when Hurr said: "O Leader of the Believers, Allah said to His Prophet (ﷺ): ' Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them).' (7:199) This one is from the ignorants. When Hurr recited this, 'Umar became quite motionless in his seat. He always adhered strictly to the Book of Allah.

[Al-Bukhari].

وعن ابن عباس رضي الله عنهما قال: قدم عيينة بن حصن فنزل على ابن أخيه الحر بن قيس، وكان من النفر الذين يدنيهم عمر رضي الله عنه، وكان القراء أصحاب مجلس عمر رضي الله عنه ومشاورته كهولاً كانوا أو شباناً، فقال عيينة لابن أخيه : يا ابن أخي لك وجه عند هذا الأمير فاستأذن لي عليه، فاستأذن فأذن عمر. فلما دخل قال: هِيَ يا ابن الخطاب، فوالله ما تعطينا الجزل ولا تحكم فينا بالعدل، فغضب عمر رضي الله عنه حتى همّ أن يوقع به، فقال له الحر: يا أمير المؤمنين إن الله تعالى قال لنبيه صلى الله عليه وسلم: {خذ العفو وأمر بالعرف وأعرض عن الجاهلين} ((الأعراف :198)). وإن هذا من الجاهلين، والله ما جاوزها عمر حين تلاها، وكان وقافاً عند كتاب الله تعالى. ((رواه البخاري)) .

Arabic/English book reference : Book 1, Hadith 50

Ibn Mas'ud (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "You will see after me favouritism and things which you will disapprove of." They submitted: "What do you order us to do (under such circumstances)?" He replied, "Discharge your obligations and ask your rights from Allah".

[Al-Bukhari and Muslim].

وعن ابن مسعود رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: " إنها ستكون بعدي أثرة وأمور تنكرونها ! قالوا: يا رسول الله فما تأمرنا؟ قال: تؤدون الحق الذى عليكم ، وتسألون الله الذى لكم" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 51

Usaid bin Hudhair (May Allah be pleased with him) reported that:

A person from among the Ansar said, "O Messenger of Allah! You appointed such and such person and why do you not appoint me?" Messenger of Allah (ﷺ) said, "After me you will see others given preference to you, but you should remain patient till you meet me at the Haud (Al- Kauthar in Jannah)".

[Al-Bukhari and Muslim].

وعن أبي يحيى أسيد بن حضير رضي الله عنه أن رجلاً من الأنصار قال: يا رسول الله ألا تستعملني كما استعملت فلاناً فقال: "إنكم ستلقون بعدي أثرة، فاصبروا حتى تلقوني على الحوض" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 52

'Abdullah bin Abu Aufa (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) at one time when he confronted the enemy, and was waiting for the sun to set, stood up and said, "O people! Do not long for encountering the enemy and supplicate to Allah to grant you security. But when you face the enemy, show patience and steadfastness; and keep it in mind that Jannah lies under the shade of the swords." Then he invoked Allah, saying, "O Allah, Revealer of the Book, Disperser of the clouds, Defeater of the Confederates, put our enemy to rout and help us in over-powering them".

[Al- Bukhari and Muslim].

وعن أبي إبراهيم عبد الله بن أبي أوفى رضي الله عنهما أن رسول الله صلى الله عليه وسلم في بعض أيامه التي لقي فيها العدو، انتظر حتى إذا مالت الشمس قام فيهم فقال: " يا أيها الناس لا تتمنوا لقاء العدو، واسألوا الله العافية، فإذا لقيتموهم فاصبروا، واعلموا أن الجنة تحت ظلال السيوف" ثم قال النبي صلى الله عليه وسلم : " اللهم منزل الكتاب ومجري السحاب ، وهازم الأحزاب، اهزمهم وانصرنا عليهم" ((متفق عليه)) وبالله التوفيق.

Arabic/English book reference : Book 1, Hadith 53

Abdullah bin Mas'ud (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Truth leads to piety and piety leads to Jannah. A man persists in speaking the truth till he is enrolled with Allah as a truthful. Falsehood leads to vice and vice leads to the Fire (Hell), and a person persists on telling lies until he is enrolled as a liar".'

[Agreed upon].

فالأول عن ابن مسعود رضي الله عن النبي صلى الله عليه وسلم قال: "إن الصدق يهدي إلى البر وإن البر يهدي إلى الجنة، وإن الرجل ليصدق حتى يكتب عند الله صديقاً، وإن الكذب يهدي إلى الفجور، وإن الفجور يهدي إلى النار، وإن الرجل ليكذب حتى يكتب عند الله كذاباً" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 54

Hasan bin 'Ali (May Allah be pleased with them) said:

I remember (these words) from Messenger of Allah (ﷺ): "Give up what is doubtful to you for that which is not doubtful; for truth is peace of mind and falsehood is doubt".

[At- Tirmidhi].

الثانى: عن أبي محمد الحسن بن علي بن أبي طالب، رضي الله عنهما ، قال : حفظت من رسول الله، صلى الله عليه وسلم : "دع ما يريبك إلى ما لا يريبك؛ فإن الصدق طمأنينة، والكذب ريبةٌ" ((رواه الترمذي وقال حديث حسن صحيح)) .

Arabic/English book reference : Book 1, Hadith 55

Abu Sufyan (May Allah be pleased with him) reported, in course of his detailed narration about Heraclius when the latter questioned him about the teachings of the Prophet (ﷺ) He said that:

He (ﷺ) told (us): "Worship Allah Alone and do not associate a thing with Him; and give up all that your ancestors said. "He also commands us to perform Salat (prayers), to speak the truth, to observe modesty and to strengthen the ties of kinship.

[Al-Bukhari and Muslim].

الثالث: عن أبي سفيان صخر بن حرب ، رضي الله عنه، في حديثه الطويل في قصة هرقل، قال هرقل: فماذا يأمركم - يعنى النبي صلى الله عليه وسلم- قال أبو سفيان: قلت :يقول : " اعبدوا الله وحده لا تشركوا به شيئاً، واتركوا ما يقول آباؤكم ، ويأمرنا بالصلاة، والصدق، والعفاف، والصلة" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 56

Abu Thabit from Sahl bin Hunaif (May Allah be pleased with him) said:

The Prophet (ﷺ) said: "He who asks Allah for martyrdom, Allah will raise him to the high status of the martyrs, even if he dies on his bed".

[Muslim].

الرابع: عن أبي ثابت، وقيل أبي سعيد، وقيل أبي الوليد، سهل بن حنيف ، وهو بدري، رضي الله عنه، أن النبي ، صلى الله عليه وسلم، قال: "من سأل الله، تعالى، الشهادة بصدق بلغه الله منازل الشهداء، وإن مات على فراشه" ((رواه مسلم)) .

Arabic/English book reference : Book 1, Hadith 57

Abu Hurairah (May Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

"One of the earlier Prophets who was out on an expedition proclaimed among his people that no man should follow him who had married a woman with whom he wished to cohabit but had not yet done so, or who had built houses on which he had not yet put the roofs, or who had bought sheep or pregnant she-camels and was expecting them to produce young. He, then, went on the expedition and approached the town at the time of the 'Asr prayer or little before it. He then told the sun that both it and he were under command and prayed Allah to hold it back for them, so it was held back till Allah gave him victory. He collected the spoils and it (meaning fire) came to devour these, but did not. He said that among the people there was a man who stole from the booty. He told them that a man from every tribe must swear allegiance to him, and when a man's hand stuck to his, he said: "There is thief among you and every individual of your tribe must swear allegiance to me". (In course of swearing of allegiance,) hands of two or three persons stuck to his hand. He said: "The thief is among you". They brought him a head of gold like a cow's head and when he laid it down, the fire came and devoured the spoils. Spoils were not allowed to anyone before us, then Allah allowed spoils to us as He saw our weakness and incapacity and allowed them to us".

[Al-Bukhari and Muslim].

الخامس: عن أبي هريرة ، رضي الله عنه ، قال: قال رسول الله صلى الله عليه وسلم : "غزا نبي من الأنبياء صلوات الله وسلامه عليهم فقال لقومه: لا يتبعني رجل ملك بضع امرأة. وهو يريد أن يبني بها ولما يبن بها، ولا أحد بنى بيوتا لم يرفع سقوفها، ولا أحد اشترى غنما أو خلفات وهو ينتظر أولادها. فغزا فدنا من القرية صلاة العصر أو قريباً من ذلك،

فقال للشمس: إنك مأمورة وأنا مأمور، اللهم احبسها علينا، فحبست حتى فتح الله عليه، فجمع الغنائم، فجائت -يعني النار- لتأكلها فلم تطعمها، فقال : إن فيكم غلولاً، فليبايعني من كل قبيلةٍ رجل، فلزقت يد رجل بيده فقال: فيكم الغلول، فلتبايعني قبيلتك، فلزقت يد رجلين أو ثلاثة بيده فقال: فيكم الغلول: فجاؤوا برأس مثل رأس بقرة من الذهب، فوضعها فجاءت النار فأكلتها، فلم تحل الغنائم لأحد قبلنا، ثم أحل الله لنا الغنائم لما رأى ضعفنا وعجزنا فأحلها لنا" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 58

Hakim bin Hizam (May Allah be pleased with him) reported that:

Messenger of Allah (ﷺ) said: "Both parties in a business transaction have a right to annul it so long as they have not separated; and if they tell the truth and make everything clear to each other (i.e., the seller and the buyer speak the truth, the seller with regard to what is purchased, and the buyer with regard to the money) they will be blessed in their transaction, but if they conceal anything and lie, the blessing on their transaction will be eliminated."

[Al-Bukhari and Muslim].

السادس: عن أبي خالد حكيم بن حزام. رضي الله عنه ، قال: قال رسول الله صلى الله عليه وسلم : " البيعان بالخيار مالم يتفرقا، فإن صدقاً وبينا بورك لهما في بيعهما، وإن كتما وكذبا محقت بركة بيعهما" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 59

'Umar bin Al-Khattab (May Allah be pleased with them) said:

Once we were sitting in the company of Messenger of Allah (ﷺ) when there appeared a man dressed in very white clothes and having extraordinary black hair. No signs of fatigue of journey appeared on him and he was known to none of us. He sat down facing the Prophet (ﷺ) leaning his knees against the knees of the Prophet (ﷺ) and placing both of his palms over his two thighs and said, "O Muhammad (ﷺ)! Tell me about Islam". He (ﷺ) replied, "Islam is to testify that none has the right to be worshipped but Allah, and that Muhammad (ﷺ) is the Messenger of Allah; that you observe Salat (prayers), pay Zakat, observe Saum (fasting) of Ramadan and perform Hajj (pilgrimage) of the House, provided you have resources of making journey to it." He replied: "You have spoken the truth." We were surprised to see that he had asked him and confirmed the correctness of the answers. He then enquired: "Tell me about Iman." He (ﷺ) said: "It is to believe in Allah, His angels, His Books, His Messengers and the Last Day and that you believe in preordainment (destiny), its bad and good consequences." He said, "You have spoken the truth." He then enquired: "Tell me about Ihsan." He (ﷺ) said, "It is to worship Allah as if you are seeing Him; and although you do not see Him, He sees you." He enquired: "Inform me about the Hour (i.e., the Day of Resurrection)." He (ﷺ) replied, "I have no more knowledge thereof than you". He said, "Inform me about some of its signs." He (ﷺ) said, "They are - that a bondswoman gives birth to her own master, and that you will find the barefooted, naked, poor shepherds competing one another in the construction of higher buildings." Then he departed. The Messenger of Allah kept silent for a while then he said to me, "O 'Umar! Do you know who the questioner was?" I replied, "Allah and His Messenger know better." The Prophet (ﷺ) said, "He was Jibril (Gabriel); he came to you to teach you your religion."

[Muslim]

وأما الأحاديث ؛ فالأول: عن عمر بن الخطاب، رضي الله عنه ، قال " بينما نحن جلوس عند رسول الله، صلى الله عليه وسلم ذات يوم إذ طلع عينا رجل شديد بياض الثياب ، شديد سواد الشعر، لا يرى عليه أثر السفر، ولا يعرفه منا أحد، حتى جلس إلى النبي ،صلى الله عليه وسلم ، فأسند ركبتيه إلى ركبتيه، ووضع كفيه على فخذيه وقال: يا محمد أخبرني عن الإسلام، فقال: رسول الله صلى الله عليه وسلم: الإسلام أن تشهد أن لا إله إلا الله ، وأن محمداً رسول الله وتقيم الصلاة،

وتؤتي الزكاة ، وتصوم رمضان ، وتحج البيت إن استطعت إليه سبيلاً. قال صدقت. فعجبنا له يسأله ويصدقه! قال : فأخبرني عن الإيمان. قال أن تؤمن بالله، وملائكته، وكتبه ورسله، واليوم الآخر، وتؤمن بالقدر خيره وشره. قال صدقت. قال فأخبرني عن الإحسان . قال أن تعبد الله كأنك تراه؛ فإن لم تكن تراه فإنه يراك. قال: فأخبرني عن الساعة. قال: ما المسؤول عنها بأعلم من السائل. قال : فأخبرني عن أماراتها قال: أن تلد الأمة ربتها، وأن ترى الحفاة العراة العالة رعاء الشاء يتطالون في البنيان. ثم انطلق، فلبثت ملياً، ثم قال: يا عمر أتدري من السائل؟ قلت: الله ورسوله أعلم. قال: فإنه جبريل أتاكم يعلمكم أمر دينكم" ((رواه مسلم)) .

Arabic/English book reference : Book 1, Hadith 60

Abu Dharr and Mu'adh bin Jabal (May Allah be pleased with them) reported that:

Messenger of Allah (ﷺ) said, "Fear Allah wherever you are, do good deeds after doing bad ones, the former will wipe out the latter, and behave decently towards people".

[At- Tirmidhi].

الثانى: عن أبي ذر جندب بن جنادة، وأبي عبد الرحمن معاذ بن جبل، رضي الله عنهما، عن رسول الله صلى الله عليه وسلم، قال: " اتق الله حيثما كنت واتبع السيئة الحسنة تمحها، وخالق الناس بخلق حسن" ((رواه الترمذي وقال حديث حسن)).

Arabic/English book reference : Book 1, Hadith 61

Ibn Abbas (May Allah be pleased with them) said:

One day, I was riding behind the Prophet (ﷺ) when he said, "O boy! I will instruct you in some matters. Be watchful of Allah (Commandments of Allah), He will preserve you. Safeguard His Rights, He will be ever with you. If you beg, beg of Him Alone; and if you need assistance, supplicate to Allah Alone for help. And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had pre-destined against you. The pens had been lifted and the ink had dried up".

[At- Tirmidhi].

Another narration is: Messenger of Allah (ﷺ) said, "Safeguard the Commandments of Allah, you will find Him before you. Remember Him in prosperity and He will remember you in adversity. Be sure that which you miss, was not to hit you; and what hits you, was never to miss you. Remember that the Help of Allah is obtained with patience, and relief emerges after distress, prosperity follows adversity, and hardship is followed by ease".

الثالث: عن ابن عباس، رضي الله عنهما، قال: " كنت خلف النبي، صلى الله عليه وسلم، يوماً فقال: " يا غلام إني أعلمك كلمات: "احفظ الله يحفظك، احفظ الله تجده تجاهك، إذا سألت فاسأل الله ، وإذا استعنت فاستعن بالله، واعلم: أن الأمة لو اجتمعت على أن ينفعوك بشيء، لم ينفعوك إلا بشيء قد كتبه الله لك، وإن اجتمعوا على أن يضروك بشيء، لم يضروك بشيء إلا بشيء قد كتبه الله عليك؛ رفعت الأقلام، وجفت الصحف" ((رواه الترمذي وقال حديث حسن صحيح)) .

Arabic/English book reference : Book 1, Hadith 62

Anas (May Allah be pleased with him) said:

You indulge in (bad) actions which are more insignificant to you than a hair while we considered them at the time of Messenger of Allah (ﷺ) to be great destroying sins".

[Al-Bukhari].

الرابع: عن أنس رضي الله عنه قال: "إنكم لتعملون أعمالاً هي أدق في أعينكم من الشعر، كنا نعدها على عهد رسول الله صلى الله عليه وسلم من الموبقات" ((رواه البخاري))(21).

Arabic/English book reference : Book 1, Hadith 63

Abu Hurairah (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, 'Verily, 'Allah, the Exalted, becomes angry, and His Anger is provoked when a person does what Allah has declared unlawful".

[Al-Bukhari and Muslim].

الخامس : عن أبي هريرة، رضي الله عنه ، عن النبي صلى الله عليه وسلم، قال: " إن الله تعالى يغار، وغيرة الله ، تعالى، أن يأتي المرء ما حرم الله عليه" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 64

Abu Hurairah (May Allah be pleased with him) said that:
He heard the Prophet (ﷺ) said: "There were three men among the Banu Israel, one leper, one bald and one blind. Allah wanted to test them. He therefore, sent to them an angel who came to the leper and asked him what he would like best. He replied: "A good colour, a good skin and to be rid of what makes me loathsome to people". He (the angel) rubbed him and his loathsomeness vanished and he was given a good colour and a good skin. He then asked him what type of property he would like best. The leper replied that he would like camels - **[or perhaps he said cattle, for Ishaq (one of the subnarrator of the Hadith) was uncertain, either said: 'Camels,' or: 'Cattle']**. He was given a pregnant she-camel. The angel invoked for Allah's Blessing on it. The angel then went to the bald man and asked him what he would like best and he replied: "Good hair and to be rid of what makes me loathsome to people". The angel ran his hand over him and he was given good hair. He then asked him what property he would like best. He replied that he would like cattle, so he was given a pregnant cow. The angel invoked Allah's Blessing on it. The angel then went to the blind man and asked him what he would like best, and he replied: "I wish that Allah restore my sight to me so that I may see people." Thereupon the angel ran his hand over him and Allah restored his sight. The angel then asked what property he would like best. He replied that he would like sheep, so he was given a pregnant ewe. Flocks and herds were produced for the three men, the first having a valley full of camels, the second one, a valley full of cows and the third one full of sheep. Then the angel came in the form of a leper, to the one who had been a leper, and said: "I am a poor man and my resources have been exhausted in my journey, and my only means of reaching my destination are dependent on Allah and then on you, so I ask you by Him Who gave you the good colour, the good skin and the property, for a camel by which I may get to my destination". He replied: "I have many dues to pay." The angel then said: "I think I recognize you. Were you not a leper whom people found loathsome and a poor man to whom Allah gave property?" He replied: "I inherited this property through generations". The angel said: "If you are telling a lie, may Allah return you to your former condition". The angel went in the form of a bald man to the one who had been bald, and said the same as he had said to the former and received a similar reply. So he said: "If you are telling a lie, may Allah return you to your former condition". The angel then went to the one who had been blind and said: "I am a poor traveller and my resources have been exhausted in my journey. My only means of reaching my destination are dependant on Allah and then on you, so I ask you by Him Who restored your eyesight for a sheep by which I may get to the end of my journey". He replied: "Yes, I was blind. Allah restored my eyesight, so take what you wish and leave what you wish. I swear by

Allah that I shall not argue with you today to return anything you take, as I give it for Allah's sake". The angel said: "Keep your property. You have all simply been put to a test, and Allah is pleased with you and displeased with both of your companions".

[Al-Bukhari and Muslim].

السادس : عن أبي هريرة رضي الله عنه أنه سمع النبي صلى الله عليه وسلم يقول: " إن ثلاثة من بنى إسرائيل : أبرص ، وأقرع، وأعمى، أراد الله أن يبتليهم فبعث إليهم ملكاً، فأتى الأبرص فقال: أي شيء أحب إليك؟ قال : لون حسن، وجلد حسن ، ويذهب عني الذى قد قذرني الناس؛ فمسحه فذهب عنه قذره وأعطي لونا حسناً. قال: فأي المال أحب إليك؟ قال: الإبل-أو قال البقر-شك الرواي- فأعطي ناقة عشراء، فقال: بارك الله لك فيها.

فأتى الأقرع فقال: أي شيء أحب إليك؟ قال: شعر حسن، ويذهب عني هذا الذى قذرني الناس ، فمسحه فذهب عنه وأعطي شعراً حسناً. قال: فأي المال أحب إليك؟ قال: البقر، فأعطي بقرة حاملاً،وقال بارك الله لك فيها.

فأتي الأعمى فقال: أي شيء أحب إليك؟ قال: أن يرد الله إلي بصري فأبصر الناس، فمسحه فرد الله إليه بصره. قال: فأي المال أحب إليك؟ قال: الغنم، فأعطي شاة والداً. فأنتج هذان وولد هذا، فكان لهذا واد من الإبل، ولهذا واد من البقر، ولهذا واد من الغنم.

ثم إنه أتى الأبرص في صورته وهيئته، فقال له: رجل مسكين وابن سبيل قد انقطعت بي الحبال في سفري، فلا بلاغ لي اليوم إلا بالله ثم بك، أسألك بالذي أعطاك اللون الحسن، والجلد الحسن، والمال، بعيراً أتبلغ به في سفري، فقال: الحقوق كثيرة. فقال : كأني أعرفك، ألم تكن أبرص يقذرك الناس فقيراً، فأعطاك الله ؟! فقال : إنما ورثت هذا المال كابراً عن كابر، فقال: إن كنت كاذباً فصيرك الله إلى ما كنت.

وأتى الأقرع، فقال له مثل ما قال لهذا، ورد عليه مثل ما ردّ هذا، فقال إن كنت كاذبا فصيرك الله إلى ما كنت .

وأتى الأعمى في صورته وهيئته، فقال: رجل مسكين وابن سبيل انقطعت بي الحبال في سفري، فلا بلاغ لي اليوم إلا بالله ثم بك، أسألك بالذي رد عليك بصرك شاة أتبلغ بها في سفري؟ فقال: قد كنت أعمى فرد الله بصري، فخذ ما شئت ودع ما شئت، فوالله ما أجهدك اليوم بشيء أخذته لله عز وجل فقال: أمسك عليك مالك فإنما ابتليتم، فقد رضي الله عنك، وسخط على صاحبيك" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 65

Shaddad bin Aus (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death; and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allah the fulfillment of his vain desires".

[At-Tirmidhi].

السابع: عن أبي يعلى شداد بن أوس رضي الله عنه عن النبي صلى الله عليه وسلم قال: " الكيس من دان نفسه، وعمل لما بعد الموت ، والعاجز من أتبع نفسه هواها، وتمنى على الله الأماني" ((رواه الترمذي وقال حديث حسن)).

Arabic/English book reference : Book 1, Hadith 66

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "It is from the excellence of (a believer's) Islam that he should shun that which is of no concern to him".

[At-Tirmidhi].

الثامن: عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " من حسن إسلام المرء تركه ما لا يعنيه" ((حديث حسن رواه الترمذي وغيره))

Arabic/English book reference : Book 1, Hadith 67

'Umar (May Allah be pleased with him) reported that:
The Prophet (ﷺ) said, "No man shall be asked for the reason of beating his wife".

[Abu Dawud].

التاسع: عن عمر رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا يسأل الرجل فيم ضرب امرأته" ((رواه أبو دواد وغيره)) .

Arabic/English book reference : Book 1, Hadith 68

Abu Hurairah (May Allah be pleased with him) reported:
It was asked, "O Messenger of Allah! Who is the most honourable amongst mankind?" He (ﷺ) said, "The most honourable of them is one who is the most pious of them." They said, "We are not asking about this". He said, "Then, the most honourable of men was Yusuf (Joseph), the Prophet of Allah, the son of Allah's Prophet, who was the son of the Prophet of Allah, who was the son of the Khalil of Allah (i.e., Ibrahim (ﷺ))' They said, "We are not asking you about this." He enquired, "Are you then asking me about the classes of the Arabs? The best of them in the Pre-Islamic Period of Ignorance are the best of them in Islam, provided they comprehend the religious knowledge".

[Al-Bukhari and Muslim].

وأما الأحاديث فالأول: عن أبي هريرة رضي الله عنه قال: قيل : يا رسول الله من أكرم الناس؟ قال: "أتقاهم". فقالوا: ليس عن هذا نسألك، قال: " فيوسف نبي الله بن نبي الله بن نبي الله بن خليل الله" قالوا: ليس عن هذا نسألك، قال: "فعن معادن العرب تسألوني؟ خيارهم في الجاهلية خيارهم في الإسلام إذا فقهواً : ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 69

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "The life of the world is sweet and green. Allah makes you generations succeeding one another so that He may try you in respect of your actions. So beware of the beguilements of the world and those of women. The first trial of Banu Israel was through women".

[Muslim].

الثاني: عن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: " إن الدنيا حلوة خضرة، وإن الله مستخلفكم فيها فينظر كيف تعملون، فاتقوا الدنيا واتقوا النساء؛ فإن أول فتنة بني إسرائيل كانت في النساء" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 70

'Abdullah bin Mas'ud (May Allah be pleased with him) reported that the Prophet (ﷺ) used to say:
"Allahumma inni as'alukal-huda wat- tuqa wal-'afafa wal-ghina (O Allah! I ask You for guidance, piety, chastity and self- sufficiency)".

[Muslim].

الثالث: عن ابن مسعود رضي الله عنه أن النبي صلى الله عليه وسلم كان يقول: "اللهم إني أسألك الهدى والتقى والعفاف والغنى" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 71

'Adi bin Hatim At-Ta'i (May Allah be pleased with him) said:

I heard the Messenger of Allah (ﷺ) say: "He who has taken an oath (to do something) but found something else better than that (which brings him closer to Allah), then he should do that which is better in piety (and he should expiate for the breaking of oath)".

[Muslim].

الرابع: عن أبي ظريف عدي بن حاتم الطائي رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من حلف على يمين ثم رأى أتقى لله منها فليأت التقوى" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 72

Abu Umamah (May Allah be pleased with him) said:

I heard Messenger of Allah (ﷺ) during the sermon of the Farewell Pilgrimage saying, "Be mindful of your duty to Allah; perform your five daily Salat, observe Saum during the month (of Ramadan) , pay the Zakat on your properties and obey your leaders; (if you do so) you will enter the Jannah of your Rubb".

[At-Tirmidhi].

الخامس: عن أبي أمامة صدي بن عجلان الباهلي رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يخطب في حجة الوداع فقال : اتقوا الله ، وصلوا خمسكم، وصوموا شهركم، وأدوا زكاة أموالكم، وأطيعوا أمراءكم، تدخلوا جنة ربكم" ((رواه الترمذي، في آخر كتاب الصلاة وقال : حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 73

Ibn 'Abbas (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) said, "I was shown the past nations. I saw a Prophet who had a very small group (less than ten in total) with him, another Prophet who was accompanied by only one or two men and some did not have even one. Suddenly I was shown a huge crowd and I thought that they were my Ummah, but I was told: 'This is Musa (Moses) and his people, but look towards the other side.' I looked and beheld a great assemblage. I was told: 'These are your people and amongst them there are seventy thousand who shall enter Jannah without being taken to account or torment". Then the Prophet (ﷺ) stood up and went into his apartment, and the Companions began to guess who may be those people who would enter Jannah without any accounting or torment. Some said: "Probably, they are the ones who kept company with Messenger of Allah (ﷺ)". Others said: "Probably, they are the ones who have been born as Muslims and have never associated anyone with Allah in worship". Then Messenger of Allah (ﷺ) came out and asked, "What are you discussing?" So they told him. He then said, "They are those who do not make Ruqyah (blowing over themselves after reciting the Qur'an or some prayers and supplications the Prophet (ﷺ) used to say) nor seek it, nor perceive omens (i.e., they are not pessimistic) but keep trust in their Rubb (Allah)." On this 'Ukashah bin Mihsan stood up and asked: "Pray to Allah to make me one of them." The Prophet

(ﷺ) said, "You are one of them." Then another man stood up and asked the same thing. The Prophet (ﷺ) answered, "'Ukashah has surpassed you".

[Al-Bukhari and Mulsim].

فالأول عن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم : عرضت علي الأمم، فرأيت النبي ومعه الرهيط، والنبي ومعه الرجل والرجلان، والنبي وليس معه أحد إذ رفع لي سواد عظيم فظننت أنهم أمتي، فقيل لى : هذا موسى وقومه، ولكن انظر إلى الأفق، فنظرت فإذا سواد عظيم، فقيل لى، انظر إلى الأفق الآخر، فإذا سواد عظيم، فقيل لي: هذه أمتك، ومعهم سبعون ألفاً يدخلون الجنة بغير حساب ولا عذاب" ثم نهض فدخل منزله، فخاض الناس في أولئك الذين يدخلون الجنة بغير حساب ولا عذاب، فقال بعضهم: فلعلهم الذين صحبوا رسول الله صلى الله عليه وسلم ، وقال بعضهم: فلعلهم الذين ولدوا في الإسلام، فلم يشركوا بالله شيئاً- وذكروا أشياء- فخرج عليهم رسول الله صلى الله عليه وسلم فقال: "ما الذي تخوضون فيه؟" فأخبروه فقال: "هم الذين لا يرقون ، ولا يسترقون ولا يتطيرون، وعلى ربهم يتوكلون" فقام عكاشة بن محصن فقال: ادع الله أن يجعلني منهم، فقال: "أنت منهم" ثم قام رجل آخر فقال: ادع الله أن يجعلني منهم فقال: "سبقك بها عكاشة" . ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 74

Ibn 'Abbas (May Allah be pleased with them) reported that the Messenger of Allah (ﷺ) used to supplicate:

"O Allah! To You I have submitted, and in You do I believe, and in You I put my trust, to You do I turn, and for You I argued. O Allah, I seek refuge with You through Your Power; there is none worthy of worship except You Alone; that You safeguard me against going astray. You are the Ever Living, the One Who sustains and protects all that exists; the One Who never dies, whereas human beings and jinn will all die".

[Al- Bukhari and Muslim].

الثاني: عن ابن عباس رضي الله عنهما أيضاً أن رسول الله صلى الله عليه وسلم كان يقول: "اللهم لك أسلمت وبك آمنت، وعليك توكلت، وإليك أنبت ، وبك خاصمت. اللهم أعوذ بعزتك، لا إله إلا أنت أن تضلني، أنت الحي الذي لا تموت، والجن والإنس يموتون" ((متفق عليه)) . ((وهذا لفظ مسلم، واختصره البخاري)).

Arabic/English book reference : Book 1, Hadith 75

Ibn 'Abbas (May Allah be pleased with them) said:

When (Prophet) Ibrahim (Abraham) was thrown into the fire, he said: "Allah (Alone) is sufficient for us, and, He is the Best Disposer of affairs." So did Messenger of Allah Muhammad (ﷺ) when he was told: "A great army of the pagans had gathered against him, so fear them". But this (warning) only increased him and the Muslims in Faith and they said: "Allah (Alone) is sufficient for us, and He is the Best Disposer of affairs (for us)".

[Al-Bukhari].

الثالث: عن ابن عباس رضي الله عنهما أيضاً قال: "حسبنا الله ونعم الوكيل، قالها إبراهيم صلى الله عليه وسلم حين ألقي في النار، وقالها محمد صلى الله عليه وسلم حين قالوا: إن الناس قد جمعوا لكم فاخشوهم فزادهم إيمانا وقالوا: حسبنا الله ونعم الوكيل: ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 76

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "A group of people (both men and women) whose hearts will be like the hearts of birds, will enter Jannah".

[Muslim].

It has been interpreted that such people are those who put their trust in Allah; another interpretation is that these people are tender- hearted.

الرابع: عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "يدخل الجنة أقوام أفئدتهم مثل أفئدة الطير" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 77

Jabir (May Allah be pleased with him) reported:

I went in an expedition along with the Prophet (ﷺ) in the direction of Najd. When Messenger of Allah (ﷺ) returned, I also returned with him. Then the mid-day sleep overtook us in a valley full of prickly shrubs. Messenger of Allah (ﷺ) got down and the people scattered around seeking shade under the trees. Messenger of Allah (ﷺ) hang up his sword on the branch of a tree. We were enjoying a sleep when Messenger of Allah (ﷺ) called us, and lo! There was a desert Arab bedouin near him. He (ﷺ) said, "This man brandished my sword over me while I was asleep. I woke up and saw it in his hand unsheathed. He asked: `Who will protect you from me?' I replied: 'Allah' - thrice". He did not punish him and sat down.

[Al-Bukhari and Muslim].

In another narration, Jabir (May Allah be pleased with him) said: We accompanied Messenger of Allah (ﷺ) in the campaign of Dhat-ur-Riqa`. We left Messenger of Allah (ﷺ) to take rest under a shady tree. One of the polytheists came to him. The sword of Messenger of Allah (ﷺ) was hanging on a tree. He drew it and said: "Are you afraid of me?" Messenger of Allah (ﷺ) said, "No". Then he said: "Who will then protect you from me?" Messenger of Allah (ﷺ) replied, "Allah".

And in a narration of Abu Bakr Al-Isma`ili, the polytheist asked: "Who will protect you from me?" Messenger of Allah (ﷺ) replied, "Allah." As soon as he said this, the sword fell down from his hand and Messenger of Allah (ﷺ) catching the sword, asked him, "Who will protect you from me." He said, "Please forgive me." Messenger of Allah (ﷺ) said, "On condition you testify that there is none worthy of worship but Allah and that I am His Messenger." He said, "No, but I promise you that I shall not fight against you, nor shall I be with those who fight with you". The Prophet (ﷺ) let him go. He then went back to his companions and said: "I have come to you from one of the best of mankind".

الخامس: عن جابر رضي الله عنه أنه غزا مع النبي صلى الله عليه وسلم قبل نجد، فلما قفل رسول الله صلى الله عليه وسلم قفل معهم، فأدركتهم القائلة في واد كثير العضاه، فنزل رسول الله صلى الله عليه وسلم، وتفرق الناس يستظلون بالشجر، ونزل رسول الله صلى الله عليه وسلم تحت سمرة، فعلق بها سيفه، ونمنا نومة، فإذا رسول الله صلى الله عليه وسلم يدعونا، وإذا عنده أعرابي فقال: "إن هذا اخترط علي سيفي وأنا نائم، فاسيقظت وهو في يده صلتا، قال: من يمنعك مني؟ قلت: الله-ثلاثا" ولم يعاقبه وجلس. ((متفق عليه)) .

وفي رواية : قال جابر: كنا مع رسول الله صلى الله عليه وسلم بذات الرقاع: فإذا أتينا على شجرة ظليلة تركناها لرسول الله صلى الله عليه وسلم، فجاء رجل من المشركين، وسيف رسول الله صلى الله عليه وسلم معلق بالشجرة، فاخترطه فقال : تخافني؟ قال: لا قال : فمن يمنعك مني ؟ قال: الله .

وفي رواية أبي بكر الإسماعيلى في صحيحه: قال: من يمنعك مني؟ قال : الله قال: فسقط السيف من يده، فأخذ رسول الله صلى الله عليه وسلم السيف فقال: من يمنعك مني؟ فقال كن خير آخذ، فقال تشهد أن لا إله إلا الله ، وأني رسول الله؟ قال: لا، ولكني أعاهدك أن لا أقاتلك ولا أكون مع قوم يقاتلونك، فخلى سبيله، فأتى أصحابه فقال: جئتكم من عند خير الناس.

Arabic/English book reference : Book 1, Hadith 78

'Umar (May Allah be pleased with him) said:

I heard Messenger of Allah (ﷺ) saying: "If you all depend on Allah with due reliance, He would certainly give you provision as He gives it to birds who go forth hungry in the morning and return with full belly at dusk".

[At-Tirmidhi].

السادس: عن عمر رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول : "لو أنكم تتوكلون على الله حق توكله لرزقكم كما يرزق الطير ، تغدو خماصاً وتروح بطاناً" ((رواه الترمذي ، وقال حديث حسن)).

Arabic/English book reference : Book 1, Hadith 79

Al-Bara' bin 'Azib (May Allah be pleased with them) said:

Messenger of Allah (ﷺ) asked me to recite whenever I go to bed: "Allahumma aslamtu nafsi ilaika, wa wajjahtu wajhi ilaika, wa fawwadtu amri ilaika, wal-ja'tu zahri ilaika, raghbatan wa rahbatan ilaika, la malja wa la manja minka illa ilaika. Amantu bikitabikal-ladhi anzalta, wa nabiyyikal-ladhi arsalta (O Allah! I have submitted myself to You, I have turned my face to You, entrusted my affairs to You; and committed my back to You out of desire for You and fear of You; expecting Your reward and fearing Your punishment). There is no refuge and no place of safety from You but with You. I believe in the Book You have revealed and in the Prophet You have sent." Messenger of Allah (ﷺ) said that if anyone recited these words and died that night, he would die in the true religion. In case he remains alive till morning, he will obtain good.

[Al-Bukhari and Muslim].

In another narration: He reported Messenger of Allah (ﷺ) as saying: "If you go to bed, perform the Salat Wudu', lie down on your right side and say **[the above Du'a (supplication)]** and let these words be your last".

السابع: عن أبي عمارة البراء بن عازب رضي الله عنهما قال : قال رسول الله صلى الله عليه وسلم : " يا فلان إذا أويت إلى فراشك فقل: اللهم أسلمت نفسي إليك، ووجهت وجهي إليك: وفوضت أمري إليك ، وألجأت ظهري إليك، رغبة ورهبة إليك، لا ملجأ ولا منجى منك إلا إليك ، آمنت بكتابك الذي أنزلت، ونبيك الذي أرسلت؛ فإنك إن مت من ليلتك مت على الفطرة، وإن أصبحت أصبت خيراً" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 80

Abu Bakr As-Siddiq (May Allah bepleased with him) said:

When Messenger of Allah (ﷺ) and I were in the cave of Thaur and I saw the feet of the polytheists who were above us at the mouth of the cave (on the eve of the Emigration), I submitted: "O Messenger of Allah! If one of them were to look down below his feet, he would see us". He (ﷺ) said, "O Abu Bakr! What do you think of two whose third is Allah".

[Al-Bukhari and Muslim].

الثامن: عن أبي بكر الصديق رضي الله عنه عن عبد الله بن عثمان بن عامر بن عمر بن كعب بن سعد بن تيم بن مرة بن كعب بن لؤي بن غالب القرشي التيمي رضي الله عنه - وهو وأبوه وأمه صحابة، رضي الله عنهم- قال: نظرت إلى أقدام المشركين ونحن في الغار وهم على رؤوسنا فقلت يارسول الله لو أن أحدهم نظر تحت قدمية لأبصرنا. فقال: " ما ظنك يا أبا بكر باثنين الله ثالثهما" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 81

Umm Salamah (May Allah be pleased with her) reported:

Whenever the Prophet (ﷺ) stepped out of his house, he would say, "Bismillah, tawakkaltu 'alallah. Allahumma inni a'udhu bika an adilla aw udalla, aw azilla aw uzalla, aw azlima aw uzlama, aw ajhala aw yujhala 'alayya". "**[I go forth. (I begin with the Name of Allah, I trust in Allah; O Allah! I seek refuge in You from leaving or being led astray, or against slipping or being caused to slip; or doing injustice or being done injustice; or doing wrong or having wrong done to me)]**".

[Abu Dawud and At-Tirmidhi reported it. According to At-Tirmidhi, this Hadith is classified as Hasan Sahih. Its wording is from Abu Dawud].

التاسع: عن أم المؤمنين أم سلمة، واسمها هند بنت أبي أمية حذيفة المخزومية، رضي الله عنها أن النبي صلى الله عليه وسلم كان إذا خرج من بيته قال: "بسم الله، توكلت على الله ، اللهم إني أعوذ بك أن أضل أو أضل، أو أذل أو أذل، أو أظلم أو أظلم ، أو أجهل أو يجهل علي" ((حديث صحيح رواه أبو داود، والترمذي وغيرهما بأسانيد صحيحة)) . ((قال الترمذي: حديث حسن صحيح، وهذا لفظ أبي داود)).

Arabic/English book reference : Book 1, Hadith 82

Anas (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Whoever says (upon leaving his house): 'Bismillah, tawakkaltu 'alallah, wa la hawla wa la quwwata illa billah **[I begin with the Name of Allah; I trust in Allah; there is no altering of conditions but by the Power of Allah]**,' it will be said to him: 'You are guided, defended and protected.' The devil will go far away from him".

[Abu Dawud, At-Tirmidhi and An- Nasa'i].

Abu Dawud reported it with this addition: "One devil will say to another: 'How can you deal with a man who has been guided, defended and protected?".

العاشر: عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من قال-يعني إذا خرج من بيته-: بسم الله توكلت على الله، ولا حول ولا قوة إلا بالله ، يقال له: هديت وكفيت ووقيت، وتنحى عنه الشيطان". رواه أبو داود والترمذي، والنسائي وغيرهم. وقال الترمذي: حديث حسن، زاد أبو داود: "فيقول :-يعني الشيطان-لشيطان آخر: كيف لك برجل قد هدي وكفي ووقيّ ؟

Arabic/English book reference : Book 1, Hadith 83

Anas (May Allah be pleased with him) reported:

There were two brothers in the days of the Prophet (ﷺ). One of them used to attend the Prophet's circle (to acquire knowledge) and the other used to earn their living). Once the latter complained to the Prophet (ﷺ) against the former (for not earning his living). He (ﷺ) replied, "Perhaps you are being provided because of him".

[At- Tirmidhi].

وعن أنس رضي الله عنه قال: كان أخوان على عهد النبي صلى الله عليه وسلم، وكان أحدهما يأتي النبي صلى الله عليه وسلم ، والآخر يحترف، فشكا المحترف آخاه للنبي صلى الله عليه وسلم فقال : "لعلك ترزق به" ((رواه الترمذي بإسناد صحيح على شرط مسلم)).

Arabic/English book reference : Book 1, Hadith 84

Sufyan bin 'Abdullah (May Allah be pleased with him) reported:

I said, "O Messenger of Allah, tell me something of Islam which I will not ask anyone else about it." He (ﷺ) said, "Say, 'I believe in Allah' and then be steadfast".

[Muslim].

وعن أبي عمرو، وقيل: أبي عمرة سفيان بن عبد الله رضي الله عنه قال: قلت: يا رسول الله قل لي في الإسلام قولاً لا أسأل عنه أحداً غيرك. قال: "قل آمنت بالله: ثم استقم" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 85

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Follow the Right Path of Faith strictly, and be steadfast; and keep in mind that none of you can achieve salvation through his (good) actions." Someone asked, "Not even you, O Messenger of Allah?" He (ﷺ) said, "Not even me, unless Allah grants me His Mercy and Grace".

[Muslim].

وعن أبي هريرة رضي الله عنه : قال: قال رسول الله صلى الله عليه وسلم قاربوا وسددوا، واعلموا أنه لن ينجو أحد منكم بعمله" قالوا: ولا أنت يا رسول الله ؟ قال: "ولا أنا إلا أن يتغمدنى الله برحمة منه وفضل" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 86

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. A man would be a believer in the morning and turn to disbelief in the evening, or he would be a believer in the evening and turn disbeliever in the morning, and would sell his Faith for worldly goods."

[Muslim].

فالأول: عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: " بادروا بالأعمال فتناً كقطع الليل المظلم يصبح الرجل مؤمنا ويمسي كافراً ويمسي مؤمنا ويصبح كافراً، يبيع دينه بعرض من الدنيا" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 87

'Uqbah bin Al-Harith (May Allah be pleased with him) said:

Once I performed the 'Asr prayer in Al-Madinah behind the Prophet (ﷺ). He (ﷺ) got up quickly after finishing the prayer with Taslim, and stepping over the people, went to one of the rooms of his wives. The people were startled at his haste, and when he came out and saw their astonishment at his urgency he said, "I recalled that there was left with me some gold which was meant for charity; I did not like to keep it any longer, so I gave orders that it should be distributed".

[Al-Bukhari].

In another narration, Messenger of Allah said, "I had left some gold for Sadaqah in the house, and did not wish to keep it overnight".

الثاني عن أبي سروعة -بكسر السين المهملة وفتحها- عقبة ابن الحارث رضي الله عنه قال: صليت وراء النبي صلى الله عليه وسلم بالمدينة العصر، فسلم ثم قام مسرعاً فتخطى رقاب الناس إلى بعض حجر نسائه، ففزع الناس من سرعته، فخرج عليهم، فرأى أنهم قد عجبوا من سرعته، قال "ذكرت شيئاً من تبر عندنا فكرهت أن يحبسنى، فأمرت بقسمته" ((رواه البخاري)).

وفي رواية للبخاري : كنت خلفت في البيت تبراً من الصدقة، فكرهت أن أبيته . ((التبر)) قطع ذهب أو فضة

Arabic/English book reference : Book 1, Hadith 88

Jabir (May Allah be pleased with him) reported:

A man, said to the Prophet (ﷺ) during the battle of Uhud: "Tell me where I shall be if I am killed". When he (ﷺ) replied that he would be in Jannah, the man threw away some dates which he had in his hand and fought until he was killed.

[Al-Bukhari and Muslim].

الثالث: عن جابر رضي الله عنه قال: قال رجل للنبي صلى الله عليه وسلم يوم أحد: : رَأيتَ إنْ قُتِلتُ فَأَيْنَ أَنَا ؟ قَالَ : « في الجنَّةِ » فَأَلْقَى تَمَرَاتٍ كُنَّ في يَدِهِ ، ثُمَّ قَاتَلَ حَتَّى قُتِلَ . مُتَّفَقٌ عَلَيهِ .

Arabic/English book reference : Book 1, Hadith 89

Abu Hurairah (May Allah be pleased with him) said:

There came a man to the Prophet (ﷺ) and said, "O Messenger of Allah, which charity is the most rewardable?" He (ﷺ) said, "That you should give charity (in a state when you are) healthy and stingy and fear poverty, hoping to become rich (charity in such a state of health and mind is the best). And you must not defer (charity to such a length) that you are about to die and would be saying: 'This is for so-and-so, and this for so-and-so.' Lo! It has already come into (the possession of) so-and- so".

[Al-Bukhari and Muslim].

عن أبي هريرة ، قَالَ : جاءَ رَجُلٌ إِلَى النَّبيِّ فَقَالَ : يَا رسولَ الله ، أيُّ الصَّدَقَةِ أعْظَمُ أجْرَاً ؟ قَالَ : « أنْ تَصَدَّقَ وَأنتَ صَحيحٌ شَحيحٌ ، تَخشَى الفَقرَ وتَأمُلُ الغِنَى ، وَلا تُمهِلْ حَتَّى إِذَا بَلَغتِ الحُلقُومَ قُلْتَ لِفُلان كذا ولِفُلانٍ كَذا ، وقَدْ كَانَ لِفُلانٍ » . مُتَّفَقٌ عَلَيهِ .

Arabic/English book reference : Book 1, Hadith 90

Anas (May Allah be pleased with him) said:

Messenger of Allah (ﷺ) took up a sword on the day of the battle of Uhud and said, "Who will take this sword from me?" Everyone stretched forth his hand saying: "I will take it; I will take it". He (the Prophet (ﷺ)) said, "Who will take it with its full responsibility (i.e., to use it to fight Allah's enemies with it)?" The Companions hesitated. Abu Dujanah (May Allah be pleased with him) said: "I shall take it;" and with it he cracked the skulls of the pagans.

[Muslim].

الخامس: عن أنس رضي الله عنه، أن رسول الله صلى الله عليه وسلم أخذ سيفاً يوم أحد فقال: " من يأخذ مني هذا؟ فبسطوا أيديهم، كل إنسان منهم يقول: أنا أنا. قال: "فمن يأخذه بحقه؟" فأحجم القوم، فقال أبو دجانة رضي الله عنه: أنا آخذه بحقه، فأخذه ففلق به هام المشركين. ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 91

Az-Zubair bin 'Adi said:

We went to Anas bin Malik (May Allah be pleased with him) and complained to him of suffering at the hands of Al-Hajjaj. He replied: "Show endurance, for no time will come but will be followed by one worse (than the present one) till you meet your Rubb. I heard this from your Prophet (ﷺ)".

[Al- Bukhari].

السادس: عن الزبير بن عدي قال: أتينا أنس بن مالك رضي الله عنه فشكونا إليه ما نلقى من الحجاج. فقال: "اصبروا فإنه لا يأتي زمان إلا والذي بعده شر منه حتى تلقوا ربكم" سمعته من نبيكم صلى الله عليه وسلم.((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 92

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Hasten to do good deeds before you are overtaken by one of the seven afflictions." Then (giving a warning) he said, "Are you waiting for such poverty which will make you unmindful of devotion; or prosperity which will make you corrupt, or disease as will disable you, or such senility as will make you mentally unstable, or sudden death, or Ad-Dajjal who is the worst expected absent, or the Hour, and the Hour will be most grievous and most bitter".

[At-Tirmidhi].

السابع: عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: " بادروا بالأعمال سبعاً. هل تنتظرون إلا فقراً منسياً، أو غنى مطغياً، أو مرضاً مفسداً، أو هرماً مفنداً أو موتاً مجهزاً أو الدجال فشر غائب ينتظر، أو الساعة فالساعة أدهى وأمر!" ((رواه الترمذي وقال: حديث حسن)).

Arabic/English book reference : Book 1, Hadith 93

Abu Hurairah (May Allah be pleased with him) reported:

On the day of the battle of Khaibar, Messenger of Allah (ﷺ) said, "I shall hand over this banner to one who loves Allah and His Messenger, and Allah will give us victory through him." 'Umar (May Allah be pleased with him) said: "I had never longed for leadership but that day I expected that I might be called for. However, Messenger of Allah (ﷺ) called 'Ali bin Abu Talib (May Allah be pleased with him) and handed the banner to him and said, "Go forth and do not turn around till Allah bestows victory upon you". (On hearing this) 'Ali proceeded a little and then halted and without turning around inquired in a loud voice: "O Messenger of Allah, for what shall I fight them?" He (ﷺ) replied, "Go on fighting till they affirm that none has the right to be worshiped but Allah and that Muhammad is the Messenger of Allah. If they admit that, their lives and their properties will be secured, subject to their obligations according to Islam, and they will be answerable to Allah".

[Muslim].

الثامن: عنه أن رسول الله صلى الله عليه وسلم قال يوم خيبر: "لأعطين هذه الراية رجلا يحب الله ورسوله، يفتح الله على يديه" قال عمر رضي الله عنه: ما أحببت الإمارة إلا يؤمئذ، فتساورت لها رجاء أن أدعى لها، فدعا رسول الله صلى الله عليه وسلم عليّ بن أبي طالب رضي الله عنه فأعطاه إياها وقال: " أمش ولا تلتفت حتى يفتح الله عليك" فسار علي شيئاً، ثم وقف ولم يلتفت، فصرخ: يا رسول الله، على ماذا أقاتل الناس؟ قال: " قاتلهم حتى يشهدوا أن لا إله إلا الله، وأن محمداً رسول الله، فإذا فعلوا ذلك فقد منعوا منك دماءهم وأموالهم إلا بحقها، وحسابهم على الله" ((رواه مسلم)):(14)

Arabic/English book reference : Book 1, Hadith 94

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Allah the Exalted has said: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him. When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him".

[Al- Bukhari].

فالأول: عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله تعالى قال: من عادى لي وليا فقد آذنته بالحرب. وما تقرب إلي عبدي بشيء أحب إلي مما افترضت عليه، وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه، فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها، وإن سألني أعطيته؛ ولئن استعاذني لأعيذنه" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 95

Anas (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "Allah says: ' When a slave of Mine draws near to Me a span, I draw near to him a cubit; and if he draws near to Me a cubit, I draw near to him a fathom. And if he comes to Me walking, I go to him running.'".

[Al-Bukhari].

الثاني: عن أنس رضي الله عنه عن النبي صلى الله عليه وسلم فيما يرويه عن ربه عز وجل قال: " إذا تقرب العبد إلي شبراً تقربت إليه ذراعاً، وإذا تقرب إلي ذراعاً تقربت منه باعاً، وإذا أتاني يمشي أتيته هرولة" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 96

Ibn Abbas (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "There are two blessings in which many people incur loss. (They are) health and free time (for doing good)".

[Al-Bukhari]

الثالث: عن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: " نعمتان مغبون فيهما كثير من الناس: الصحة، والفراغ" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 97

'Aishah (May Allah be pleased with her) said:

The Prophet (ﷺ) would stand (in prayer) so long that the skin of his feet would crack. I asked him, "Why do you do this while your past and future sins have been forgiven?" He said, "Should I not be a grateful slave of Allah?"

[Al-Bukhari and Muslim].

الرابع: عن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم كان يقوم من الليل حتى تنفطر قدماه، فقلت له: لم تصنع هذا يا رسول الله، وقد غفر الله لك ما تقدم من ذنبك وما تأخر؟! قال: " أفلا أحب أن أكون عبداً شكوراً؟" ((متفق عليه. هذا لفظ البخاري، ونحوه في الصحيحين من رواية المغيرة بن شعبة)).

Arabic/English book reference : Book 1, Hadith 98

'Aishah (May Allah be pleased with her) said:

With the start of the last ten days of Ramadan, Messenger of Allah (ﷺ) would pray all the night, and would keep his family awake for the prayers. He tied his lower garment (i.e., avoided sleeping with his wives) and devoted himself entirely to prayer and supplication.

[Al-Bukhari and Muslim].

الخامس: عن عائشة رضي الله عنها أنها قالت: " كان رسول الله صلى الله عليه وسلم إذا دخل العشر أحيا الليل، وأيقظ أهله، وجد وشد المئزر" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 99

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "A strong believer is better and dearer to Allah than a weak one, and both are good. Adhere to that which is beneficial for you. Keep asking Allah for help and do not refrain from it. If you are afflicted in any way, do not say: 'If I had taken this or that step, it would have resulted into such and such,' but say only: 'Allah so determined and did as He willed.' The word 'if' opens the gates of satanic thoughts".

[Muslim].

السادس: عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف وفي كل خير. احرص على ما ينفعك، واستعن بالله ولا تعجز. وإن أصابك شيء فلا تقل: لو أني فعلت كان كذا وكذا، ولكن قل: قدر الله، وما شاء فعل؛ فإن لو تفتح عمل الشيطان" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 100

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said. "The (Hell) Fire is surrounded with all kinds of desires and passions, while Jannah is surrounded with adversities."

[Al-Bukhari and Muslim].

السابع: عنه أن رسول الله صلى الله عليه وسلم قال: " حجبت النار بالشهوات، وحجبت الجنة بالمكاره" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 101

Hudhaifah (May Allah be pleased with him) reported:

I offered Salat (Tahajjud - optional night prayer) with the Prophet (ﷺ) one night, and he started reciting (Surat) Al-Baqarah. I thought that he would bow at the end of one hundred Verses, but he continued reciting; I, then, thought that he would perhaps recite the whole (Surah) in a Rak'ah, but he proceeded on, and I thought he would perhaps bow on completing (this Surah); he then started (reciting Surat) An-Nisa'; he then started (Surat) Al-'Imran and his recitation was unhurried. And when he recited the Verses which referred to the Glory of Allah, he glorified Him (by saying Subhan Allah - My Rubb, the Supreme is far removed from every imperfection), the Great, and when he recited the Verses that mention supplication, he supplicated, and when he recited the Verses that mention seeking Refuge of the Rubb, he sought (His) Refuge. Then he bowed and said: "My Rubb, the Supreme is far removed from every imperfection (Subhana Rabbiyal-Azim);" his bowing lasted about the same length of time as his standing (and then on returning to the standing posture after Ruku') he said: "Allah listened to him who praised Him (Sami' Allahu liman hamidah, Rabbana wa lakal hamd)." Then he stood about the same length of time as he had spent in bowing. He then prostrated himself and said: "My Rubb, the Supreme is far removed from every imperfection (Subhana Rabbiyal-A'la)," and his prostration lasted nearly the same length of time as his standing.

[Muslim].

الثامن: عن أبي عبد الله حذيفة بن اليمان، رضي الله عنهما، قال: صليت مع النبي صلى الله عليه وسلم ذات ليلة، فافتتح البقرة، فقلت يركع عند المائة، ثم مضى؛ فقلت يصلي بها في ركعة، فمضى؛ فقلت يركع بها، ثم افتتح النساء؛ فقرأها، ثم افتتح آل عمران فقرأها، يقرأ مترسلاً إذا مر بآية فيها تسبيح سبح، وإذا مر بسؤال سأل، وإذا مر بتعوذ تعوذ، ثم ركع فجعل يقول: " سبحان ربي العظيم" فكان ركوعه نحواً من قيامه ثم قال: " سمع الله لمن حمده، ربنا لك الحمد" ثم قام قياماً طويلاً قريباً مما ركع، ثم سجد فقال: " سبحان ربي الأعلى" فكان سجوده قريباً من قيامه" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 102

Ibn Mas'ud (May Allah be pleased with him) said:

One night I joined the Prophet (ﷺ) in his (optional) Salat. He prolonged the standing so much that I thought of doing something evil. He was asked: "What did you intend to do?" He replied: "To sit down and leave him".

[Al-Bukhari and Muslim].

التاسع: عن ابن مسعود رضي الله عنه قال: صليت مع النبي صلى الله عليه وسلم ليلة، فأطال القيام حتى هممت بأمر سوء! قيل: وما هممت به؟

قال: هممت أن أجلس وأدعه. ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 103

Anas (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Three follow a dead body: members of his family, his possessions and his deeds. Two of them return and one remains with him. His family and his possessions return; his deeds remain with him".

[Al-Bukhari and Muslim].

العاشر عن أنس رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: " يتبع الميت ثلاثة: أهله وماله وعمله؛ فيرجع اثنان ويبقى واحد: يرجع أهله وماله، ويبقى عمله" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 104

Ibn Mas'ud (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Jannah is nearer to anyone of you than your shoe-lace, and so is the (Hell) Fire".

[Al- Bukhari].

الحادي عشر: عن ابن مسعود رضي الله عنه قال: قال النبي صلى الله عليه وسلم: " الجنة أقرب إلى أحدكم من شراك نعله، والنار مثل ذلك" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 105

Rabi'ah bin Ka'b Al-Aslami (May Allah be pleased with him (a servant of the Messenger of Allah and also one of the people of As-Suffah) said:

I used to spend my night in the company of Messenger of Allah (ﷺ) and used to put up water for his ablutions. One day he said to me, "Ask something of me." I said: "I request for your companionship in Jannah". He inquired, "Is there anything else?" I said, "That is all." He said, "Then help me in your request by multiplying your prostrations".

[Muslim].

الثاني عشر: عن أبي فراس ربيعة بن كعب الأسلمى خادم رسول الله صلى الله عليه وسلم، ومن أهل الصفة رضي الله عنه قال: " كنت أبيت مع رسول الله صلى الله عليه وسلم، فآتيه بوضوئه، وحاجته فقال: "سلني" فقلت: أسألك مرافقتك في الجنة. فقال: { أوغير ذلك؟" قلت: هو ذاك قال: " فأعني على نفسك بكثرة السجود" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 106

Thauban (May Allah be pleased with him) said:

I heard Messenger of Allah (ﷺ) saying, "Perform Salah more often. For every prostration that you perform before Allah will raise your position one degree and will remit one of your sins".

[Muslim].

الثالث عشر: عن أبي عبد الله- ويقال: أبو عبد الرحمن- ثوبان مولى رسول الله صلى الله عليه وسلم قال: سمعت رسول الله صلى الله عليه وسلم يقول: " عليك بكثرة السجود، فإنك لن تسجد لله سجدة إلا رفعك الله بها درجة، وحط عنك بها خطيئة". ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 107

'Abdullah bin Busr Al-Aslami (May Allah be pleased with him) said:

Messenger of Allah (ﷺ) said, "The best of people is one whose life is long and his conduct is good".

[At- Tirmidhi].

الرابع عشر: عن أبي صفوان عبد الله بن بسر الأسلمي، رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: " خير الناس من طال عمره وحسن عمله" ((رواه الترمذي، وقال: حديث حسن. "بسر": بضم الياء وبالسين المهملة)).

Arabic/English book reference : Book 1, Hadith 108

Anas (May Allah be pleased with him) said:

My uncle Anas bin An-Nadr (May Allah be pleased with him) was absent from the battle of Badr and he said: "O Messenger of Allah! I was absent from the first battle you fought against the pagans, and if Allah let me participate in

a battle against the pagans, Allah will see what I do." So he encountered the day of Uhud Battle. The Muslims left the positions (the Prophet (ﷺ) told them to keep) and were defeated, he said: "O Allah! excuse these people (i.e., the Muslims) for what they have done, and I am clear from what the pagans have done". Then he went forward with his sword and met Sa'd bin Mu'adh (fleeing) and said to him: "By the Rubb of the Ka'bah! I can smell the fragrance of Jannah from a place closer than Uhud Mount". Sa'd said: "O Messenger of Allah, what he did was beyond my power". Anas said: "We saw over eighty wounds on his body caused by stabbing, striking and shooting of arrows and spears. We found that he was killed, and mutilated by the polytheists. Nobody was able to recognize him except his sister who recognized him by the tips of his fingers." Anas (May Allah be pleased with him) said: "We believe that the Ayah 'Among the believers are men who have been true to their covenant with Allah**[i.e., they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers]**...' (33:23), refers to him and his like".

[Al-Bukhari and Muslim].

الخامس عشر: عن أنس رضي الله عنه، قال: غاب عمي أنس ابن النضر رضي الله عنه، عن قتال بدر، فقال: يارسول الله غبت عن أول قتال قاتلت المشركين، لئن الله أشهدني قتال المشركين ليرين الله ما أصنع. فلما كان يوم أحد انكشف المسلمون، فقال اللهم أعتذر إليك مما صنع هؤلاء - يعني أصحابه- وأبرأ إليك مما صنع هؤلاء- يعني المشركين- ثم تقدم فاستقبله سعد بن معاذ، فقال: ياسعد بن معاذ الجنة ورب الكعبة، إني أجد ريحها من دون أحد. قال سعد: فما استطعت يا رسول الله ما صنع! قال أنس: فوجدنا به بضعاً وثمانين ضربة بالسيف، أو طعنة برمح ، أو رمية بسهم، ووجدناه قد قتل ومثل به المشركون فما عرفه أحد إلا أخته ببنانه.

قال أنس: كنا نرى أو نظن أن هذه الآيه نزلت فيه وفي أشباهه: {من المؤمنين رجال صدقوا ما عهدوا الله عليه} ((الأحزاب: 23)) إلى آخرها. ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 109

Abu Mas'ud 'Uqbah bin 'Amr Al-Ansari (May Allah be pleased with him) said:

When the Ayah enjoining Sadaqah (charity) was revealed,* we used to carry loads on our backs to earn something that we could give away in charity. One person presented a considerable amount for charity and the hypocrites said: "He has done it to show off." Another one gave away a few Sa' of dates and they said: "Allah does not stand in need of this person's dates". Thereupon, it was revealed:

"Those who defame such of the believers who give charity (in Allah's Cause) voluntarily, and such who could not find to give charity (in Allah's Cause) except what is available to them..." (9:79)

[Al- Bukhari and Muslim].

* This is the A

السادس عشر: عن أبي مسعود عقبة بن عمرو الأنصاري البدري رضي الله عنه قال: لما نزلت آيه الصدقة كنا نحامل على ظهورنا. فجاء رجل فتصدق بشيء كثير فقالوا: مراءٍ، وجاء رجل آخر فتصدق بصاع فقالوا: إن الله لغني عن صاع هذا! فنزلت { الذين يلمزون المطوعين من المؤمنين في الصدقات والذين لا يجدون إلا جهدهم} الآية ((التوبة:79)). ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 110

Abu Dharr (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "Allah, the Exalted, and Glorious, said; 'O My slaves, I have prohibited Myself injustice; and have made oppression unlawful for you, so do not oppress one another. O My slaves, all of you are liable to err

except the one whom I guide on the Right Path, so seek guidance from Me so that I will guide you to the Right Path. O My slaves, all of you are hungry except the one whom I feed, so ask food from Me, I will feed you. O My slaves, all of you are naked except those whom I clothe, so ask clothing of Me and I shall clothe you. O My slaves, you commit sins night and day and I forgive all sins, so seek My forgiveness and I shall forgive you. O My slaves, you can neither do Me any harm nor can you do Me any good. O My slaves, were the first of you and the last of you, the human of you and jinn of you to be as pious as the most pious heart of any man of you, that would not increase My domain a thing. O My slaves, were the first of you, and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any man of you, that would not decrease My domain in a thing. O My slaves, were the first of you and the last of you, the human of you and the jinn of you to stand in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decrease the sea if put into it. O My slaves, it is but your deeds that I reckon for you and then recompense you for, so let him who finds good (i.e., in the Hereafter) praise Allah and let him who finds other than that blame no one but himself."'.

[Muslim].

السابع عشر: عن سعيد بن عبد العزيز، عن ربيعة بن يزيد، عن أبي إدريس الخولاني، عن أبي ذر جندب بن جنادة، رضي الله عنه، عن النبي صلى الله عليه وسلم فيما يروى عن الله تبارك وتعالى أنه قال: " ياعبادي إني حرمت الظلم على نفسي وجعلته بينكم محرماً فلا تظالموا، يا عبادي كلكم ضال إلا من هديته؛ فاستهدوني أهدكم، يا عبادي كلكم جائع إلا من أطعمته؛ فاستطعموني أطعمكم،يا عبادي كلكم عارٍ إلا من كسوته، فاستكسوني أكسكم، يا عبادي إنكم تخطئون بالليل والنهار وأنا أغفر الذنوب جميعا، فاستغفروني أغفرلكم، ياعبادي إنكم لن تبلغوا ضري فتضروني، ولن تبلغوا نفعي فتنفعوني، يَا عِبَادِي ، لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شيئاً . يَا عِبَادِي ، لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ من مُلْكِي شيئاً، يا عبادي لو أن أولكم وآخركم، وإنسكم وجنكم قاموا في صعيد واحد، فسألوني فأعطيت كل إنسان مسألته، ما نقص ذلك مما عندي إلا كما ينقص المخيط إذا أدخل البحر، يا عبادي إنما هي أعمالكم أحصيها لكم، ثم أوفيكم إياها، فمن وجد خيراً فليحمد الله، ومن وجد غير ذلك فلا يلومن إلا نفسه". قال سعيد: كان أبو إدريس إذا حدث بهذا الحديث جثا على ركبتيه. رواه مسلم.(20).

Arabic/English book reference : Book 1, Hadith 111

Abu Hurairah (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "Allah excuses and grants forgiveness to a person until he attains the age of sixty years".

[Al- Bukhari].

وأما الأحاديث فالأول: عن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال: " أعذر الله إلى امرئ أخر أجله حتى بلغ ستين سنة" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 112

Ibn 'Abbas (May Allah be pleased with them) said:
'Umar (May Allah be pleased with him) used to make me sit with the noble elderly men who had participated in the battle of Badr. Some of them disliked it and said to 'Umar: "Why do you bring in this boy to sit with us when we have sons like him?" 'Umar replied: "Because of the status he has, which you already know about (i.e., belongs to the source of knowledge and the house of the Prophet (ﷺ))." One day, 'Umar called me and seated me in the gathering of those people; and I think that he called me just to show them (of my religious knowledge). 'Umar then questioned

them (in my presence). "How do you interpret the ayah of Allah: 'When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah).'" Someone said that when Allah's Help and the Conquest (of Makkah) came to us, we were called upon to celebrate the Praise of Allah and ask for His forgiveness. Some others remained silent and did not utter a word. Thereupon 'Umar asked me: "Ibn 'Abbas! Do you say the same." I replied: "No". He said: "What do you say then?" I replied: "That is the sign of the Prophet's death about which he had been informed. Allah, the Exalted, says:

'When there comes the help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)'.

So declare the remoteness of your Rubb from every imperfection, and ask for His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives".

On that 'Umar (May Allah be pleased with him) said: "I do not know anything about it other than what you have said".

[Al- Bukhari]

الثاني: عن ابن عباس، رضي الله عنهما، قال: كان عمر رضي الله عنه يدخلني مع أشياخ بدر، فكأن بعضهم وجد في نفسه فقال: لم يدخل هذا معنا ولنا أبناء مثله!؟ فقال عمر: إنه من حيث علمتم! فدعاني ذات يوم فأدخلني معهم، فما رأيت أنه دعانى يومئذ إلا ليريهم قال: ما تقولون في قول الله تعالى: {إذا جاء نصر الله والفتح؟} ((النصر:1)) فقال بعضهم: أمرنا نحمد الله ونستغفره إذا نصرنا وفتح علينا. وسكت بعضهم فلم يقل شيئاً. فقال لي: أكذلك تقول يا ابن عباس؟ فقلت: لا. قال فما تقول؟ قلت: هو أجل رسول الله صلى الله عليه وسلم، أعلمه له قال: {إذاجاء نصر الله والفتح} وذلك علامة أجلك {فسبح بحمد ربك واستغفره إنه كان تواباً} ((الفتح: 3)) فقال عمر رضي الله عنه: ما أعلم منها إلا ما تقول. ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 113

' Aishah (May Allah be pleased with her) said:

After the revelation of (the Surah) "When the Help of Allah comes (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" (110:1), Messenger of Allah (ﷺ) used to recite in every prayer: "Subhanaka Rabbana wa bihamdika, Allahum-maghfir li (Far removed You are from every imperfection, our Rubb, and all praise is for You, forgive me, O Allah)".

[Al-Bukhari and Muslim].

Another narration is: Messenger of Allah (ﷺ) recited frequently in bowing and prostration: "Subhanaka Rabbana wa bihamdika, Allahum-maghfir li. (Far removed You are from every imperfection, our Rubb, and all praise is for You, forgive me, O Allah)". He elucidated that it has been commanded in the Noble Qur'an to recite: "So glorify the Praises of your Rubb, and ask for His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives". (V.110:1) And he (the Messenger of Allah) acted upon it.

According to the narration in Muslim, Messenger of Allah (ﷺ) frequently recited these words just before he passed away: "Subhanaka Rabbana wa bihamdika. Astaghfiruka wa atubu ilaika." I ('Aishah (May Allah be pleased with her) asked him: "O Messenger of Allah! What are these new words which I hear from you repeatedly." He replied, "A sign

has been appointed for me relating to my people that I should repeat these words at the sight of that sign". Then he recited Surat An-Nasr.

Another narration in Muslim related from 'Aishah (May Allah be pleased with her) is: Messenger of Allah (ﷺ) often recited, "Glory be to Allah and praise be to Him; I seek forgiveness of Allah and turn to Him in repentance." I said to him: "O Messenger of Allah, I hear you recite frequently: 'O Allah, You are free from every imperfection our Rubb and all praise is for You; I seek forgiveness of Allah and turn to Him in repentance.'" He replied, "My Rubb has informed me that I would soon see a sign regarding my people, whenever I see it, I repeat this statement more often (of His Glorification and Praise and beg pardon of Him and turn to Him). Now I have witnessed the sign. The revelation of Surat An-Nasr and the victory is the conquest of Makkah."

"When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah). And you see that the people enter Allah's religion (Islam) in crowds. So glorify the Praises of your Rubb, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives." (110:1-3)

الثالث: عن عائشة رضي الله عنها قالت: ما صلى رسول الله صلى الله عليه وسلم صلاة بعد أن نزلت عليه { إذا جاء نصر الله والفتح} إلا يقول فيها: " سبحانك ربنا وبحمدك، اللهم اغفر لي" ((متفق عليه)).

وفي رواية في الصحيحين" عنها: كان رسول الله صلى الله عليه وسلم يكثر أن يقول في ركوعه وسجوده: "سبحانك اللهم ربنا وبحمدك، اللهم اغفر لي" يتأول القرآن.

وفي رواية لمسلم: كان رسول الله صلى الله عليه وسلم يكثر أن يقول قبل أن يموت: "سبحانك اللهم وبحمدك، أستغفرك وأتوب إليك". قالت عائشة: قلت: يا رسول الله ما هذه الكلمات التي أراك أحدثتها تقولها؟ قال: "جعلت لي علامة في أمتي إذا رأيتها قلتها {إذا جاء نصر الله والفتح} إلى آخر السورة".

وفي رواية له: كان رسول الله صلى الله عليه وسلم يكثر من قول: "سبحان الله وبحمده، أستغفر الله وأتوب إليه". قالت: قلت: يا رسول الله! أراك تكثر من قول: سبحان الله وبحمده، أستغفر الله وأتوب إليه؟ فقال: "أخبرني ربي أني سأرى علامة في أمتي فإذا رأيتها أكثرت من قول: سبحان الله وبحمده، أستغفر الله وأتوب إليه، فقد رأيتها: {إذا جاء نصر الله والفتح} فتح مكة، {ورأيت الناس يدخلون في دين الله أفواجاً، فسبح بحمد ربك واستغفره إنه كان تواباً}.

Arabic/English book reference : Book 1, Hadith 114

Anas (May Allah be pleased with him) said:
Allah the Rubb of honour and glory sent Revelation to His Messenger (ﷺ) more frequently before his death than at any other time.

[Al-Bukhari and Muslim].

الرابع؛: عن أنس رضي الله عنه قال: إن الله عز وجل تابع الوحي على رسول الله صلى الله عليه وسلم قبل وفاته، حتى توفي أكثر ما كان الوحي". ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 115

Jabir (May Allah be pleased with him) said:
The Prophet (ﷺ) said, "Every one will be raised in the condition in which he dies".

[Muslim].

الخامس: عن جابر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "يبعث كل عبد على ما مات عليه". ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 116

Abu Dharr (May Allah be pleased with him) reported:

I asked: "O Messenger of Allah! Which action is the best?" He (ﷺ) said, "Faith in Allah and Jihad in the way of Allah." I asked: "Which neck (slave) is best (for emancipation)?" He said, "That which is dearest of them in price and most valuable of them to its masters". I asked: "If I cannot afford (it)?" He said, "Then help a labourer or work for one who is disabled". I asked: "If I cannot do (it)?" He said, "You should restrain yourself from doing wrong to people, because it (serves as) charity which you bestow upon yourself".

[Al-Bukhari and Muslim].

الأول: عن أبي ذر جندب بن جنادة رضي الله عنها قال: قلت يا رسول الله، أي الأعمال أفضل؟ قال: "الإيمان بالله، والجهاد في سبيله". قلت: أي الرقاب أفضل؟ قال: "أنفسها عند أهلها، وأكثرها ثمناً" قلت: فإن لم أفعل؟ قال: "تعين صانعاً أو تصنع لأخرق" قلت: يا رسول الله أرأيت إن ضعفت عن بعض العمل؟ قال: تكف شرك عن الناس فإنها صدقة منك على نفسك". ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 117

Abu Dharr (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "When you get up in the morning, charity is due from every one of your joints. There is charity in every ascription of glory to Allah; there is charity in every declaration of His Greatness; there is charity in every utterance of praise of Him; there is charity in every declaration that He is the only true God (worthy of worship); there is charity in enjoining good; there is charity in forbidding evil. Two Rak'ah of Duha (Forenoon prayer) is equal to all this (in reward)".

[Muslim].

الثاني: عن أبي ذر أيضاً رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: " يصبح على كل سلامى من أحدكم صدقة، فكل تسبيحة صدقة، وكل تحميدة صدقة، وكل تهليلة صدقة، وكل تكبيرة صدقة، وأمر بالمعروف صدقة، ونهى عن المنكر صدقة، ويجزيء من ذلك ركعتان يركعهما من الضحى" ((رواه مسلم(24).

Arabic/English book reference : Book 1, Hadith 118

Abu Dharr (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "The deeds of my people, good and bad, were presented before me, and I found the removal of harmful objects from the road among their good deeds, and phlegm which might be in a mosque left unburied among their evil deeds".

[Muslim].

الثالث عنه قال: قال النبي صلى الله عليه وسلم : " عرضت علي أعمال أمتي حسنها وسيئها، فوجدت في محاسن أعمالها الأذى يماط عن الطريق، ووجدت في مساوىء أعمالها النخاعة تكون في المسجد لا تدفن" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 119

Abu Dharr (May Allah be pleased with him) reported:

Some people said to Messenger of Allah (ﷺ): "O Messenger of Allah, the rich have taken away (all the) reward. They observe Salat (prayers) as we do; and give Sadaqah (charity) out of their surplus wealth." Upon this he (the Prophet (ﷺ)) said, "Has Allah not prescribed for you (a course) following which you can (also) give Sadaqah? In every declaration of the glorification of Allah (i.e., saying Subhan Allah) there is a Sadaqah, and in every Takbir (i.e., saying Allahu Akbar) is a Sadaqah, and in every celebration of praise (saying Al-hamdu lillah) is a Sadaqah, and in every declaration that He is One (La ilaha illallah) is a Sadaqah, and in enjoining of good is a Sadaqah, and in forbidding evil is a Sadaqah, and in man's sexual intercourse (with his wife) there is a Sadaqah." They (the Companions) said: "O Messenger of Allah, is there reward for him who satisfies his sexual need among us?" He said, "You see, if he were to satisfy it with something forbidden, would it not be a sin on his part? Similarly, if he were to satisfy it legally, he should be rewarded".

[Muslim].

الرابع عنه: أن ناساً قالوا: يارسول الله، ذهب أهل الدثور بالأجور، يصلون كما نصلي، ويصومون كما نصوم، ويتصدقون بفضول أموالهم قال: " أو ليس قد جعل الله لكم ما تصدقون به: إن بكل تسبيحة صدقة، وكل تكبيرة صدقة، وكل تحميدة صدقة، وكل تهليلة صدقة، وأمر بالمعروف صدقة، ونهي عن المنكر صدقة وفي بضع أحدكم صدقة قالوا: يارسول الله أيأتى أحدنا شهوته، ويكون له فيها أجر؟! قال: " أرأيتم لو وضعها في حرام أكان عليه وزر؟ فكذلك إذا وضعها في الحلال كان له أجر" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 120

Abu Dharr (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "Do not belittle any good deed, even meeting your brother (Muslim) with a cheerful face".

[Muslim].

-الخامس: عنه قال لي النبي صلى الله عليه وسلم: " لا تحقرن من المعروف شيئاً ولو أن تلقى أخاك بوجهٍ طليق" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 121

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Every day the sun rises charity (Sadaqah) is due on every joint of a person: you administer justice between two men is a charity; and assisting a man to mount his beast, or helping him load his luggage on it is a charity; and a good word is a charity; and every step that you take (towards the mosque) for Salat (prayer) is a charity and removing harmful things from the road is a charity".

[Al-Bukhari and Muslim].

In Muslim, it is reported on the authority of 'Aishah (May Allah be pleased with her) that Messenger of Allah (ﷺ) said, "Everyone of the children of Adam has been created with three hundred and sixty joints; so he who declares the Glory of Allah (i.e., saying Allahu Akbar), praises Allah (i.e., Al-hamdu lillah), declares Allah to be One (i.e., La ilaha illallah), glorifies Allah, and seeks forgiveness from Allah (i.e., Astaghfirullah), and removes stone, or thorn, or bone from people's path, and enjoins good and forbids evil, to the number of those three hundred and sixty, will walk that day having rescued himself from Hell".

السادس : عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " كل سلامى من الناس عليه صدقة كل يوم تطلع فيه الشمس: تعدل بين الأثنين صدقة، وتعين الرجل في دابته، فتحمله عليها، أو ترفع له عليها متاعه صدقة، والكلمة الطيبة صدقة، وبكل خطوة تمشيها إلى الصلاة صدقة، وتميط الأذى عن الطريق صدقة" ((متفق عليه)).

ورواه مسلم أيضاً من رواية عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: " إنه خلق كل إنسان من بني آدم على ستين وثلاثمائه مفصل، فمن كبر الله، وحمد الله، وهلل الله، وسبح الله واستغفر الله، وعزل حجراً عن طريق الناس أو شوكة أو عظماً عن طريق الناس، أو أمر بمعروف أو نهى عن المنكر، عدد الستين والثلاثمائة، فإنه يمسي يومئذ وقد زحزح نفسه عن النار".

Arabic/English book reference : Book 1, Hadith 122

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "He who goes to the mosque at dawn or dusk (for Salat), Allah prepares a hospitable abode for him in Jannah, every time when he walks to it or comes back from it".

[Al-Bukhari and Muslim].

السابع: عنه عن النبي صلى الله عليه وسلم قال: " من غدا إلى المسجد أو راح، أعد الله له في الجنة نزلا كلما غدا أو راح" ((متفق عليه)).

Sunnah.com reference : Book 1, Hadith 123
English reference : Book 1, Hadith 123
Arabic reference : Book 1, Hadith 132

Abu Hurairah (May Allah be pleased with him) reported:

O Muslim women, never belittle any gift you give your neighbour even if it is a hoof of a sheep".

[Al-Bukhari and Muslim].

الثامن: عنه قال رسول الله صلى الله عليه وسلم: " يا نساء المسلمات لا تحقرن جارة لجارتها ولو فرسن شاة" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 124

Abu Hurairah (May Allah be pleased with him):

The Prophet (ﷺ) said, "Iman has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road, and modesty is a branch of Iman."

[Al-Bukhari and Muslim].

التاسع: عنه عن النبي صلى الله عليه وسلم قال: " الإيمان بضع وسبعون، أو بضع وستون شعبة: فأفضلها قول لا إله إلا الله، وأدناها إماطة الأذى عن الطريق، والحياء شعبة من الإيمان" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 125

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "While a man was walking on his way he became extremely thirsty. He found a well, he went down into it to drink water. Upon leaving it, he saw a dog which was panting out of thirst. His tongue was lolling out and he was eating moist earth from extreme thirst. The man thought to himself: 'This dog is extremely

thirsty as I was.' So he descended into the well, filled up his leather sock with water, and holding it in his teeth, climbed up and quenched the thirst of the dog. Allah appreciated his action and forgave his sins". The Companions asked: "Shall we be rewarded for showing kindness to the animals also?" He (ﷺ) said, "A reward is given in connection with every living creature".

[Al-Bukhari and Muslim].

In the narration of Al-Bukhari, the Prophet (ﷺ) is reported to have said: "Allah forgave him in appreciation of this act and admitted him to Jannah".

Another narration says: "Once a dog was going round the well and was about to die out of thirst. A prostitute of Banu Israel happened to see it. So she took off her leather sock and lowered it into the well. She drew out some water and gave the dog to drink. She was forgiven on account of her action".

العاشر: عنه أن رسول الله صلى الله عليه وسلم قال: " بينما رجل يمشى بطريق اشتد عليه العطش، فوجد بئراً فنزل فيها فشرب، ثم خرج فإذا كلب يلهث يأكل الثرى من العطش، فقال الرجل: لقد بلغ هذا الكلب من العطش مثل الذي كان قد بلغ منى، فنزل البئر فملأ خفه ماء ثم أمسكه بفيه، حتى رقي فسقى الكلب، فشكر الله له فغفر له" قالوا : يارسول الله إن لنا في البهائم أجراً؟ فقال: في كل كبدٍ رطبة أجر" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 126

Abu Hurairah (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "I saw a man going about in Jannah (and enjoying himself) as a reward for cutting from the middle of the road, a tree which was causing inconvenience to the Muslims".

[Muslim].

Another narration says: "A man who passed by a branch of a tree leaning over a road and decided to remove it, saying to himself, 'By Allah! I will remove from the way of Muslims so that it would not harm them.' On account of this he was admitted to Jannah".

According to the narration in Al-Bukhari and Muslim: Messenger of Allah (ﷺ) said, "While a man was walking, he saw a thorny branch on the road, so he removed it and Allah appreciated his action and forgave him".

الحادي عشر: عنه عن النبي صلى الله عليه وسلم قال: " لقد رأيت رجلا يتقلب في الجنة في شجرة قطعها من ظهر الطريق كانت تؤذى المسلمين".((رواه مسلم)).

وفي رواية: مر رجل بغصن شجرة على ظهر طريق فقال: والله لأنحين هذا عن المسلمين لا يؤذيهم، فأدخل الجنة .

وفي رواية لهما: بينما رجل يمشى بطريق وجد غصن شوك على الطريق، فأخره فشكره الله له، فغفر له .

Arabic/English book reference : Book 1, Hadith 127

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "He who performs his Wudu' perfectly and comes to Jumu'ah prayer and listens (to the Khutbah) silently, the sins which he has committed since the previous Friday plus three more days (i.e., 10 days) will be forgiven for him. One who distracts himself with pebbles during the Khutbah will not get the (Jumu'ah) reward".

[Muslim].

الثاني عشر: عنه قال: قال رسول الله صلى الله عليه وسلم: " من توضأ فأحسن الوضوء، ثم أتى الجمعة، فاستمع وأنصت، غفر له ما بينه وبين الجمعة وزيادة ثلاثة أيام، ومن مس الحصا فقد لغا" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 128

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "When a Muslim or a believer washes his face (in the course of Wudu'), every sin he has committed with his eyes is washed away from his face along with water, or with the last drop of water; when he washes his hands, every sin they wrought is erased from his hands with the water, or with the last drop of water; and when he washes his feet, every sin towards which his feet walked is washed away with water, or with the last drop of water, with the result that he comes out cleansed of all sins".

[Muslim].

الثالث عشر: عنه أن رسول الله صلى الله عليه وسلم قال: " إذا توضأ العبد المسلم، أو المؤمن فغسل وجهه خرج من وجهه كل خطيئة نظر إليها بعينيه مع الماء، أو آخر قطر الماء، فإذا غسل رجليه خرجت كل خطيئة مشتها رجلاه مع الماء أو مع آخر قطر الماء حتى يخرج نقياً من الذنوب" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 129

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "The five (daily) Salat (prayers), and from one Jumu'ah prayer to the (next) Jumu'ah prayer, and from Ramadan to Ramadan are expiations for the (sins) committed in between (their intervals); provided the major sins are not committed".

[Muslim].

الرابع عشر: عنه عن رسول الله صلى الله عليه وسلم قال: " الصلوات الخمس، والجمعة إلى الجمعة، ورمضان إلى رمضان مكفرات لما بينهن إذا اجتنبت الكبائر" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 130

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Should I not direct you to something by which Allah obliterates the sins and elevates (your) ranks." They said: "Yes, O Messenger of Allah". He said, "Performing Wudu' properly, even in difficulty, frequently going to the mosque, and waiting eagerly for the next Salat (prayer) after a Salat is over; indeed, that is Ar- Ribat".

[Muslim].

الخامس عشر: عنه قال رسول الله صلى الله عليه وسلم: " ألا أدلكم على ما يمحو الله به الخطايا، ويرفع به الدرجات؟" قالوا: بلى يا رسول الله، قال: " إسباغ الوضوء على المكاره، وكثرة الخطا إلى المساجد، وانتظار الصلاة بعد الصلاة، فذلكم الرباط" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 131

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "He who observes the Fajr and 'Asr (prayers) will enter Jannah."

[Al-Bukhari and Muslim].

السادس عشر: عن أبي موسى الأشعري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " من صلى البردين دخل الجنة" ((متفق عليه)).

Sunnah.com reference : Book 1, Hadith 132
English reference : Book 1, Hadith 132
Arabic reference : Book 1, Hadith 123

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "When a slave of Allah suffers from illness or sets on a journey, he is credited with the equal of whatever good works he used to do when he was healthy or at home".

[Al-Bukhari].

السابع عشر: عنه قال: قال رسول الله صلى الله عليه وسلم :" إذا مرض العبد أو سافر كتب له مثل ما كان يعمل مقيماً صحيحاً" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 133

Jabir (May Allah be pleased with him) reported that he heard Messenger of Allah (ﷺ) saying, "Every good deed is charity".
[Al-Bukhari].
Muslim has reported the same on the authority of Hudhaifah (May Allah be pleased with him).
الثامن عشر: عن جابر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " كل معروف صدقة" ((رواه البخاري، ورواه مسلم من رواية حذيفة رضي الله عنه)).

Arabic/English book reference : Book 1, Hadith 134

Jabir (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "When a Muslim plants a tree, whatever is eaten from it is charity from him and whatever is stolen is charity and whatever is subtracted from it is charity".

[Muslim].

Another narration says: "If a Muslim plants a tree, or sows a field and men and beasts and birds eat from it, all of it is charity from him".

التاسع عشر: عنه قال: قال رسول الله صلى الله عليه وسلم: " ما من مسلم يغرس غرساً إلا كان ما أكل منه له صدقة، وما سرق منه له صدقة، ولا يرزؤه أحد إلا كان له صدقة" ((رواه مسلم.)) وفي رواية له: " فلا يغرس المسلم غرساً، فيأكل منه إنسان ولا دابة ولا طير إلا كان له صدقة إلى يوم القيامة".

وفي رواية له: " لا يغرس مسلم غرساً، ولا يزرع زرعاً، فيأكل منه إنسان ولا دابة ولا شيء إلا كانت له صدقة" ورروياه جميعاً من رواية أنس رضي الله عنه.

Arabic/English book reference : Book 1, Hadith 135

Jabir (May Allah be pleased with him) reported:

The tribe Banu Salimah wanted to move nearer to the mosque. On learning this Messenger of Allah (ﷺ) said to them, "I heard that you intend to move nearer to the mosque". They said, "That is so, O Messenger of Allah, we do want to do that". He said, "O Banu Salimah, keep to your homes, your steps (to the mosque) are recorded".

[Muslim].

Another narration says: "There is for every step (towards the mosque) a degree (of reward) for you".

[Muslim].

العشرون: عنه قال: أراد بنو سلمة أن ينقلوا قرب المسجد فبلغ ذلك رسول الله صلى الله عليه وسلم، فقال لهم: " إنه قد بلغني أنكم تريدون أن تنتقلوا قرب المسجد؟" فقالوا: نعم يارسول الله قد أردنا ذلك، فقال:"بني سلمة دياركم؛ تكتب آثاركم ، دياركم، تكتب آثاركم" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 136

Ubayy bin Ka'b (May Allah be pleased with him) reported:

There was a man, and I do not know of any other man whose house was farther than his from the mosque, and he never missed Salat (in congregation). It was said to him (or I said to him): "If you buy a donkey you could ride it in the dark nights and in the burning sand." He said: "I do not like my house to be by the side of the mosque, for I (eagerly) desire that my steps towards the mosque and back from it should be recorded when I return to my family." Upon this Messenger of Allah (ﷺ) said, "Allah has granted you all the rewards for you".

[Muslim].

Another narration says: "You will get the reward for what you have anticipated".

الحادي والعشرون: عن أبي المنذر أبي بن كعب رضي الله عنه قال: كان رجل لا أعلم رجلاً أبعد من المسجد منه، وكان لا تخطئه صلاة فقيل له، أو فقلت له: لو اشتريت حماراً تركبه في الظلماء، وفي الرمضاء، فقال: ما يسرني أن منزلي إلى جنب المسجد، إني أريد أن يكتب لي ممشاي إلى المسجد، ورجوعي إذا رجعت إلى أهلي، فقال رسول الله صلى الله عليه وسلم: "قد جمع الله لك ذلك كله" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 137

Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) said, "There are forty kinds of virtue; the uppermost of them is to lend a (milch) she-goat (to someone in order to benefit from it and then return it). He who practices any of these virtues expecting its reward and relying on the truthfulness of the promise made for it, shall enter Jannah."

[Al-Bukhari].

الثاني والعشرون: عن أبي محمد عبد الله بن عمرو بن العاص رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "أربعون خصلة أعلاها منيحة العنز، ما من عامل يعمل بخصلة منها رجاء ثوابها وتصديق موعودها إلا أدخله الله بها الجنة" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 138

'Adi bin Hatim (May Allah be pleased with him) reported:

I heard the Prophet (ﷺ) saying, "Protect yourself from (Hell) Fire, by giving of half of a date (in charity)".

[Al-Bukhari and Muslim].

In another narration 'Adi bin Hatim (May Allah be pleased with him) reported Messenger of Allah (ﷺ) as saying: "Allah will surely speak with everyone of you without an interpreter. He (the man) will look at his right side and will see nothing but (the deeds) which he had done before, and he will look to his left side and will see nothing but (the deeds) which he had done before. Then he will look in front of him and will find nothing but Hell-fire facing him. So protect (yourselves) from (Hell) Fire, by giving in charity even half a date; and if he does not finds it, then with a kind word".

الثالث والعشرون: عن عدي بن حاتم رضي الله عنه قال: سمعت النبي صلى الله عليه وسلم يقول: " اتقوا النار ولو بشق تمرةٍ" ((متفق عليه)) .

وفي رواية لهما عنه قال: قال رسول الله صلى الله عليه وسلم: " ما منكم من أحد إلا سيكلمه ربه ليس بينه وبينه ترجمان فينظر أيمن منه فلا يرى إلا ما قدم، وينظر أشأم منه فلا يرى إلا ما قدم، ينظر بين يديه فلا يرى إلا النار تلقاء وجهه، فاتقوا النار ولو بشق تمرة، فمن لم يجد فبكلمة طيبةٍ".

Arabic/English book reference : Book 1, Hadith 139

Anas (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Allah will be pleased with His slave who praises Him (i.e., says Al-hamdu lillah) when he eats and praises Him when he drinks".

[Muslim].

الرابع والعشرون: عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله ليرضى عن العبد أن يأكل الأكلة فيحمده عليها ، أو يشرب الشربة فيحمده عليها" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 140

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Giving in charity is an obligation upon every Muslim". It was said (to him): "What about one who does not find (the means) to do so?" He (ﷺ) said, "Let him work with his hands, thus doing benefit to himself and give in charity." It was said to him: "What if he does not have (the means) to do so?" He (ﷺ) said, "Then let him assist the needy, the aggrieved." It was said: "What about if he cannot even do this?" He (ﷺ) said, "Then he should enjoin good." He was asked: "What if he cannot do that?" He (the Prophet (ﷺ)) said, "He should then abstain from evil, for verily, that is a charity from him".

[Al-Bukhari and Muslim].

الخامس والعشرون: عن أبي موس رضي الله عنه ، عن النبي صلى الله عليه وسلم قال: "على كل مسلم صدقة" قال : أرأيت إن لم يجد؟ قال: أرأيت إن لم يستطع؟ قال: "يعين ذا الحاجة الملهوف" قال: أرأيت إن لم يستطع؟ قال: "يأمر بالمعروف أو الخير" قال : أرأيت إن لم يفعل؟ قال: يمسك عن الشر فإنها صدقة" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 141

Aishah (May Allah be pleased with her) reported:

The Prophet (ﷺ) came in when a woman was sitting beside me. He asked me, "Who is she?" I said: "She is the one whose performance of Salat (prayer) has become the talk of the town." Addressing her, he (ﷺ) said, "(What is this!) You are required to take upon yourselves only what you can carry out easily. By Allah, Allah does not withhold His Mercy and forgiveness of you until you neglect and give up (good works). Allah likes the deeds best which a worshipper can carry out constantly".

[Al-Bukhari and Muslim].

- وعن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم دخل عليها وعندها امرأة قال: من هذه؟ قالت: هذه فلانة تذكر من صلاتها قال: " مه عليكم بما تطيقون، فوالله لا يمل الله حتى تملوا" وكان أحب الدين إليه ما داوم صاحبه عليه. ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 142

Anas (May Allah be pleased with him) reported:

Three men came to the houses of the wives of the Prophet (ﷺ) to inquire about the worship of the Prophet (ﷺ). When they were informed, they considered their worship insignificant and said: "Where are we in comparison with the Prophet (ﷺ) while Allah has forgiven his past sins and future sins". One of them said: "As for me, I shall offer Salat all night long." Another said: "I shall observe Saum (fasting) continuously and shall not break it". Another said: "I shall abstain from women and shall never marry". The Prophet (ﷺ) came to them and said, "Are you the people who said such and such things? By Allah, I fear Allah more than you do, and I am most obedient and dutiful among you to Him, but still I observe fast and break it; perform Salat and sleep at night and take wives. So whoever turns away from my Sunnah does not belong to me".

[Al-Bukhari and Muslim].

وعن أنس رضي الله عنه قال: جاء ثلاثة رهط إلى بيوت أزواج النبي صلى الله عليه وسلم، يسألون عن عبادة النبي صلى الله عليه وسلم، فلما أخبروا كأنهم تقالوها وقالوا: أين نحن من النبي صلى الله عليه وسلم قد غفر الله له تقدم من ذنبه وما تأخر. قال أحدهم: أما أنا فأصلي الليل أبداً وقال الآخر: وأنا أصوم الدهر أبداً ولا أفطر، وقال الآخر: وأنا أعتزل النساء فلا أتزوج أبداً، فجاء رسول الله صلى الله عليه وسلم إليهم فقال: "أنتم الذين قلتم كذا وكذا؟! أما والله إني لأخشاكم لله وأتقاكم له لكني أصوم وأفطر، وأصلي وأرقد، وأتزوج النساء، فمن رغب عن سنتي فليس مني" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 143

Ibn Mas'ud (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Ruined are those who insist on hardship in matters of the Faith." He repeated this three times.

[Muslim]

وعن ابن مسعود رضي الله عنه أن النبي صلى الله عليه وسلم قال: "هلك المتنطعون" قالها ثلاثاً " ((رواه مسلم))

Arabic/English book reference : Book 1, Hadith 144

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "The religion (of Islam) is easy, and whoever makes the religion a rigour, it will overpower him. So, follow a middle course (in worship); if you can't do this, do something near to it and give glad tidings and seek help (of Allah) at morn and at dusk and some part of night".

[Al-Bukhari].

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: " إن الدين يسر، ولن يشاد الدين إلا غلبه، فسددوا وقاربوا وأبشروا، واستعينوا بالغدوة والروحة وشيء من الدلجة" ((رواه البخاري)).

وفي رواية له : سددوا وقاربوا واغدوا وروحوا، وشيء من الدلجة، القصد القصد تبلغوا .

Arabic/English book reference : Book 1, Hadith 145

Anas (May Allah be pleased with him) reported:

The Prophet (ﷺ) came into the mosque and noticed a rope stretched between two poles. He enquired, "What is this rope for?" He was told: "This is Zainab's rope. When during her voluntary prayer, she begins to feel tired, she grasps it for support". The Prophet (ﷺ) said, "Untie it. You should perform prayers so long as you feel active. When you feel tired, you should go to sleep".

[Al-Bukhari and Muslim].

وعن أنس رضي الله عنه قال: دخل النبي صلى الله عليه وسلم المسجد فإذا حبل ممدود بين الساريتين فقال: "ما هذا الحبل" قالوا : هذا حبل لزينب، فإذا فترت تعلقت به. فقال النبي صلى الله عليه وسلم " حلوه، ليصل أحدكم نشاطه فإذا فتر فليرقد" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 146

'Aishah (May Allah be pleased with her) reported:

Messenger of Allah (ﷺ) said, "When one of you feels drowsy during prayer, let him lie down till drowsiness goes away from him, because when one of you performs prayers while feeling sleepy, he does not know whether he seeks forgiveness or abuses himself".

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها أن رسول الله صلى الله عليه وسلم قال: " إذا نعس أحدكم وهو يصلي، فليرقد حتى يذهب عنه النوم، فإن أحدكم إذا صلى وهو ناعس لا يدري لعله يذهب ويستغفر فيسب نفسه" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 147

Jabir bin Samurah (May Allah be pleased with him) reported:

I used to perform prayer with the Prophet (ﷺ) and his Salat was of a moderate length and his Khutbah too was moderate in length.

[Muslim].

وعن أبي عبد الله جابر بن سمرة رضي الله عنهما قال: "كنت أصلى مع النبي صلى الله عليه وسلم الصلوات، فكانت صلاته قصداً وخطبته قصداً" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 148

Abu Juhaifah (May Allah be pleased with him) reported:

The Prophet (ﷺ) made a bond of brotherhood between Salman and Abud-Darda'. Salman paid a visit to Abud-Darda' and found Umm Darda' (his wife) dressed in shabby clothes and asked her why she was in that state. She replied: "Your brother Abud-Darda' is not interested in (the luxuries of) this world. In the meantime Abud-Darda' came in and prepared a meal for Salman. Salman requested Abud-Darda' to eat (with him) but Abud-Darda' said: "I am fasting." Salman said: "I am not going to eat unless you eat." So, Abud-Darda' ate (with Salman). When it was night and (a part of the night passed), Abud-Darda' got up (to offer the night prayer) but Salman asked him to sleep and Abud-Darda' slept. After some time Abud-Darda' again got up but Salman asked him to sleep. When it was the last hours of the night, Salman asked him to get up and both of them offered (Tahajjud) prayer. Then Salman told Abud-Darda': "You owe a duty to your Rubb, you owe a duty to your body; you owe a duty to your family; so you should give to every one his due. Abud-Darda' came to the Prophet (ﷺ) and reported the whole story. Prophet (ﷺ) said, "Salman is right".

[Al- Bukhari].

وعن أبي جحيفة وهب بن عبد الله رضي الله عنه قال: آخى النبي صلى الله عليه وسلم بين سلمان وأبى الدرداء ، فزار سلمان أبا الدرداء، فرأى أم الدرداء متبذلة فقال: ما شأنك قالت: أخوك أبو الدرداء ليس له حاجة في الدنيا، فجاء أبو الدراداء فصنع له طعاماً، فقال له: كل فإنى صائم، قال: ما أنا بآكل حتى تأكل، فأكل، فلما كان الليل ذهب أبو الدرداء يقوم فقال له: نم، فنام، ثم ذهب يقوم فقال له : نم، فلما كان من آخر الليل قال سلمان: قم الآن: فصليا جميعاً، فقال له سلمان: إن لربك عليك حقاً، وإن لنفسك عليك حقاً، ولأهلك عليك حقاً، فأعط كل ذى حق حقه، فأتى النبي صلى الله عليه وسلم فذكر ذلك له، فقال النبي صلى الله عليه وسلم "صدق سلمان" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 149

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

The Prophet (ﷺ) was informed that I said that I would perform prayers the whole night and observe fasting every day as long as I live. Messenger of Allah (ﷺ) said, "Is it you who said this?" I said to him, "O Messenger of Allah! I ransom you with my parents, it is I who said that." Messenger of Allah (ﷺ) said, "You will not be able to do that. Observe fast and break it; sleep and get up for prayer, and observe fast for three days during the month; for every good is multiplied ten times and that will be equal to fasting the whole year." I said, "O Messenger of Allah! I can do more than that." He said, "Observe fast one day and leave off the next two days." I said, "O Messenger of Allah! I have strength to do more than that." Messenger of Allah (ﷺ) said, "Observe fast every other day, and that is the fasting of Dawud (ﷺ) and that is the most moderate fasting".

According to another narration: Messenger of Allah (ﷺ) said, "That is the best fasting." I said, "But I am capable of doing more than this". Thereupon, Messenger of Allah (ﷺ) said, "There is nothing better than this." 'Abdullah bin 'Amr (May Allah be pleased with them) said (when he grew old): "Had I accepted the three days (fasting during every month) as the Messenger of Allah had said, it would have been dearer to me than my family and my property".

In another narration 'Abdullah is reported to have said: Messenger of Allah (ﷺ) said to me, "O 'Abdullah! Have I not been informed that you observe fast during the day and offer prayer all the night." I replied, "Yes, O Messenger of Allah!" Messenger of Allah (ﷺ) said, "Don't do that. Observe fast for few days and then leave off for few days, perform prayers and also sleep at night, as your body has a right upon you, and your eyes have a right upon you; and your wife has a right upon you; your visitors have a right upon you. It is sufficient for you to observe fast three days in a month, as the reward of good deeds is multiplied ten times, so it will be like fasting the whole year." I insisted

(on fasting) and so I was given a hard instruction. I said, "O Messenger of Allah! I have strength." Messenger of Allah (ﷺ) said, "Observe fast like the fasting of Prophet Dawud (ﷺ); and do not fast more than that." I said: "How was the fasting of Prophet Dawud?" He (ﷺ) said, "Half of the year (i.e., he used to fast on every alternate day)."

Afterwards when 'Abdullah (May Allah be pleased with him) grew old, he used to say: "Would that I had availed myself of the concession granted to me by Messenger of Allah."

In another narration 'Abdullah is reported to have said: Messenger of Allah (ﷺ) said, "I have been informed that you observe fast continuously and recite (the whole of the Qur'an) every night." I said, "Messenger of Allah! It is right, but I covet thereby nothing but good," whereupon he (ﷺ) said, "Then observe fasts like the fasting of Prophet Dawud (ﷺ) as he was the most ardent worshipper of Allah; recite the Qur'an once every month." I said, "O Prophet of Allah! I am capable of doing more than that." He said, "Then recite it (the complete Qur'an) in every twenty days." I said, "O Prophet of Allah I am capable of reciting more than that." He said, "Then recite it once in every ten days." I said, "O Prophet of Allah! I am capable of reciting more than that." He said, "Then recite it once in every seven days, but not recite more than that." The Prophet of Allah also said to me, "You do not know, you may have a longer life". When I grew old I wished I had availed myself of the concession (granted to me by) the Prophet of Allah.

In another narration 'Abdullah is reported to have said: Messenger of Allah (ﷺ) said, "The best fasting with Allah is that of (Prophet) Dawud, and the best prayer with Allah is that of Dawud (ﷺ) for he would sleep half of the night and stand for prayer for the third of it and (then) would sleep sixth part of it; he observed fast one day and leave off the other. He would not flee on meeting the enemy".

In another narration 'Abdullah is reported to have said: My father helped me marry a noble woman and he used to inquire of his daughter-in-law regarding her husband. She would say: "He is, indeed, a fine man. Since I have come to him, he has neither stepped on my bed nor he has had sexual intercourse with me". When this state of affairs lasted for some time, my father mentioned the matter to Messenger of Allah (ﷺ) who directed my father saying, "Send him to me". I went to him accordingly. He asked me, "How often do you observe fast?" I replied; "Daily". He asked me, "How long do you take in reading the Noble Qur'an completely." I said, "Once every night". Then he narrated the whole story. He (in his old age) would recite one seventh of his nightly recitation to some members of his family during the day to lighten his task at night. Whenever he wished to have a relief from his fast on alternate days, he would give up fasting for a few days and make up deficiency later by observing the number of fasts he had missed. He would not give up the number of fasts altogether because he did not like to abandon what he had settled with Messenger of Allah (ﷺ).

وعن أبي محمد عبد الله بن عمرو بن العاص رضي الله عنهما قال: أخبر النبي صلى الله عليه وسلم أني أقول: والله لأصومن النهار، ولأقومن الليل ماعشت، فقال رسول الله صلى الله عليه وسلم : أنت الذي تقول ذلك؟ فقلت له: قد قلته بأبى أنت وأمى يا رسول الله. قال:"فإنك لا تستطيع ذلك؛ فصم وأفطر، ونم وقم، وصم من الشهر ثلاثة أيام فإن الحسنة بعشر أمثالها، وذلك مثل صيام الدهر" قلت: فإنى أطيق أفضل من ذلك قال: فصم يوما وأفطر يومين، قلت: فإنى أطيق أفضل من ذلك، قال: "فصم يوماً وأفطر يوماً، فذلك صيام داود صلى الله عليه وسلم، وهو أعدل الصيام". وفي رواية: "وهو أفضل الصيام" فقلت : فإني أطيق أفضل من ذلك. فقال رسول الله صلى الله عليه وسلم: " لا أفضل من ذلك" ولأن أكون قبلت الثلاثة الأيام التي قال رسول الله صلى الله عليه وسلم أحب إلي من أهلي وما لي. وفي رواية: "ألم أخبر أنك تصوم النهار وتقوم الليل؟" قلت : بلى يا رسول الله قال: "فلا تفعل: صم وأفطر ، ونم وقم فإن لجسدك عليك حقاً، وإن

لعينيك عليك حقاً، وإن لزوجك عليك حقاً، وإن لزورك عليك حقاً، وإن بحسبك أن تصوم في كل شهر ثلاثة أيام ، فإن لك بكل حسنة عشر أمثالها، فإن ذلك صيام الدهر" فشددت فشدد علي، قلت: يا رسول الله إني أجد قوة، قال: "صم صيام نبي الله داود ولا تزد عليه" قلت: وما كان صيام داود؟ قال: "نصف الدهر" فكان عبد الله يقول بعدما كبر: يا ليتني قبلت رخصة رسول الله صلى الله عليه وسلم. وفي رواية: " ألم أخبر أنك تصوم الدهر، وتقرأ القرآن كل ليلةٍ؟" فقلت: بلى يا رسول الله، ولم أرد بذلك إلا الخير قال: "فصم صوم نبي الله داود، فإنه كان أعبد الناس، واقرأِ القرآن كل شهر" قلت: يا نبي الله إني أطيق أفضل من ذلك؟ قال: "فاقرأه في كل عشرين" قلت: يا نبي الله إني أطيق أفضل من ذلك؟ قال: "فاقرأه في كل عشر" قلت يا نبي الله إني أطيق أفضل من ذلك؟ قال: "فاقرأه في كل سبع ولا تزد على ذلك". فشددت فشدد علي ، وقال لي النبي صلى الله عليه وسلم: "إنك لا تدري لعلك يطول بك عمر" قال: فصرت إلى الذي قال لي النبي صلى الله عليه وسلم، فلما كبرت وددت أني كنت قبلت رخصة نبي الله صلى الله عليه وسلم. وفي رواية: " وإن لولدك عليك حقاً" وفي رواية: " لا صام من صام الأبد" ثلاثاً. وفي رواية: "أحب الصيام إلى الله تعالى صيام داود، وأحب الصلاة إلى الله تعالى صلاة داود: كان ينام نصف الليل، ويقوم ثلثه، وينام سدسه، وكان يصوم يوما ويفطر يوماً، ولا يفر إذا لاقى". وفي رواية: أنكحني أبي امرأة ذات حسب، وكان يتعاهد كنته-أي : امرأة ولده- فيسألها عن بعلها، فتقول له : نعم الرجل من رجل لم يطأ لنا فراشاً ولم يفتش لنا كنفاً منذ أتيناه. فلما طال ذلك عليه ذكر ذلك للنبي صلى الله عليه وسلم. فقال: "القنى به" فلقيته بعد ذلك فقال: "كيف تصوم؟" قلت كل يوم، قال: "وكيف تختم؟" قلت: كل ليلةٍ، وذكر نحون ما سبق ، وكان يقرأ على بعض أهله السبع الذي يقرؤه، يعرضه من النهار ليكون أخف عليه بالليل، وإذا أراد أن يتقوى أفطر أياماً وأحصى وصام مثلهن كراهية أن يترك شيئاً فارق عليه النبي صلى الله عليه وسلم. كل هذه الروايات صحيحة معظمها في الصحيحين وقليل منها في أحدهما. .

Arabic/English book reference : Book 1, Hadith 150

Hanzalah Al-Usayyidi (May Allah be pleased with him) who was one of the scribes of Messenger of Allah (ﷺ), reported:

I met Abu Bakr (May Allah be pleased with him) he said: "How are you O Hanzalah?" I said, "Hanzalah has become a hypocrite". He said, "Far removed is Allah from every imperfection, what are you saying?" I said, "When we are in the company of Messenger of Allah (ﷺ) and he reminds us of Hell-fire and Jannah, we feel as if we are seeing them with our very eyes, and when we are away from Messenger of Allah (ﷺ), we attend to our wives, our children, our business, most of these things (pertaining to life hereafter) slip out of our minds." Abu Bakr (May Allah be pleased with him) said, "By Allah, I also experience the same thing". So Abu Bakr (May Allah be pleased with him) and I went to Messenger of Allah (ﷺ) and I said to him, "O Messenger of Allah (ﷺ), Hanzalah has turned hypocrite." Thereupon Messenger of Allah (ﷺ) said, "What has happened to you?" I said, "O Messenger of Allah, when we are in your company, and are reminded of Hell-fire and Jannah, we feel as if we are seeing them with our own eyes, but when we go away from you and attend to our wives, children and business, much of these things go out of our minds." Thereupon Messenger of Allah (ﷺ) said, "By Him in Whose Hand is my life if your state of mind remains the same as it is in my presence and you are always busy in remembrance (of Allah), the angels will shake hands with you in your beds and in your roads; but Hanzalah, time should be devoted (to the worldly affairs) and time should be devoted (to prayer)". He (the Prophet (ﷺ)) said this thrice.

[Muslim].

وعن أبي ربعي حنظلة بن الربيع الأسيدى الكاتب أحد كتاب رسول الله صلى الله عليه وسلم قال: لقيني أبو بكر رضي الله عنه فقال: كيف أنت يا حنظلة؟ قلت: نافق حنظلة (قال: سبحان الله ما تقول؟ (قلت: نكون عند رسول الله صلى الله عليه وسلم يذكرنا بالجنة والنار كأنا رأي عين، فإذا خرجنا من عند رسول الله صلى الله عليه وسلم عافسنا الأزواج والأولاد والضيعات نسينا كثيراً. قال أبو بكر رضي الله عنه : فوالله إنا لنلقى مثل هذا، فانطلقت أنا وأبو

بكر حتى دخلنا على رسول الله صلى الله عليه وسلم. فقلت: نافق حنظلة يا رسول الله (فقال رسول الله صلى الله عليه وسلم : "وما ذاك؟" قلت: يا رسول الله نكون عندك تذكرنا بالنار والجنة كأنا رأي العين، فإذا خرجنا من عندك عافسنا الأزواج والأولاد والضيعات نسينا كثيراً. فقال رسول الله 0: "والذي نفسي بيده لو تدومون على ما تكونون عندي وفي الذكر لصافحتكم الملائكة على فرشكم وفي طرقكم، ولكن يا حنظلة ساعة وساعة" ثلاث مرات، ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 151

Ibn 'Abbas (May Allah be pleased with them) reported:

While the Prophet (ﷺ) was delivering Khutbah (religious talk), he noticed a man who was standing, so he asked about him and was told that he was Abu Israel who had taken a vow to remain standing and not sit, or go into the shade, or speak while observing fasting. Thereupon Messenger of Allah (ﷺ) said, "Tell him to speak, to go into the shade, to sit and to complete his fast".

[Al- Bukhari].

- وعن ابن عباس رضي الله عنهما قال: بينما النبي صلى الله عليه وسلم يخطب إذا هو برجل قائم، فسأل عنه فقالوا: أبو إسرائيل نذر أن يقوم في الشمس ولا يقعد، ولا يستظل ولا يتكلم، ويصوم، فقال النبي صلى الله عليه وسلم: "مروه فليتكلم وليستظل وليقعد وليتم صومه" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 152

'Umar bin Al-Khattab (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Should anyone fall asleep at night and fail to recite his portion of the Qur'an, or a part of it, if he recites it between the Fajr prayer and the Zuhr prayer, it will be recorded for him as though he had recited it during the night".

[Muslim].

وعن عمر بن الخطاب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " من نام عن حزبه من الليل، أو عن شيء منه فقرأه ما بين صلاة الفجر وصلاة الظهر، كتب له كأنما قرأه من الليل" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 153

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) said to me, "O Abdullah! Do not be like so-and-so. He used to get up at night for optional prayer but abandoned it later."

[Al-Bukhari and Muslim].

وعن عبد الله بن عمرو بن العاص رضي الله عنهما قال: قال لي رسول الله صلى الله عليه وسلم: يا عبد الله لا تكن مثل فلان، كان يقوم الليل فترك قيام الليل" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 154

'Aishah (May Allah be pleased with her) reported:

When Messenger of Allah (ﷺ) missed the optional night Salat (Tahajjud) due to pain or any other reason, he would perform twelve Rak'ah during the day time.

[Muslim].

وعن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم إذا فاتته الصلاة من الليل من وجع أو غيره، صلى من النهار ثنتي عشرة ركعة" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 155

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Do not ask me unnecessarily about the details of the things which I do not mention to you. Verily, the people before you were doomed because they were used to putting many questions to their Prophets and had differences about their Prophets. Refrain from what I forbid you and do what I command you to the best of your ability and capacity".

[Al-Bukhari and Muslim]

فالأول : عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "دعوني ماتركتكم: إنما أهلك من كان قبلكم كثرة سؤالهم ، واختلافهم على أنبيائهم، فإذا نهيتكم عن شيء فاجتنبوه، وإذا أمرتكم بأمر فأتوا منه ما استطعتم" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 156

'Irbad bin Sariyah (May Allah be pleased with him) reported:

One day Messenger of Allah (ﷺ) delivered us a very eloquent Khutbah on account of which eyes shed tears and hearts were full of tears. A man said: "O Prophet of Allah, this is as if it were a parting advice. So advise us". He (ﷺ) said, "I admonish you to fear Allah, to listen and obey even if an Abyssinian slave is appointed as your leader. Because whosoever among you shall live after me, will see much discord. So hold fast to my Sunnah and the examples of the Rightly- Guided Caliphs who will come after me. Adhere to them and hold to it fast. Beware of new things (in Deen) because every Bid'ah is a misguidance".

[Abu Dawud and At- Tirmidhi].

الثاني: عن أبي نجيح العرباض بن سارية رضي الله عنه قال: "وعظنا رسول الله صلى الله عليه وسلم موعظة بليغة وجلت منها القلوب وذرفت منها العيون، فقلنا: يا رسول الله كأنها موعظة مودع فأوصنا. قال: "أوصيكم بتقوى الله ، والسمع والطاعة وإن تأمر عليكم عبد حبشي، وإنه من يعش منكم فسيرى اختلافاً كثيراً. فعليكم بسنتي وسنة الخلفاء الراشدين المهديين، عضوا عليها بالنواجذ، وإياكم ومحدثات الأمور فإن كل بدعة ضلالة" ((رواه أبو داود، والترمذي وقال : حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 157

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Everyone of my Ummah will enter Jannah except those who refuse". He was asked: "Who will refuse?" He (ﷺ) said, "Whoever obeys me, shall enter Jannah, and whosoever disobeys me, refuses to (enter Jannah)".

[Al- Bukhari].

الثالث: عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "كل أمتي يدخلون الجنة إلا من أبى " . قيل: ومن يأبى يا رسول الله قال: " من أطاعني دخل الجنة، ومن عصاني فقد أبى" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 158

Salamah bin Al-Akwa' (May Allah be pleased with him) reported:
My father said that a person ate in the presence of Messenger of Allah (ﷺ) with his left hand. He (ﷺ) said, "Eat with your right hand". He said, "I cannot do that." Thereupon he (the Prophet) said, "May you never do that." It was pride that prevented him from doing it. And he could not raise it (the right hand) up to his mouth afterwards.

[Muslim].

الرابع: عن أبي مسلم، وقيل : أبي إياس سلمة بن عمرو بن الأكوع رضي الله عنه ، أن رجلاً أكل عند رسول الله صلى الله عليه وسلم بشماله فقال: "كل بيمينك" قال: لا أستطيع. قال: " لا استطعت" ما منعه إلا الكبر، فما رفعها إلى فيه . ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 159

Nu'man bin Bashir (May Allah be pleased with them) reported:
Messenger of Allah (ﷺ) said, "Straighten your rows (during Salat) or Allah would create dissension amongst you".

[Al-Bukhari and Muslim].

In another narration reported by Muslim, Nu'man bin Bashir (May Allah be pleased with them) narrated: Messenger of Allah (ﷺ) used to straighten our rows (in Salat), as if he was straightening an arrow with their help until he saw that we had learnt it from him. One day he came out, stood up (for Salat) and was about to say: Allahu Akbar (Allah is the Greatest), (marking the beginning of the prayer) when he saw a man, whose chest was bulging out from the row. He said, "Slaves of Allah, you must straighten your rows or Allah would create dissension amongst you."

الخامس: عن أبي عبد الله النعمان بن بشير رضي الله عنهما، قال: سمعت رسول الله صلى الله عليه وسلم يقول: "لتسون صفوفكم أو ليخالفن الله بين وجوهكم " ((متفق عليه)) .

وفي رواية لمسلم: كان رسول الله صلى الله عليه وسلم يسوي صفوفنا حتى كأنما يسوي بها القداح ،حتى إذا رأى أنا قد عقلنا عنه ثم خرج يوما، فقام حتى كاد أن يكبر، فرأى رجلاً بادياً صدره فقال: " عباد الله لتسون صفوفكم أو ليخالفن الله بين وجوهكم".

Arabic/English book reference : Book 1, Hadith 160

Abu Musa (May Allah be pleased with him) reported:
A house in Al- Madinah caught fire at night and the roof and walls

fell down upon the occupants. When this was reported to Messenger of Allah (ﷺ) he said, "Fire is your enemy; so put it out before you go to bed".

[Al-Bukhari and Muslim].

السادس: عن أبي موسى رضي الله عنه قال: احترق بيت بالمدينة على أهله من الليل، فلما حدث رسول الله صلى الله عليه وسلم بشأنهم قال "إن هذه النار عدو لكم، فإذا نمتم فاطفئوها عنكم" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 161

Abu Musa (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "The similitude of guidance and knowledge with which Allah has sent me is like a rain which has fallen on some ground. A fertile part of earth has absorbed water and brought forth much grass and

herbs. Another part, which is solid, held the water and Allah benefits men thereby, who drank and gave others to drink, and used it for irrigation. But some of it has fallen on a portion of sandy land which neither retains the water nor produces herbage. Such is the likeness of the man who understands the religion of Allah and who gets benefit of what Allah has sent me with; he learns and teaches others. It is also the likeness of the man who neither raises his head on that account (meaning he does not benefit from what the Prophet (ﷺ) was sent with) nor accepts Allah's Guidance with which I am sent".

[Al-Bukhari and Muslim].

السابع: عنه قال: قال رسول الله صلى الله عليه وسلم : "إن مثل ما بعثني الله به من الهدى والعلم كمثل غيث أصاب أرضاً فكانت منها طائفة طيبة، قبلت الماء فأنبتت الكلأ والعشب الكثير، وكان منها أجادب أمسكت الماء، فنفع الله بها الناس فشربوا منها وسقوا وزرعوا. وأصاب طائفة منها أخرى ، إنما هي قيعان لا تمسك ماء ولا تنبت كلأ. فذلك مثل من فقه في دين الله، ونفعه بما بعثنى الله به، فعلم وعلم، ومثل من لم يرفع بذلك رأساً، ولم يقبل هدى الله الذي أرسلت به" ((متفق عليه)) .(44).

Arabic/English book reference : Book 1, Hadith 162

Jabir (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "My parable and that of yours is like a man who kindled a fire. When it has illuminated all around him, the moths and grasshoppers began to fall therein. He tried to push them away, but they overcame him and jumped into it. I am catching hold of your waists ties (to save you) from fire, but you slip away from my hands".

[Muslim].

الثامن: عن جابر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم "مثلي ومثلكم كمثل رجل أوقد ناراً فجعل الجنادب والفراش يقعن فيها وهو يذبهن عنها وأنا آخذ بحجزكم عن النار، وأنتم تفلتون من يدي" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 163

Jabir (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) commanded the licking of fingers (after eating) and the cleaning of the dish, saying: "You do not know in what portion the Blessing (of Allah) lies".

[Muslim].

In another narration, Jabir said: Messenger of Allah (ﷺ) said, "When a morsel of any of you falls down, you should pick it up and remove any dirt or dust on it and then eat it; and don't leave it for Satan; and do not wipe your hand with the towel until you have licked your fingers, for you do not know in what portion of the food the Barakah* (of Allah) lies".

* Barakah is the abundance of goodness and its continuity.

التاسع: عنه أن رسول الله صلى الله عليه وسلم، أمر بلعق الأصابع والصحفة وقال: "إنكم لا تدرون في أيها البركة" ((رواه مسلم)).

وفي رواية له: " إذا وقعت لقمة أحدكم . فليأخذها فليمط ماكان بها من أذى، وليأكلها، ولا يدعها للشيطان، ولا يمسح يده بالمنديل حتى يلعق أصابعه، فإنه لا يدري في أي طعامه البركة".

وفي رواية له: "إن الشيطان يحضر أحدكم عند كل شيء من شأنه حتى يحضره عند طعامه، فإذا سقطت من أحدكم اللقمة فليمط ما كان بها من أذى ، فليأكلها، ولا يدعها للشيطان".

Arabic/English book reference : Book 1, Hadith 164

Ibn 'Abbas (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "On the Day of Resurrection you will be assembled barefooted, naked and uncircumcised". He then recited: "As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it," and continued: "The first to be clothed on the Day of Resurrection will be (Prophet) Ibrahim. Then some of my Companions will be taken to the left, (i.e., towards Hell-fire) and when I will say, 'They belong to my Ummah, O my Rubb!' It would be said: 'You do not know what they invented after you had left them.' I shall then say as the righteous slave **[i.e., 'Isa (Jesus (ﷺ)]** said: 'And I was a witness over them while I was amongst them, when You took me up, You were the Watcher over them and You are a Witness to all things. If you punish them, they are Your slaves, and if You forgive them, verily, You, only You are the All-Mighty, the All-Wise.' I shall be told: 'They continued to turn on their heels since you parted from them".

[Al-Bukhari and Muslim].

العاشر: عن ابن عباس، رضي الله عنهما، قال: قام فينا رسول الله صلى الله عليه وسلم بموعظة فقال: "يا أيها الناس إنكم محشورون إلى الله تعالى حفاة عراة غرلاً {كما بدأنا أول خلق نعيده وعداً علينا إنا كنا فاعلين} ((الأنبياء: 103)) ألا وإن أول الخلائق يكسى يوم القيامة إبراهيم ، صلى الله عليه وسلم، ألا وإنه سيجاء برجال من أمتي ، فيؤخذ بهم ذات الشمال؛ فأقول: يارب أصحابي؛ فيقال: إنك لا تدري ما أحدثوا بعدك، فأقول كما قال العبد الصالح: {وكنت عليهم شهيداً ما دمت فيهم} إلى قوله: { العزيز الحكيم}) ((المائدة : 117،118)) فيقال لي : إنهم لم يزالوا مرتدين على أعقابهم منذ فارقتهم" ((متفق عليه)).(46)

Arabic/English book reference : Book 1, Hadith 165

'Abdullah bin Mughaffal (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) prohibited flicking pebbles by the index finger and the thumb; and he said, "It does not kill a game animal nor does it inflict wound on the enemy, but breaks the tooth and gorges the eye".

[Al-Bukhari and Muslim].

In another narration it is said: A close relative of 'Abdullah bin Mughaffal (May Allah be pleased with him) was hitting with pebbles using the index finger and the thumb; he said: "Messenger of Allah (ﷺ) has forbidden it saying that it does not kill the game". He repeated the act and Ibn Mughaffal said to him: "I told you that the Prophet (ﷺ) had prohibited it but you repeated it. I shall never talk to you."

الحادي عشر: عن أبي سعيد عبد الله بن مغفل، رضي الله عنه ، قال: نهى رسول الله، صلى الله عليه وسلم عن الخذف وقال: "إنه لا يقتل الصيد، ولا ينكأ العدو، وإنه يفقأ العين، ويكسر السن" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 166

'Abis bin Rabi'ah (May Allah be pleased with him) reported:

I saw 'Umar bin Al-Khattab(May Allah be pleased with him) kissing the Black Stone (Al-Hajar Al-Aswad) and saying: "I know that you are just a stone and that you can neither do any harm nor give benefit. Had I not seen Messenger of Allah (ﷺ) kissing you, I would not have kissed you".

[Al-Bukhari and Muslim].

وعن عابس بن ربيعة قال: رأيت عمر بن الخطاب ، رضي الله عنه ، يقبل الحجر -يعنى الأسود- ويقول:إني أعلم أنك حجر ما تنفع ولا تضر، ولوا أني رأيت رسول الله، صلى الله عليه وسلم، يقبلك ما قبلتك. ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 167

Abu Hurairah (May Allah be pleased with him) reported:

When it was revealed to Messenger of Allah (ﷺ): "To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it," the Companions of Messenger of Allah (ﷺ) felt it hard and severe and they came to Messenger of Allah (ﷺ) and sat down on their knees and said: "O Messenger of Allah, we were assigned some duties which were within our power to perform, such as Salat (prayer), Saum (fasting), Jihad (striving in the Cause of Allah), Sadaqah (charity). Then this (the above mentioned) Verse was revealed to you and it is beyond our power to live up to it." Messenger of Allah (ﷺ) said, "Do you want to say what the people of two Books (Jews and Christians) said before you: 'We hear and disobey?' You should rather say: 'We hear and we obey, we seek forgiveness, our Rubb and unto You is the return.'" And they said: "We hear and we obey, (we seek) Your forgiveness, our Rubb! And unto You is the return." When the people recited it and it smoothly flowed on their tongues, then Allah revealed immediately afterwards: "The Messenger (Muhammad (ﷺ)) believes in what has been sent down to him from his Rubb, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say), 'We make no distinction between one another of His Messengers' - and they say, 'We hear, and we obey. (We seek) Your forgiveness, our Rubb, and to You is the return (of all)". When they did that, Allah abrogated this (Ayah) and Allah the Great revealed: "Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned." (The Prophet (ﷺ) said): "Yes. 'Our Rubb! Lay not on us a burden like that which You did lay on those before us (Jews and Christians)". (The Prophet (ﷺ) said): "Yes. 'Our Rubb! Put not on us a burden greater than we have strength to bear". (The Prophet (ﷺ) said): "Yes. 'Pardon us and grant us forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector) and give us victory over the disbelieving people".

He (the Prophet (ﷺ)) said: "Yes".

[Muslim].

عن أبي هريرة، رضي الله عنه ، قال: لما نزلت على رسول الله، صلى الله عليه وسلم : { لله ما في السموات وما في الأرض وإن تبدوا ما في أنفسكم أو تخفوه يحاسبكم به الله} الآية ((البقرة:283)) أشتد ذلك على أصحاب رسول الله، صلى الله عليه وسلم، فأتوا رسول الله ، صلى الله عليه وسلم، ثم بركوا على الركب فقالوا: أي رسول الله كلفنا من الأعمال مانطيق: الصلاة والجهاد والصيام والصدقة، وقد أنزلت عليك هذه الآية ولا نطيقها. قال رسول الله، صلى الله عليه وسلم: "أتريدون أن تقولوا كما قال: أهل الكتابين من قبلكم: سمعنا وعصينا؟ بل قولوا: سمعنا وأطعنا غفرانك ربنا وإليك المصير" فلما اقترأها القوم، وذلت بها ألسنتهم؛ أنزل الله تعالى في إثرها: {آمن الرسول بما أنزل إليه من ربه والمؤمنون كل آمن بالله وملائكته وكتبه ورسله لا نفرق بين أحد من رسله وقالوا سمعنا وأطعنا غفرانك ربنا وإليك

المصير} فلما فعلوا ذلك نسخها الله تعالى؛ فأنزل الله عز وجل: {لايكلف الله نفسا إلا وسعها لها ما كسبت وعليها ما اكتسبت ، ربنا لا تؤاخذنا إن نسينا أو أخطأنا} قال: نعم { ربنا ولا تحمل علينا إصراً كما حملته على الذين من قبلنا } قال: نعم { ربنا ولا تحملنا ما لا طاقة لنا به} قال : نعم {واعف عنا واغفر لنا وارحمنا أنت مولانا فانصرنا على القوم الكافرين } قال: نعم" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 168

'Aishah (May Allah be pleased with her) reported:

Messenger of Allah (ﷺ) said, "If anyone introduces in our matter something which does not belong to it, will be rejected".

[Al-Bukhari and Muslim].

The narration in Muslim says: "If anybody introduces a practice which is not authenticated by me, it is to be rejected".

عن عائشة، رضي الله عنها، قالت: قال رسول الله صلى الله عليه وسلم: "من أحدث في أمرنا هذا ما ليس منه فهو رد" ((متفق عليه)).

وفي رواية لمسلم : "من عمل عملاً ليس عليه أمرنا فهو رد".

Arabic/English book reference : Book 1, Hadith 169

Jabir (May Allah be pleased with him) reported:

Whenever the Messenger of Allah (ﷺ) delivered a Khutbah, his eyes would become red, his tone loud and he showed anger as if he were warning us against an army. He (ﷺ) would say, "The enemy is about to attack you in the morning and the enemy is advancing against you in the evening". He would further say, "I am sent with the final Hour like these two fingers of mine." Messenger of Allah (ﷺ) held up his index finger and the middle finger together to illustrate. He used to add: "To proceed, the best speech is the Book of Allah and the best guidance is the guidance of Muhammad (ﷺ), the worst practice is the introduction of new practices in Islam and every Bid'ah is a misguidance". He would also say, "I am, in respect of rights, nearer to every believer than his own self. He who leaves an estate, it belongs to his heirs, and he who leaves a debt, it is my responsibility to pay it off."**[Muslim]**.
Same Hadith as reported by 'Irbad bin Sariyah (May Allah be pleased with him) has already been recorded in the previous chapter regarding safeguarding the Sunnah of the Prophet (ﷺ).

(See Hadith number 158)

وعن جابر، رضي الله عنه ، كان رسول الله، صلى الله عليه وسلم، إذا خطب احمرت عيناه، وعلا صوته، واشتد غضبه، حتى كأنه منذر جيش يقول: "صبحكم ومساكم" ويقول: "بعثت أنا والساعة كهاتين" ويقرن بين أصبعيه؛ السبابة والوسطى، ويقول: "أما بعد؛ فإن خير الحديث كتاب الله وخير الهدى هدى محمد، صلى الله عليه وسلم، وشر الأمور محدثاتها، وكل بدعة ضلالة" ثم يقول: "أنا أولى بكل مؤمن من نفسه. من ترك مالاً فلأهله، ومن ترك ديناً أو ضياعاً فإلي وعلى" ((رواه مسلم)).

وعن العرباض بن سارية، رضي الله عنه ، حديثة السابق في باب المحافظة على السنة.

Arabic/English book reference : Book 1, Hadith 170

Jarir bin 'Abdullah (May Allah be pleased with him) reported:

We were with Messenger of Allah (ﷺ) shortly after dawn when there came to him some people clad in woollen rags, or covered with sleeveless blankets; and with swords hanging down from their necks. Most of them rather, all of them, belonged to the Mudar tribe. The face of the Prophet (ﷺ) changed when he saw them starving. Then he went into his house and came out; then he commanded Bilal (May Allah be pleased with him) to proclaim Adhan (call to prayers). So he proclaimed Adhan and recited Iqamah and the Prophet (ﷺ) led the Salat. Then he delivered a Khutbah saying, "O mankind! Be dutiful to your Rubb, Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve), and from them both He created many men and women; and fear Allah through Whom you demand your (natural) rights, and do not sever the relations of kinship. Surely, Allah is Ever an All-Watcher over you." (4:1) He also recited the Ayah which is in the end of Surat Al-Hashr: "O you who believe! Fear Allah and keep your duty to Him. And let every one look what he has sent forth for the tomorrow". (59:18). Thereafter, every man gave in charity Dinar, Dirham, clothes, measure-fulls of wheat and measure-fulls of dates till he said: "(Give in charity) be it half a date". Then a man of the Ansar came with a bag which was difficult for him to hold in his hand. Thereafter, the people came successively (with charity) till I saw two heaps of food and clothes. I noticed that the face of Messenger of Allah (ﷺ) was glowing like that of the bright moon or glittering gold. Then he (ﷺ) said, "Whosoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards. And whosoever introduces an evil practice in Islam, will shoulder its sin and the sins of all those who will act upon it, without diminishing in any way their burden"

[Muslim].

عن أبي عمرو، جرير بن عبد الله، رضي الله عنه ، قال: كنا في صدر النهار عند رسول الله، صلى الله عليه وسلم، فجاءه قوم عراة مجتابي النمار، أو العباء، متقلدي السيوف، عامتهم من مضر، بل كلهم من مضر؛ فتمعر وجه رسول الله، صلى الله عليه وسلم، لما رأى بهم من الفاقة؛ فدخل ثم خرج، فأمر بلالاً فأذن وأقام، فصلى ثم خطب؛ فقال: {يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة} إلى آخر الآية: {إن الله كان عليكم رقيبا}، والآية الأخرى التي في آخر الحشر: {يا أيها الذين آمنوا اتقوا الله ولتنظر نفس ما قدمت لغد} تصدق رجل من ديناره من درهمه من ثوبه من صاع بره من صاع تمره _حتى قال _ ولو بشق تمرة ,فجاء رجل من الأنصار بصرة كادت كفه تعجز عنها، بل قد عجزت، ثم تتابع الناس حتى رأيت كومين من طعام وثياب، حتى رأيت وجه رسول الله، صلى الله عليه وسلم، يتهلل كأنه مذهبة، فقال رسول الله، صلى الله عليه وسلم، " من سن في الإسلام سنة حسنة فله أجرها، وأجر من عمل بها من بعده من غير أن يقنص من أجورهم شيء، ومن سن في الإسلام سنة سيئة كان عليه وزرها ووزر من عمل بها من بعده من غير أن ينقص من أوزارهم شيء" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 171

Ibn Mas'ud (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "The first son of Adam* takes a share of the guilt of every one who murders another wrongfully because he was the initiator of committing murder".

[Al-Bukhari and Muslim].

* The son of Adam in the Hadith is said to be Qabil. Allah tells us about his story in Surat Al-Ma'idah (The Table spread with Food). Verses 27-31.

وعن ابن مسعود رضي الله عنه أن النبي صلى الله عليه وسلم قال: "ليس من نفس تقتل ظلماً إلا كان على ابن آدم الأول كفل من دمها لأنه كان أول من سن القتل" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 172

Abu Mas'ud 'Uqbah bin 'Amr Al-Ansari Al-Badri (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Whoever guides someone to virtue will be rewarded equivalent to him who practices that good action".

[Muslim].

وعن أبي مسعود عقبة بن عمرو الأنصاري البدي رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من دل على خير فله مثل أجر فاعله" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 173

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect, and if anyone invites others to follow error, the sin, will be equivalent to that of the people who follow him (in sinfulness) without their sins being diminished in any respect".

[Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "من دعا إلى هدى كان له من الأجر مثل أجور من تبعه لا ينقص ذلك من أجورهم شيئاً، ومن دعا إلى ضلالة كان عليه من الإثم مثل آثام من تبعه لا ينقص ذلك من آثامهم شيئاً" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 174

Sahl bin Sa'd (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said on the day of the Khaibar Battle, "I will give this banner to a person at whose hands Allah will grant victory; a man who loves Allah and His Messenger (ﷺ), and Allah and His Messenger love him also." The people spent the night thinking as to whom it would be given. When it was morning, the people hastened to Messenger of Allah (ﷺ). Every one of them was hoping that the banner would be given to him. He (the Prophet (ﷺ)) asked, "Where is 'Ali bin Abu Talib?" They said: "O Messenger of Allah! His eyes are sore." He (ﷺ) then sent for him and when he came, Messenger of Allah (ﷺ) applied his saliva to his eyes and supplicated. 'Ali (May Allah be pleased with him) recovered as if he had no ailment at all. He (ﷺ) conferred upon him the banner. 'Ali (May Allah be pleased with him) said: "O Messenger of Allah, shall I fight against them until they are like us?" Thereupon he (the Prophet (ﷺ)) said, "Advance cautiously until you reach their open places; thereafter, invite them to Islam and inform them what is obligatory for them from the Rights of Allah, for, by Allah, if Allah guides even one person through you that is better for you than possessing a whole lot of red camels".

[Al- Bukhari and Muslim].

وعن العباس سهل بن سعد الساعدي رضي الله عنه أن رسول الله صلى الله عليه وسلم قال يوم خيبر: "لأعطين الراية غداً رجلا يفتح الله على يديه، يحب الله ورسوله، ويحبه الله ورسوله" فبات الناس يدوكون ليلتهم أيهم يعطاها. فلما أصبح

الناس غدوا على رسول الله صلى الله عليه وسلم: كلهم يرجو أن يعطاها، فقال: "أين علي بن أبى طالب؟" فقيل: يا رسول الله هو يشتكي عينيه قال: "فأرسلوا إليه" فأتي به ، فبصق رسول الله صلى الله عليه وسلم في عينيه، ودعا له، فبرأ حتى كأن لم يكن به وجع، فأعطاه الراية. فقال علي رضي الله عنه : يا رسول الله أقاتلهم حتى يكونوا مثلنا؟ فقال: "انفذ على رسلك حتى تنزل بساحتهم، ثم ادعهم إلى الإسلام، وأخبرهم بما يجب عليهم من حق الله تعالى فيه، فوالله لأن يهدي الله بك رجلاً واحداً خير لك من حمر النعم" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 175

Anas bin Malik (May Allah be pleased with him) reported:

A young man from the tribe of Aslam said, "O Messenger of Allah (ﷺ), I wish to fight (in the Cause of Allah) but I do not have anything to equip myself with (for fighting)". He (the Prophet (ﷺ)) said, "Go to so- and-so, for he had equipped himself (for fighting) but he fell ill." So he (the young man) went to him and said, "Messenger of Allah (ﷺ) sends you his greetings and says that you should give me the equipment that you have provided yourself with." The man said (to his wife or servant): "O so-and-so, give him the equipment I have collected for myself and do not withhold anything from him. By Allah, if you withhold anything from him, we will not be blessed therein".

[Muslim].

وعن أنس رضي الله عنه أن فتى من أسلم قال: يا رسول الله إني أريد الغزو وليس معي ما أتجهز به؟ قال: "ائت فلانا فإنه قد كان تجهز فمرض" فأتاه فقال: إن رسول الله صلى الله عليه وسلم يقرئك السلام ويقول: أعطني الذي تجهزت به، فقال: يا فلانة أعطيه الذي تجهزت به، ولا تحبسي منه شيئاً ، فوالله لا تحبسين منه شيئاً فيبارك لك فيه. ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 176

Khalid Al-Juhani (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "He who equips a warrior in the way of Allah (will get the reward of the one who has actually gone for Jihad); and he who looks after the family of a warrior in the way of Allah will get the reward of the one who has gone for Jihad".

[Al- Bukhari and Muslim].

عن أبي عبد الرحمن زيد بن خالد الجهني رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من جهز غازياً في سبيل الله فقد غزا ومن خلف غازيا في أهله بخير فقد غزا" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 177

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) sent a detachment to Banu Lahyan tribe and remarked, "Let one of every two men get ready to advance, and both will earn the same reward".

[Muslim].

وعن أبي سعيد الخدري رضي الله عنه أن رسول الله صلى الله عليه وسلم، بعث بعثاً إلى بني لحيان من هذيل فقال: " لينبعث من كل رجلين أحدهما والأجر بينهما" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 178

Ibn 'Abbas (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) came across a party of mounted men at Ar-Rauha and asked them, "Who are you?" They answered: "We are Muslims, and who are you?" He said, "I am the Messenger of Allah." A woman from among them lifted a boy up to him and asked: "Can this one go on Hajj?" He (ﷺ) said, "Yes, and you will have the reward."

[Muslim].

وعن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم لقي ركبا بالروحاء فقال : "من القوم؟" قالوا: المسلمون، فقالوا: من أنت؟ قال: "رسول الله" فرفعت إليه امرأة صبياً فقالت : ألهذا حج؟ قال: "نعم ولك أجر" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 179

Abu Musa (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "The honest Muslim trustee who carries out duties assigned to him (in another narration he said, "Who gives"), and he gives that in full, with his heart overflowing with cheerfulness, to whom he is ordered, he is one of the two givers of charity".

[Al- Bukhari and Muslim].

وعن أبي موسى الأشعري رضي الله عنه ، عن النبي صلى الله عليه وسلم أنه قال: " الخازن المسلم الأمين الذي ينفذ ما أمر به، فيعطيه كاملاً موفراً، طيبة به نفسه فيدفعه إلى الذي أمر له به أحد المتصدقين" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 180

Tamim bin Aus Ad-Dari (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Ad-Deen is sincerity". We said: "For whom?" He replied, "For Allah, His Book, His Messenger and for the leaders of the Muslims and their masses".

[Muslim].

فالأول: عن أبي رقية تميم بن أوس الداري رضي الله عنه أن النبي صلى الله عليه وسلم قال: " الدين النصيحة" قلنا: لمن؟ قال: لله ولكتابه ولرسوله ولأئمة المسلمين وعامتهم ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 181

Jarir bin 'Abdullah (May Allah be pleased with him) reported:

I made my covenant with Messenger of Allah (ﷺ) on the observance of Salat, payment of Zakat, and giving counsel to Muslim."

[Al-Bukhari and Muslim].

الثاني: عن جرير بن عبد الله رضي الله عنه قال: بايعت رسول الله صلى الله عليه وسلم على إقام الصلاة، وإيتاء الزكاة، والنصح لكل مسلم. ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 182

Anas (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "No one of you becomes a true believer until he likes for his brother what he likes for himself".

[Al-Bukhari and Muslim].

الثالث: عن أنس رضي الله عنه عن النبي صلى الله عليه وسلم قال: “لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 183

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith".

[Muslim].

فالأول: عن أبي سعيد الخدري رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من رأى منكم منكرًا فليغيره بيده ، فإن لم يستطع فبلسانه، فإن لم يستطع فبقلبه وذلك أضعف الإيمان" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 184

Abdullah bin Mas'ud (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Never a Prophet had been sent before me by Allah to his people but he had, among his people, (his) disciples and companions, who followed his ways and obeyed his command. Then there came after them their successors who proclaimed what they did not practise, and practised what they were not commanded to do. And (he) who strove against them with his hand is a believer; he who strove against them with his heart is a believer; and he who strove against them with his tongue is a believer ; and beyond that there is no grain of Faith".

[Muslim].

الثاني: عن ابن مسعود رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "ما من نبي بعثه الله في أمة قبلي إلا كان له من أمته حواريون وأصحاب يأخذون بسنته ويقتدون بأمره، ثم إنها تختلف من بعدهم خلوف يقولون مالا يفعلون ويفعلون ما لا يؤمرون، فمن جاهدهم بيده فهو مؤمن، ومن جاهدهم بقلبه فهو مؤمن، ومن جاهدهم بلسانه فهو مؤمن ، وليس وراء ذلك الإيمان حبة خردل" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 185

'Ubadah bin As-Samit (May Allah be pleased with him) reported:

We swore allegiance to Messenger of Allah (ﷺ) to hear and obey; in time of difficulty and in prosperity, in hardship and in ease, to endure being discriminated against and not to dispute about rule with those in power, except in case of evident infidelity regarding which there is a proof from Allah. We swore allegiance to Messenger of Allah (ﷺ) to say what was right wherever we were, and not to fear from anyone's reproach.

[Al-Bukhari and Muslim].

الثالث: عن أبي الوليد عبادة بن الصامت رضي الله عنه قال: “بايعنا رسول الله صلى الله عليه وسلم على السمع والطاعة في العسر واليسر والمنشط والمكره، وعلى أثرةٍ علينا، وعلى أن لا ننازع الأمر أهله إلا أن تروا كفرًا بواحًا عندكم من الله تعالى فيه برهان ، وعلى أن نقول بالحق أينما كنا لا نخاف في الله لومة لائم" ((متفق عليه)) . (1)

Arabic/English book reference : Book 1, Hadith 186

Nu'man bin Bashir (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "The likeness of the man who observes the limits prescribed by Allah and that of the man who transgresses them is like the people who get on board a ship after casting lots. Some of them are in its lower deck and some of them in its upper (deck). Those who are in its lower (deck), when they require water, go to the occupants of the upper deck, and say to them : 'If we make a hole in the bottom of the ship, we shall not harm you.' If they (the occupants of the upper deck) leave them to carry out their design they all will be drowned. But if they do not let them go ahead (with their plan), all of them will remain safe".

[Al- Bukhari].

الرابع: عن النعمان بن بشير رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "مثل القائم على حدود الله والواقع فيها كمثل قوم استهموا على سفينة، فصار بعضهم أعلاها وبعضهم أسفلها، وكان الذين في أسفلها إذا استقوا من الماء مروا على من فوقهم فقالوا: لو أنا خرقنا في نصيبنا خرقًا ولم نؤذ من فوقنا ، فإن تركوهم وما أرادوا هلكوا وهلكوا جميعًا، وإن أخذوا على أيديهم نجوا ونجوا جميعا" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 187

Umm Salamah (May Allah be pleased with her) reported:

The Prophet (ﷺ) said, "You will have rulers some of whom you approve and some of whom you will disapprove. He who dislikes them will be safe, and he who expresses disapproval will be safe, but he who is pleased and follows them (will be indeed sinful)". His audience asked: "Shall we not fight them?" He replied, "No, as long as they establish Salat amongst you".

[Muslim].

الخامس: عن أم المؤمنين أم سلمة هند بنت أبي أمية حذيفة رضي الله عنها، عن النبي صلى الله عليه وسلم أنه قال: " إنه يستعمل عليكم أمراءُ فتعرفون وتنكرون فمن كره فقد برئ، ومن أنكر فقد سلم، ولكن من رضي وتابع" قالوا: يا رسول الله ألا نقاتلهم؟ قال: "لا ، الإمام أقاموا فيكم الصلاة" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 188

Zainab (May Allah be pleased with her) reported:

The Prophet (ﷺ) came to visit me one day frightened and he (ﷺ) said: "La ilaha illallah (There is no true God but Allah). Woe to the Arabs because of an evil which has
drawn near! Today an opening of this size has been made in the barrier restraining Ya'juj and Ma'juj (Gog and Magog people)." And he (ﷺ) made a circle with his thumb and index finger. I said, "O Messenger of Allah! Shall we perish while still there will be righteous people among us?" He (ﷺ) replied, "Yes, when wickedness prevails".

[Al-Bukhari and Muslim].

السادس: عن أم المؤمنين أم الحكم زينب بنت جحش رضي الله عنها أن النبي صلى الله عليه وسلم دخل عليها فزعا يقول: "لا إله إلا الله، ويل للعرب من شر قد اقترب، فتح اليوم من ردم يأجوج ومأجوج مثل هذه" وحلق بأصبعيه الإبهام والتي تليها. فقلت: يا رسول الله أنهلك وفينا الصالحون؟ قال: "نعم إذا كثر الخبث" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 189

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Beware of sitting on roads (ways)." The people said: "We have but them as sitting places." Messenger of Allah (ﷺ) said, "If you have to sit there, then observe the rights of the way". They asked, "What are the rights of the way?" He (ﷺ) said, "To lower your gaze (on seeing what is illegal to look at), and (removal of harmful objects), returning greetings, enjoining good and forbidding wrong".

[Al-Bukhari and Muslim].

السابع: عن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إياكم والجلوس في الطرقات" فقالوا : يا رسول الله ما لنا من مجالسنا بد؛ نتحدث فيها! فقال رسول الله صلى الله عليه وسلم: "فإذا أبيتم إلا المجلس فأعطوا الطريق حقه" قالوا: وما حق الطريق يا رسول الله؟ قال: "غض البصر وكف الأذى ورد السلام، والأمر بالمعروف ، والنهي عن المنكر" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 190

'Abdullah bin 'Abbas (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) saw a man wearing a gold ring. So he (the Prophet (ﷺ)) pulled it off and threw it away, saying, "One of you takes a live coal, and puts it on his hand." It was said to the man after Messenger of Allah (ﷺ) had left: "Take your ring (of gold) and utilize it," whereupon he said: "No, by Allah, I would never take it when Messenger of Allah (ﷺ) has thrown it away".

[Muslim].

الثامن : عن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم رأى خاتمًا من ذهب في يد رجل، فنزعه فطرحه وقال: " يعمد أحدكم إلى جمرة من نار فيجعلها في يده !" فقيل للرجل بعد ما ذهب رسول الله صلى الله عليه وسلم : خذ خاتمك؛ انتفع به. قال: لا والله لا آخذه أبدًا وقد طرحه رسول الله صلى الله عليه وسلم. ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 191

Abu Sa'id Al-Hasan Basri reported:

'Aidh bin 'Amr (the Companion) (May Allah be pleased with him) visited 'Ubaidullah bin Ziyad (the ruler) and said to him: "Son, I heard Messenger of Allah (ﷺ) saying, 'The worst shepherds (rulers) are those who deal harshly in respect of supervision. Beware, Don't be one of them!'" Ibn Ziyad said to him, "Sit down, you are but husk from among the Companions of the Prophet (ﷺ)." 'Aidh bin 'Amr (May Allah be pleased with him) retorted: "Was there any husk among them? Surely, husk came after them and among others than them".

[Muslim].

التاسع: عن أبي سعيد الحسن البصري أن عائذ بن عمرو رضي الله عنه دخل على عبيد الله بن زياد فقال: أي بني، إني سمعت رسول الله صلى الله عليه وسلم يقول: "إن شر الرعاء الحطمة" فإياك أن تكون منهم. فقال له : اجلس فإنما أنت من نخالة أصحاب محمد صلى الله عليه وسلم ، فقال: وهل كانت لهم نخالة، إنما كانت النخالة بعدهم وفي غيرهم ! ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 192

Hudhaifah (May Allah bepleased with him) reported:

The Prophet (ﷺ) said, "By Him in Whose Hand my life is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted".

[At-Tirmidhi].

العاشر: عن حذيفة رضي الله عنه عن النبي صلى الله عليه وسلم قال: " والذي نفسي بيده لتأمرن بالمعروف، ولتنهون عن المنكر، أو ليوشكن الله أن يبعث عليكم عقابًا منه، ثم تدعونه فلا يستجاب لكم" ((رواه الترمذي وقال: حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 193

Abu Sa'id Al-Khudri (May Allah bepleased with him) reported:
The Prophet (ﷺ) said, "The best type of Jihad (striving in the way of Allah) is speaking a true word in the presence of a tyrant ruler."

[Abu Dawud and At-Tirmidhi].

الحادي عشر: عن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: "أفضل الجهاد كلمة عدل عند سلطان جائر" ((رواه أبو داود، والترمذي وقال: حديث حسن)).

Arabic/English book reference : Book 1, Hadith 194

Abu 'Abdullah Tariq bin Shihab (May Allah bepleased with him) reported:
A person asked the Prophet (ﷺ) (when he had just put his foot in the stirrup): "What is the highest form of Jihad?" He (ﷺ) said, "Speaking the truth in the presence of a tyrant ruler".
[An-Nasa'i].
الثاني عشر: عن أبي عبد الله طارق بن شهاب البجلي الأحمسي رضي الله عنه أن رجلاً سأل النبي صلى الله عليه وسلم، وقد وضع رجله في الغرز: أي الجهاد أفضل؟ قال: "كلمة حق عند سلطان جائر" ((رواه النسائي بإسناد صحيح)).

Arabic/English book reference : Book 1, Hadith 195

'Abdullah bin Mas'ud (May Allah bepleased with him) reported:
Messenger of Allah (ﷺ) said, "The first defect (in religion) which affected the Children of Israel in the way that man would meet another and say to him: 'Fear Allah and abstain from what you are doing, for this is not lawful for you.' Then he would meet him the next day and find no change in him, but this would not prevent him from eating with him, drinking with him and sitting in his assemblies. When it came to this, Allah led their hearts into evil ways on account of their association with others." Then he (ﷺ) recited, "Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud (David) and 'Isa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from the Munkar (wrong, evildoing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. You see many of them taking the disbelievers as their Auliya' (protectors and helpers). Evil indeed is that which their own selves have sent forward before them; for that (reason) Allah's wrath fell upon them and in torment will they abide. And had they believed in Allah and in the Prophet (Muhammad (ﷺ)) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliya' (protectors and helpers); but many of them are the Fasiqun (rebellious, disobedient to Allah)." (5:78-81)

Then he (ﷺ) continued: "Nay, by Allah, you either enjoin good and forbid evil and catch hold of the hand of the oppressor and persuade him to act justly and stick to the truth, or, Allah will involve the hearts of some of you with the hearts of others and will curse you as He had cursed them".

[Abu Dawud and At-Tirmidhi].

The wording in At-Tirmidhi is: Messenger of Allah (ﷺ) said, "When the Children of Israel became sinful, their learned men prohibited them but they would not turn back. Yet, the learned men associated with them and ate and drank with them. So, they were cursed at the tongues of Dawud and 'Isa (Jesus), son of Maryam (Mary), because they were disobedient and were given to transgression." At this stage Messenger of Allah (ﷺ) who was reclining on a pillow sat up and said, "No, By Him in Whose Hand my soul is, there is no escape for you but you persuade them to act justly."

الثالث عشر: عن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "إن أول ما دخل النقص على بني إسرائيل أنه كان الرجل يلقى الرجل فيقول: يا هذا اتق الله ودع ما تصنع فإنه لا يحل لك، ثم يلقاه من الغد وهو على حاله، فلا يمنعه ذلك أن يكون أكيله وشريبه وقعيده، فلما فعلوا ذلك ضرب الله قلوب بعضهم ببعض" ثم قال: {لعن الذين كفروا من بني إسرائيل على لسان داود وعيسى ابن مريم ذلك بما عصوا وكانوا يعتدون. كانوا لا يتناهون عن منكر فعلوه لبئس ما كانوا يفعلون. ترى كثيرًا منهم يتولون الذين كفروا لبئس ما قدمت لهم أنفسهم } إلى قوله: {فاسقون} ((المائد: 78،81)) ثم قال: " كلا، والله لتأمرن بالمعروف ولتنهون عن المنكر، ولتأخذن على يد الظالم ولتأطرنه على الحق أطرا، ولتقصرنه على الحق قصرا، أو ليضربن الله بقلوب بعضكم على بعض، ثم ليلعننكم كما لعنهم" ((رواه أبو داود، والترمذي وقال: حديث حسن)).

هذا لفظ أبي داود، ولفظ الترمذي: قال رسول الله صلى الله عليه وسلم: لما وقعت بنو إسرائيل في المعاصي نهتهم علماؤهم فلم ينتهوا، فجالسوهم في مجالسهم وواكلوهم وشاربوهم، فضرب الله قلوب بعضهم ببعض، ولعنهم على لسان داود وعيسى ابن مريم ذلك بما عصوا وكانوا يعتدون فجلس رسول الله صلى الله عليه وسلم، وكان متكئًا فقال: لا والذي نفسي بيده حتى تأطروهم على الحق أطرا .

قوله: تأطروهم أي تعطفوهم. ولتقصرنه أي لتحبسنه.

Arabic/English book reference : Book 1, Hadith 196

Abu Bakr As-Siddiq (May Allah bepleased with him) reported:

"O you people! You recite this Verse: 'O you who believe! Take care of your ownselves. If you follow the (right) guidance **[and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)]** no hurt can come to you from those who are in error.' (5:105) But I have heard Messenger of Allah (ﷺ) saying: "When people see an oppressor but do not prevent him from (doing evil), it is likely that Allah will punish them all."

[Abu Dawud and At-Tirmidhi].

الرابع عشر: عن أبي بكر الصديق، رضي الله عنه ، قال: يا أيها الناس إنكم لتقرءون هذه الآية: {يا أيها الذين آمنوا عليكم أنفسكم لا يضركم من ضل إذا اهتديتم} ((المائدة : 105)) وإني سمعت رسول الله، صلى الله عليه وسلم، يقول: "إن الناس إذا رأو الظالم فلم يأخذوا على يديه أوشك أن يعمهم الله بعقاب منه" ((رواه أبو داود، والترمذي، والنسائي بأسانيد صحيحة)).

Arabic/English book reference : Book 1, Hadith 197

Usamah bin Zaid (May Allah bepleased with them) reported:

Messenger of Allah (ﷺ) said, "A man will be brought on the Day of Resurrection and will be cast into Hell, and his intestines will pour forth and he will go round them as a donkey goes round a millstone. The inmates of Hell will

gather round him and say: 'What has happened to you, O so-and-so? Were you not enjoining us to do good and forbidding us to do evil?' He will reply: 'I was enjoining you to do good, but was not doing it myself; and I was forbidding you to do evil, but was doing it myself".

[Al-Bukhari and Muslim].

وعن أبي زيد أسامة بن زيد بن حارثة، رضي الله عنهما، قال: سمعت رسول الله، صلى الله عليه وسلم، يقول: "يؤتى بالرجل يوم القيامة فيلقى في النار فتندلق أقتاب بطنه فيدور بها كما يدور الحمار في الرحى فيجتمع إليه أهل النار فيقولون: يا فلان ما لك ؟ ألم تك تأمر بالمعروف وتنهى عن المنكر؟ فيقول: بلى، كنت آمر بالمعروف ولا آتيه، وأنهى عن المنكر وآتيه" ((متفق عليه)) .(5).

Arabic/English book reference : Book 1, Hadith 198

Abu Hurairah (May Allah bepleased with him) reported:
Messenger of Allah (ﷺ) said, "There are three signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust."

[Al-Bukhari and Muslim].

Another narration adds the words: 'Even if he observes fasts, performs Salat and asserts that he is a Muslim".

عن أبي هريرة ، رضي الله عنه ، أن رسول الله صلى الله عليه وسلم قال: "آية المنافق ثلاث: إذا حدث كذب، وإذا وعد أخلف، وإذا أؤتمن خان" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 199

Hudhaifah bin Al-Yaman (May Allah bepleased with him) reported:
Messenger of Allah (ﷺ) foretold to us two Ahadith. I have seen one (being fulfilled), and I am waiting for the other. He (ﷺ) told us, "Amanah (the trust) descended in the innermost (root) of the hearts of men (that is, it was in their heart innately, by Fitrah, or pure human nature). Then the Qur'an was revealed and they learnt from the Quran and they learned from the Sunnah." Then the (Prophet (ﷺ)) told us about the removal of Amanah. He said, "The man would have some sleep, and Amanah would be taken away from his heart leaving the impression of a faint mark. He would again sleep, and Amanah would be taken away from his heart leaving an impression of a blister, as if you rolled down an ember on your foot and it was vesicled. He would see a swelling having nothing in it." He (the Prophet (ﷺ)) then took up a pebble and rolled it over his foot and said, "The people would enter into transactions with one another and hardly a person would be left who would return (things) entrusted to him (and there would look like an honest person) till it would be said: 'In such and such tribe there is a trustworthy man.' And they would also say about a person: 'How prudent he is! How handsome he is and how intelligent he is!' whereas in his heart there would be no grain of Faith." Hudhaifah bin Al-Yaman (May Allah bepleased with him) added: I had a time when I did not care with whom amongst you I did business, I entered into a transaction, for if he were a Muslim, his Faith would compel him to discharge his obligation to me; and if he were a Christian or a Jew, his guardian (surety) would compel him to discharge his obligation to me. But today I would not enter into a transaction except with so-and-so.

[Al-Bukh ri and Muslim].

وعن حذيفة بن اليمان. رضي الله عنه ، قال: حدثنا رسول الله، صلى الله عليه وسلم، حديثين قد رأيت أحدهما، وأنا أنتظر الآخر: حدثنا أن الأمانة نزلت في جذر قلوب الرجال، ثم نزل القرآن فعلموا من القرآن، وعلموا من السنة، ثم حدثنا عن رفع الأمانة فقال: "ينام الرجل النومة فتقبض الأمانة من قلبه، فيظل أثرها مثل الوكت، ثم ينام النومة فتبض الأمانة من قلبه، فيظل أثرها مثل أثر المجل، كجمر دحرجته على رجلك، فنفط فتراه منتبرًا وليس فيه شيء " ثم أخذ حصاة فدحرجه على رجله "فيصبح الناس يتبايعون، فلا يكاد أحد يؤدي الأمانة حتى يقال:" إن في بني فلان رجلاً أمينًا، حتى يقال للرجل، ما أجلده ما أظرفه، ما أعقله! وما في قلبه مثقال حبة من خردل من إيمان . ولقد أتى علي زمان وما أبالي أيكم بايعت؛ لئن كان مسلمًا ليردنه علي دينه، ولئن كان نصرانيا أو يهودياً ليردنه علي ساعيه، وأما اليوم فما كنت أبايع منكم إلا فلانًا و فلانًا" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 200

Hudhaifah and Abu Hurairah (May Allah be pleased with them) reported that they heard Messenger of Allah (ﷺ) saying, "Allah will assemble mankind, and the believers will stand till Jannah will be brought near them. They will then go to Adam (ﷺ) and say, `O our father, ask (Allah (SWT), that Jannah may be opened for us, but he will reply:

`There was nothing that put you out of Jannah except your father's sin. I am not the one to do that, go to my son Ibrahim (Abraham), the beloved man of Allah.' Then Ibrahim (ﷺ) when approached, will say: `I am not the one to do that, for I was only a friend; and that is not a lofty status but ask Musa (Moses) to whom Allah spoke.' They will then go to Musa (ﷺ) but he will say: `I am not the one to do that; go to `Isa (Jesus), Allah's Word and spirit.' `Isa (ﷺ) will say: `I am not the one to do that.' So they will come to me; and I will stand and be given permission. Amanah and ties of relationship will be sent forth and will stand on the sides of the Sirat (that is, the Bridge set over Hell-fire) right and left, and the first of you will pass like lightning." I said (that is Abu Hurairah (May Allah be pleased with him)" :I ransom you with my father and mother, what is like the movement of lightning?" The Messenger of Allah replied, "Have you not seen how the lightning goes and returns in the twinkling of an eye? Next (group will pass) like the passing of the breeze, next like the passing of a bird, and the next with the speed of a running man, according to the quality of their deeds. (During all this time) your Prophet (ﷺ) will remain standing on the Bridge saying: `O my Rubb, keep (them) safe, keep (them) safe,' till men's deeds are so weak that a man comes who will be able only to crawl. On both sides of the Bridge pronged flesh hooks, placed under command will be hung and will seize those about whom they receive command, some people being lacerated and escaping and others being thrown violently into Hell." Abu Hurairah added: By Him in Whose Hand Abu Hurairah's soul is, the pit of Jahannam (Hell) is seventy years in depth.

[Muslim].

وعن حذيفة، وأبي هريرة، رضي الله عنهما ، قالا: قال رسول الله، صلى الله عليه وسلم: "يجمع الله، تبارك وتعالى الناس، فيقوم المؤمنون حتى تزلف لهم الجنة، فيأتون آدم، صلوات الله عليه، فيقولون: يا أبانا استفتح لنا الجنة، فيقول: وهل أخرجكم من الجنة إلا خطيئة أبيكم ! لست بصاحب ذلك، اذهبوا إلى ابني إبراهيم خليل الله، قال: فيأتون إبراهيم، فيقول إبراهيم: لست بصاحب ذلك ، اذهبوا إلى موسى الذي كلمه الله تكليمًا، فيأتون موسى، فيقول: لست بصاحب ذلك؛ اذهبوا إلى عيسى كلمة الله وروحه. فيقول عيسى: لست بصاحب ذلك. فيأتون محمدًا صلى الله عليه وسلم، فيقوم فيؤذن له، وترسل الأمانة والرحم فتقومان جنبتي الصراط يمينًا وشمالاً، فيمر أولكم كبالبرق" قلت: بأبي وأمي، أي شيء كمر البرق؟ قال: "ألم تروا كيف يمر ويرجع في طرفة عين؟ ثم كمر الريح، ثم كمر الطير، وأشد الرجال تجري بهم أعمالهم، ونبيكم قائم على الصراط يقول:" رب سلم سلم، حتى تعجز أعمال العباد، حتى يجيء الرجل لا يستطيع السير إلا زحفاً، وفي حافتي الصراط كلاليب معلقة مأمورة بأخذ من أمرت به، فمخدوش ناج، ومكردس في النار" والذي نفس أبي هريرة بيده إن قعر جهنم لسبعون خريفًا. ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 201

Abu Khubaib 'Abdullah bin Az-Zubair (May Allah bepleased with them) reported:

When Az-Zubair, got ready to fight in the battle of Al- Jamal, he called me and said: "My son, whoever is killed today will be either a wrongdoer or a wronged one. I expect that I shall be the the wronged one today. I am much worried about my debt. Do you think that anything will be left over from our property after the payment of my debt? My son, sell our property and pay off my debt." Az-Zubair then willed one-third of that portion to his sons; namely 'Abdullah's sons. He said, "One-third of the one-third. If any property is left after the payment of debts, one-third (of the one-third of what is left is to be given to your sons." (Hisham, a subnarrator added: "Some of the sons of 'Abdullah were equal in age to the sons of Az-Zubair, e.g., Khubaib and Abbad. 'Abdullah had nine sons and nine daughters at that time)". (The narrator 'Abdullah added:) He kept on instructing me about his debts and then said: "My son, should you find yourself unable to pay any portion of my debt then beseech my Master for His help." By Allah, I did not understand what he meant and asked: "Father, who is your Master?" He said: "Allah." By Allah! Whenever I faced a difficulty in discharging any portion of his debt; I would pray: "O Master of Zubair, discharge his debt," and He discharged it. Zubair was martyred. He left no money, but he left certain lands, one of them in Al-Ghabah, eleven houses in Al-Madinah, two in Basrah, one in Kufah and one in Egypt. The cause of his indebtedness was that a person would come to him asking him to keep some money of his in trust for him. Zubair would refuse to accept it as a trust, fearing it might be lost, but would take it as a loan. He never accepted a governorship, or revenue office, or any public office. He fought along with Messenger of Allah (ﷺ) and Abu Bakr, 'Umar and 'Uthman (May Allah be pleased with them).

'Abdullah added: I prepared a statement of his debts and they amounted to two million and two hundred thousand! Hakim bin Hizam met me and asked me: "Nephew, how much is due from my brother as debt?" I kept it as secret and said: "A hundred thousand." Hakim said: "By Allah! I do not think your assets are sufficient for the payment of these debts." I said: "What would you think if the amount were two million and two hundred thousand?" He said: "I do not think that you would be able to clear off the debts. If you find it difficult let me know."

Az-Zubair (May Allah bepleased with him) had purchased the land in Al-Ghabah for a hundred and seventy thousand. 'Abdullah sold it for a million and six hundred thousand, and declared that whosoever had a claim against Az-Zubair (May Allah bepleased with him) should see him in Al-Ghabah. 'Abdullah bin Ja'far (May Allah bepleased with him) came to him and said: "Az- Zubair (May Allah bepleased with him) owed me four hundred thousand, but I would remit the debt if you wish." 'Abdullah (May Allah bepleased with him) said: "No." Ibn Ja'far said: "If you would desire for postponement I would postpone the recovery of it." 'Abdullah said: "No." Ibn Ja'far then said: "In that case, measure out a plot for me." 'Abdullah marked out a plot. Thus he sold the land and discharged his father's debt. There remained out of the land four and a half shares. He then visited Mu'awiyah who had with him at the time 'Amr bin 'Uthman, Al-Mundhir bin Az-Zubair and Ibn Zam'ah (May Allah bepleased with them). Mu'awiyah (May Allah bepleased with him) said: "What price did you put on the land in Al-Ghabah?" He said: "One hundred thousand for a each share. Mu'awiyah inquired: "How much of it is left?" 'Abdullah said: "Four and a half shares." Al-Mundhir bin Az-Zubair said: "I will buy one share for a hundred thousand". 'Amr bin 'Uthman said: "I will buy one share for a hundred thousand". Ibn Zam'ah said: "I will buy one share for a hundred thousand." Then Mu'awiyah asked: "How much of it is now left?" 'Abdullah said: "One and a half share. Mu'awiyah said: "I will take it for one hundred and fifty thousand." Later 'Abdullah bin Ja'far sold his share to Mu'awiyah for six hundred thousand.

When 'Abdullah bin Az-Zubair (May Allah bepleased with him) finished the debts, the heirs of Az-Zubair (May Allah bepleased with him) asked him to distribute the inheritance among them. He said: "I will not do that until I

announce during four successive Hajj seasons: 'Let he who has a claim against Az-Zubair come forward and we shall discharge it.'" He made this declaration on four Hajj seasons and then distributed the inheritance among the heirs of Az-Zubair (May Allah bepleased with him) according to his will. Az- Zubair (May Allah bepleased with him) had four wives. Each of them received a million and two hundred thousand. Thus Az-Zubair's total property was amounted to fifty million and two hundred thousand.

[Al-Bukhari]

وعن أبي خُبيب -بضم الخاء المعجمة- عبد الله بن الزبير، رضي الله عنهما، قال: لما وقف الزبير يوم الجمل دعاني فقمت إلى جنبه، فقال: يا بني إنه لا يقتل اليوم إلا ظالم أو مظلوم ،وإني لا أرانى إلا سأقتل اليوم مظلوما، وإن من أكبر همي لديني، أفترى ديننا يبقي من مالنا شيئًا؟ ثم قال: يا بني بع مالنا واقض ديني، وأوصى بالثلث وثلثه لبنيه، يعني لبني عبد الله بن الزبير ثلث الثلث. قال فإن فضل من مالنا بعد قضاء الدين شيء فثلثه لبنيك ، قال هشام : وكان بعض ولد عبد الله قد وازى بعض بني الزبير خبيب وعباد، وله يومئذ تسعة بنين وتسع بنات. قال عبد الله : فجعل يوصيني بدينه ويقول: يا بنى إن عجزت عن شيء منه فاستعن عليه بمولاي. قال فوالله ما دريت ما أراد حتى قلت: يا أبت من مولاك؟ قال: الله. قال: فوالله ما وقعت في كربةٍ من دينه إلا قلت: يا مولى الزبير اقض عنه دينه، فيقضيه. قال: فقتل الزبير ولم يدع دينارًا ولا درهمًا إلا أرضين، منهما الغابة وإحدى عشرة دارًا بالمدينة، وداربن بالبصرة، ودارًا بالكوفة ودارًا بمصر. قال: وإنما كان دينه الذي كان عليه أن الرجل كان يأتيه بالمال، فيستودعه إياه، فيقول الزبير: لا ولكن هو سلف إني أخشى عليه الضيعة. وما ولي إمارة قط ولا جباية ولا خراجًا ولا شيئًا إلا أن يكون في غزو مع رسول الله صلى الله عليه وسلم، أو مع أبي بكر وعمر وعثمان رضي الله عنهم، قال عبد الله: فحسبت ما كان عليه من الدين فوجدته ألفي ألف ومائتي ألف! فلقى حكيم بن حزام عبد الله بن الزبير فقال: يا ابن أخي كم على أخي من الدين؟ فكتمته وقلت : مائة ألف. فقال حكيم: والله ما أرى أموالكم تسع هذه ! فقال عبد الله: أرأيتك إن كانت ألف ألف؟ ومائتي ألف؟ قال: ما أراكم تطيقون هذا، فإن عجزتم عن شيء منه فاستعينوا بي. قال: وكان الزبير قد اشترى الغابة بسبعين ومائة ألف، فباعها عبد الله بألف ألف وستمائة ألف ، ثم قام فقال: من كان له على الزبير شيء فليوافنا بالغابة، فأتاه عبد الله بن جعفر، وكان له على الزبير أربعمائة ألف، فقال لعبد الله: إن شئتم تركتها لكم؟ قال عبد الله: لا، قال: فإن شئتم جعلتموها فيما تؤخرون إن أخرتم، فقال عبد الله: لا قال: فاقطعوا لي قطعة، قال عبد الله: لك من ههنا إلى ههنا. فباع عبد الله منها، فقضى عنه دينه، وأوفاه وبقي منها أربعة أسهم ونصف، فقدم على معاوية وعنده عمرو بن عثمان، والمنذر بن الزبير، وابن زمعة فقال له معاوية: كم قومت الغابة؟ قال : كل سهم بمائة ألف قال: كم بقي منها؟ قال: أربعة أسهم ونصف، فقال المنذر ابن الزبير: قد أخذت منها سهمًا بمائة ألف، قال عمرو بن عثمان: قد أخذت منها سهمًا بمائة ألف. وقال ابن زمعة: قد أخذت سهمًا بمائة ألف، فقال معاوية: كم بقي منها؟ قال: سهم ونصف سهم، قال: قد أخذته بخمسين ومائة ألف . قال: وباع عبد الله بن جعفر نصيبه من معاوية بستمائة ألف. فلما فرغ ابن الزبير من قضاء دينه قال بنو الزبير : اقسم بيننا ميراثنا. قال: : والله لا أقسم بينكم حتى أنادي بالموسم أربع سنين : ألا من كان له على الزبير دين فليأتنا فلنقضه. فجعل كل سنة ينادي في الموسم، فلما مضى أربع سنين قسم بينهم ودفع الثلث. وكان للزبير أربع نسوة، فأصاب كل امراةٍ ألف ألف ومائتا ألف، فجميع ماله خمسون ألف ألف ومائتا ألف، رواه البخاري.

Arabic/English book reference : Book 1, Hadith 202

Jabir bin 'Abdullah (May Allah bepleased with him) reported:

Messenger of Allah (ﷺ) said, "Beware of injustice, for oppression will be darkness on the Day of Resurrection; and beware of stinginess because it doomed those who were before you. It incited them to shed blood and treat the unlawful as lawful."

[Muslim]

وعن جابر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "اتقوا الظلم، فإن الظلم ظلمات يوم القيامة، واتقوا الشح فإن الشح أهلك من كان قبلكم، حملهم على أن سفكوا دماءهم واستحلوا محارمهم" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 203

Abu Hurairah (May Allah bepleased with him) reported:

Messenger of Allah (ﷺ) said, "On the Resurrection Day, the rights will be paid to those to whom they are due so much so that a hornless sheep will be retaliated for by punishing the horned sheep which broke its horns".

[Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "لتؤدن الحقوق إلى أهلها يوم القيامة حتى يقاد للشاة الجلحاء من الشاة القرناء" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 204

Ibn `Umar (May Allah bepleased with them) reported:

We were talking about the Farewell Pilgrimage without knowing what was it when Messenger of Allah (ﷺ) was also present. He (ﷺ) stood up and recited the Praise and Glorification of Allah. He then gave a detailed account of Ad-Dajjal and said, 'Every Prophet sent by Allah had warned his people against his mischief. Nuh (ﷺ))warned his nation and so did all the Prophets after him. If he (i.e., Ad-Dajjal) appears among you, his condition will not remain hidden from you. Your Rubb is not one-eyed, but Ad-Dajjal is. His right eye is protruding like a swollen grape. Listen, Allah has made your blood, and your properties as inviolable as of this day of yours (i.e., the Day of Sacrifice), in this city of yours (i.e., Makkah), in this month of yours (i.e., Dhul -Hijjah). Listen, have I conveyed Allah's Message to you?'' The people replied in affirmative. There upon he said, "O Allah, bear witness.'' And he repeated it thrice. He (ﷺ) concluded: "Do not revert after me as infidels killing one another".

[Al-Bukhari].

وعن ابن عمر رضي الله عنهما قال: كنا نتحدث عن حجة الوداع، والنبي صلى الله عليه وسلم بين أظهرنا، ولا ندري ما حجة الوداع، حتى حمد الله رسول الله صلى الله عليه وسلم، وأثنى عليه، ثم ذكر المسيح الدجال فأطنب في ذكره، وقال: " ما بعث الله من نبي إلا أنذره أمته: أنذره نوح والنبيون من بعده، وإنه إن يخرج فيكم فما خفي عليكم من شأنه فليس يخفى عليكم، إن ربكم ليس بأعور، وإنه أعور عين اليمنى، كأن عينه عنبة طافية. ألا إن الله حرم عليكم دماءكم وأموالكم ، كحرمة يومكم هذا، في بلدكم هذا، في شهركم هذا، ألا هل بلغت؟" قالوا: نعم، قال: "اللهم اشهد -ثلاثًا- ويلكم، أو ويحكم، انظروا، لا ترجعوا بعدي كفارًا يضرب بعضكم رقاب بعض" ((رواه البخاري ، وروي مسلم بعضه)).

Arabic/English book reference : Book 1, Hadith 205

'Aishah (May Allah bepleased with her) reported:

Messenger of Allah (ﷺ) said, "Whoever usurps unlawfully even a hand span of land a collar measuring seven times (this) land will be placed around his neck on the Day of Resurrection".

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها أن رسول الله صلى الله عليه وسلم قال: "من ظلم قيد شبر من الأرض طوقه من سبع أرضين" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 206

Abu Musa (May Allah bepleased with him) reported:

Messenger of Allah (ﷺ) said, "Verily, Allah gives respite to the oppressor. But when He seizes him, He does not let him escape." Then he (ﷺ)) recited, "Such is the Seizure of your Rubb when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful (and) severe". (11:102).

[Al-Bukhari and Muslim].

وعن أبي موسى رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "إن الله ليملي للظالم فإذا أخذه لم يفلته ثم قرأ: {وكذلك أخذ ربك إذا أخذ القرى وهي ظالمة إن أخذه أليم شديد} ((هود : 102)) ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 207

Mu'adh (May Allah bepleased with him) reported that Messenger of Allah (ﷺ) sent me (as a governor of Yemen) and instructed me thus:

"You will go to the people of the Book. First call them to testify that 'there is no true god except Allah, that I am (Muhammad (ﷺ)) the Messenger of Allah.' If they obey you, tell them that Allah has enjoined upon them five Salat (prayers) during the day and night; and if they obey you, inform them that Allah has made Zakat obligatory upon them; that it should be collected from their rich and distributed among their poor; and if they obey you refrain from picking up (as a share of Zakat) the best of their wealth. Beware of the supplication of the oppressed, for there is no barrier between it and Allah".

[Al-Bukhari and Muslim].

وعن معاذ رضي الله عنه قال : بعثني رسول الله صلى الله عليه وسلم فقال: "إنك تأتي قومًا من أهل الكتاب، فادعهم إلى شهادة أن لا إله إلا الله، وأني رسول الله ، فإن هم أطاعوا لذلك، فأعلمهم أن الله قد افترض عليهم خمس صلوات في كل يوم وليلة، فإن هم أطاعوا لذلك، فإياك وكرائم أموالهم. واتق دعوة المظلوم فإنه ليس بينها وبين الله حجاب" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 208

Abu Humaid bin Sa'd As-Sa'idi (May Allah bepleased with him) reported:

The Prophet (ﷺ) employed a man from the tribe of Al-Azd named Ibn Lutbiyyah as collector of Zakat. When the employee returned (with the collections) he said: "(O Prophet (ﷺ)!) This is for you and this is mine because it was presented to me as gift." Messenger of Allah (ﷺ) rose to the pulpit and praised Allah and extolled Him. Then he said, "I employ a man to do a job and he comes and says: 'This is for you and this has been presented to me as gift'? Why did he not remain in the house of his father or the house of his mother and see whether gifts will be given to him or not? By Allah in Whose Hand is the life of Muhammad, if any one of you took anything wrongfully, he will bring it on the Day of Resurrection, carrying it on (his back), I will not recognize anyone of you, on the Day of Resurrection with a grunting camel, or a bellowing cow, or a bleating ewe." Then he raised his hands till we could see the whiteness of his armpits. Then he said thrice, ''O Allah ! have I conveyed (Your Commandments)".

[Al-Bukhari and Muslim].

وعن أبي حميد عبد الرحمن بن سعد الساعدي رضي الله عنه قال: استعمل النبي رجلاً من الأزد يقال له: ابن اللتبية على الصدقة، فلما قدم قال : هذا لكم، وهذا أهدي إلي، فقام رسول الله صلى الله عليه وسلم على المنبر، فحمد الله وأثنى عليه، ثم قال: "أما بعد فإني أستعمل الرجل منكم على العمل مما ولاني الله، فيأتي فيقول: هذا لكم، وهذا هدية أهديت إلي، أفلا جلس في بيت أبيه وأمه حتى تأتيه هديته إن كان صادقًا، والله لا يأخذ أحد منكم شيئًا بغير حقه إلا لقى الله تعالى، يحمله

يوم القيامة، فلا أعرفن أحدًا منكم لقي الله يحمل بعيرًا له رغاء، أو بقرة لها خوار، أو شاة تيعر" ثم رفع يديه حتى رؤي بياض إبطيه فقال : "اللهم هل بلغت" ثلاثا ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 209

Abu Hurairah (May Allah bepleased with him) reported:

The Prophet (ﷺ) said, "He who has done a wrong affecting his brother's honour or anything else, let him ask his forgiveness today before the time (i.e., the Day of Resurrection) when he will have neither a dinar nor a dirham. If he has done some good deeds, a portion equal to his wrong doings will be subtracted from them; but if he has no good deeds, he will be burdened with the evil deeds of the one he had wronged in the same proportion".

[Al-Bukhari].

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: " من كانت عنده مظلمة لأخيه، من عرضه أو من شيء، فليتحلله منه اليوم قبل أن لا يكون دينار ولا درهم ، إن كان له عمل صالح أخذ منه بقدر مظلمته، وإن لم يكن له حسنات أخذ من سيئات صاحبه فحمل عليه" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 210

'Abdullah bin 'Amr bin Al-'as (May Allah bepleased with them) reported:

The Prophet (ﷺ) said, "A Muslim is the one from whose tongue and hands the Muslims are safe; and a Muhajir (Emigrant) is the one who refrains from what Allah has forbidden".

[Al-Bukhari and Muslim].

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "المسلم من سلم المسلمون من لسانه، ويده، والمهاجر من هجر ما نهى الله عنه" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 211

'Abdullah bin 'Amr bin Al-'as (May Allah bepleased with them) reported:

A man named Kirkirah, who was in charge of the personal effects of Messenger of Allah (ﷺ) passed away and the Prophet (ﷺ) said, "He is in the (Hell) Fire." Some people went to his house looking for its cause and found there a cloak that he had stolen. **[Al-Bukhari]**

وعنه رضي الله عنه قال: كان على ثقل النبي صلى الله عليه وسلم رجل يقال له كركرة، فمات، فقال رسول الله صلى الله عليه وسلم :"هو في النار" فذهبوا ينظرون إليه فوجدوا عباءة قد غلها" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 212

Abu Bakrah (May Allah bepleased with him) reported:

The Prophet (ﷺ) said, "Time has completed its cycle and has come to the state of the day when Allah created the heavens and the earth. The year consists of twelve months of which four are inviolable; three of them consecutive - Dhul-Qa'dah, Dhul-Hijjah and Muharram and Rajab, the month of Mudar (tribe), which comes between Jumada and Sha'ban. What month is this?" We said, "Allah and His Messenger (ﷺ) know better". The Prophet (ﷺ) remained silent for some time until we thought that he would give it a name other than its real name. Then asked, "Is it not (the month of) Dhul-Hijjah?". We replied in the affirmative. He asked, "Which city is this?". We replied: "Allah and His Messenger know better". He remained silent until we thought that he would give it another name. He (ﷺ) asked, "Is it not Al-Baldah (Makkah)?" We said: "Yes". He (ﷺ) asked, "What day is this?". We said: "Allah

and His Messenger know better." He (ﷺ) remained silent until we thought that he would give it another name. He asked, "Is it not the day of An-Nahr (the sacrifice)?". We replied in the affirmative. Thereupon he said, "Your blood, your property and your honour are inviolable to you all like the inviolablity of this day of yours, in this city of yours and in this month of yours. You will soon meet your Rubb and He will ask you about your deeds. So do not turn to disbelief after me by striking the necks of one another. Behold! Let him who is present here convey (this message) to him who is absent; for many a person to whom a message is conveyed has more retentive memory than the one who hears it." He (ﷺ) again said, "Have I conveyed the message to you? Behold! Have I conveyed the Commandments (of Allah) to you." We submitted: "Yes". He then said, "O Allah, bear witness (to this)".

[Al-Bukhari and Muslim].

وعن أبي بكرة نفيع بن الحارث رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إن الزمان قد استدار كهيئته يوم خلق الله السموات والأرض: السنة اثنا عشر شهرًا، منها أربعة حرم: ثلاث متواليات: ذو القعدة، وذو الحجة، والمحرم، ورجب مضر الذي بين جمادى وشعبان، أي شهر هذا؟" قلنا: الله ورسوله أعلم، فسكت حتى ظننا أنه سيسميه بغير اسمه، قال: أليس ذا الحجة؟ قلنا بلى. قال: "فأي بلد هذا؟" قلنا : الله ورسوله أعلم فسكت حتى ظننا أنه سيسميه بغير اسمه. قال:"أليس البلدة" قلنا: بلى . قال: "فأي يوم هذا؟" قلنا: الله ورسوله أعلم، فسكت حتى ظننا أن سيسميه بغير اسمه. قال: "أليس يوم النحر؟" قلنا بلى. قال "فإن دماءكم وأموالكم وأعراضكم عليكم حرام، كحرمة يومكم هذا في بلدكم هذا في شهركم هذا، وستلقون ربكم فيسألكم عن أعمالكم، ألا فلا ترجعوا بعدي كفارًا يضرب بعضكم رقاب بعض، ألا ليبلغ الشاهد الغائب، فلعل بعض من يبلغه أن يكون أوعى له من بعض من سمعه" ثم قال: " ألا هل بلغت، ألا هل بلغت؟" قلنا : نعم. قال: " اللهم اشهد" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 213

Abu Umamah (May Allah bepleased with him) reported:
Messenger of Allah (ﷺ) said, "Allah decrees the (Hell) Fire and debars Jannah for the one who usurps the rights of a believer by taking a false oath." One man asked: "O Messenger of Allah! Even if it should be for an insignificant thing?" He said, "Even if it be a stick of the Arak tree (i.e., the tree from which Miswak sticks are taken)".

[Muslim].

وعن أبي أمامة إياس بن ثعلبة الحارثي رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: " من اقتطع حق امرئ مسلم بيمينه فقد أوجب الله له النار، وحرم عليه الجنة" فقال رجل: وإن كان شيئًا يسيرًا يا رسول الله ؟ فقال: "وإن قضيبًا من أراك" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 214

'Adi bin 'Umairah (May Allah bepleased with him) reported:
Messenger of Allah (ﷺ) said, "Whosoever among you is appointed by us to a position and he conceals from us even a needle or less, it will amount to misappropriation and he will be called upon to restore it on the Day of Resurrection". ('Adi bin 'Umairah added:) A black man from the Ansar stood up - I can see him still - and said: "O Messenger of Allah, take back from me your assignment." He (the Prophet (ﷺ)) said, "What has happened to you?" The man replied: "I have heard you saying such and such." He (ﷺ) said, "I say that even now: Whosoever from you is appointed by us to a position, he should render an account of everything, big or small, and whatever he is given therefrom, he should take and he should desist from taking what is unlawful".

[Muslim].

وعن عدي ابن عميرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من استعملناه منكم على عمل، فكتمنا مخيطًا فما فوقه، كان غلولاً يأتي به يوم القيامة" فقام إليه رجل أسود من الأنصار، كأني أنظر إليه ، فقال: يا رسول الله اقبل عني عملك، قال: "ومالك؟" قال سمعتك تقول كذا وكذا، قال: "وأنا أقوله الآن: من استعملناه على عمل فليجئ بقليله وكثيره، فما أوتي منه أخذ، وما نهي عنه انتهى، ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 215

'Umar bin Al-Khattab (May Allah bepleased with him) reported:

On the day (of the battle) of Khaibar, some Companions of the Prophet (ﷺ) came and remarked: "So-and-so is a martyr and so-and-so is a martyr". When they came to a man about whom they said: "So-and-so is a martyr," the Prophet (ﷺ) declared, "No. I have seen him in Hell for a mantle (or cloak) which he has stolen".

[Muslim].

وعن عمر بن الخطاب رضي الله عنه قال: لما كان يوم خيبر أقبل نفر من أصحاب النبي صلى الله عليه وسلم فقالوا فلان شهيد، وفلان شهيد، حتى مروا على رجل فقالوا : فلان شهيد. فقال النبي صلى الله عليه وسلم : كلا إني رأيته في النار في بردة غلها-أو عباءة-" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 216

Abu Qatadah Al-Harith bin Rib'i (May Allah bepleased with him) reported:

Messenger of Allah (ﷺ) said, "Faith in Allah and striving in His Cause (Jihad) are the deeds of highest merit." A man stood up said: "O Messenger of Allah! Tell me if I am killed in the Cause of Allah, will all my sins be forgiven?" He (ﷺ) replied, "Yes, if you are killed in the Cause of Allah while you are patient, hopeful of your reward and marching forward not retreating." Then the Prophet (ﷺ) said to him, "Repeat what you have said." The man said: "Tell me if I am killed in the Cause of Allah, will all my sins be remitted?". He replied, "Yes, if you are martyred while you are patient, hopeful of your reward and march forward without retreating, unless, if you owe any debt, that will not be remitted. Angel Jibril told me that".

[Muslim].

وعن أبي قتادة الحارث بن ربعي رضي الله عنه عن رسول الله صلى الله عليه وسلم أنه قام فيهم ، فذكر لهم أن الجهاد في سبيل الله، والإيمان بالله أفضل الأعمال، فقام رجل فقال: يا رسول الله أرأيت إن قتلت في سبيل الله، تكفر عني خطاياي؟ فقال له رسول الله صلى الله عليه وسلم: "نعم إن قتلت في سبيل الله وأنت صابر محتسب، مقبل غير مدبر" ثم قال رسول الله صلى الله عليه وسلم: "كيف قلت؟" قال: أرأيت إن قتلت في سبيل الله، أتكفر عني خطاياي؟ فقال رسول الله صلى الله عليه وسلم: "نعم وأنت صابر محتسب، مقبل غير مدبر، إلا الدين فإن جبريل قال لي ذلك" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 217

Abu Hurairah (May Allah bepleased with him) reported:

Messenger of Allah (ﷺ) said, "Do you know who is the bankrupt?" They said: "The bankrupt among us is one who has neither money with him nor any property". He said, "The real bankrupt of my Ummah would be he who would come on the Day of Resurrection with Salat, Saum and Sadaqah (charity), (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the (Hell) Fire".

[Muslim].

وعن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: ":أتدرون من المفلس؟" قالوا : المفلس فينا من لا درهم له ولا متاع فقال: "إن المفلس من أمتي يأتي يوم القيامة بصلاة وصيام وزكاة، ويأتي قد شتم هذا، وقذف هذا وأكل مال هذا، وسفك دم هذا، وضرب هذا، فيعطى هذا من حسناته، وهذا من حسناته، فإن فنيت حسناته قبل أن يقضي ما عليه، أخذ من خطاياهم فطرحت عليه، ثم طرح في النار" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 218

Umm Salamah (May Allah be pleased with her) reported:
Messenger of Allah (ﷺ) said, "Verily, I am only a human and the claimants bring to me (their disputes); perhaps some of them are more eloquent than others. I judge according to what I hear from them). So, he whom I, by my judgment, (give the undue share) out of the right of a Muslim, I in fact give him a portion of (Hell) Fire".

[Al-Bukhari and Muslim].

وعن أم سلمة رضي الله عنها، أن رسول الله صلى الله عليه وسلم قال:"إنما أنا بشر، وإنكم تختصمون إلي، ولعل بعضكم أن يكون ألحن بحجته من بعض، فأقضي له بنحو ما أسمع ، فمن قضيت له بحق أخيه فإنما أقطع له قطعة من النار"((متفق عليه))

Arabic/English book reference : Book 1, Hadith 219

Ibn 'Umar (May Allah be pleased with them) reported:
Messenger of Allah (ﷺ) said, "A believer continues to guard his Faith (and thus hopes for Allah's Mercy) so long as he does not shed blood unjustly".

[Al-Bukhari].

وعن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: " لا يزال المؤمن في فسحة من دينه ما لم يصب دمًا حرًا" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 220

Khaulah bint 'Thamir (May Allah be pleased with her) reported:
Messenger of Allah (ﷺ) said, "Many people misappropriate (acquire wrongfully) Allah's Property (meaning Muslims' property). These people will be cast in Hell on the Day of Resurrection".

[Al- Bukhari].

وعن خولة بنت عامر الأنصاري ، وهي امرأة حمزة رضي الله عنه وعنها، قالت : سمعت رسول الله صلى الله عليه وسلم يقول: "إن رجالاً يتخوضون في مال الله بغير حق، فلهم النار يوم القيامة" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 221

Abu Musa (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "The relationship of the believer with another believer is like (the bricks of) a building, each strengthens the other." He (ﷺ) illustrated this by interlacing the fingers of both his hands.

[Al-Bukhari and Muslim].

وعن أبي موسى رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم " المؤمن للمؤمن كالبنيان يشد بعضه بعضًا" وشبك بين أصابعه . ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 222

Abu Musa (May Allah bepleased with him) reported:

Messenger of Allah (ﷺ) said, "Whoever enters our mosque or passes through our market with arrows with him, he should hold them by their heads lest it should injure any of the Muslims".

[Al-Bukhari and Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم : "من مر في شيء من مساجدنا، أو أسواقنا، ومعه نبل فليمسك، أو ليقبض على نصالها بكفه أن يصيب أحدًا من المسلمين منها بشيء" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 223

Nu'man bin Bashir (May Allah bepleased with them) reported:

Messenger of Allah (ﷺ) said, "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever".

[Al-Bukhari and Muslim].

وعن النعمان بن بشير رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم " مثل المؤمنين في توادهم وتراحمهم وتعاطفهم، مثل الجسد إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 224

Abu Hurairah (May Allah bepleased with him) reported:

The Prophet (ﷺ) kissed his grandson Al-Hasan bin 'Ali (May Allah bepleased with them) in the presence of Al-Aqra' bin Habis. Thereupon he remarked: "I have ten children and I have never kissed any one of them." Messenger of Allah (ﷺ) looked at him and said, "He who does not show mercy to others will not be shown mercy".

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: قبل النبي الحسن بن علي رضي الله عنهما، وعنده الأقرع بن حابس، فقال الأقرع: إن لي عشرة من الولد ما قبلت منهم أحدًا. فنظر إليه رسول الله صلى الله عليه وسلم فقال: "من لا يرحم لا يرحم" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 225

'Aishah (May Allah bepleased with her) reported:

Some bedouins came to Messenger of Allah (ﷺ) and asked: "Do you kiss your children?" He said, "Yes". They then said: "By Allah, we do not kiss them." The Prophet (ﷺ) replied, "I cannot help you if Allah has snatched kindness from your hearts".

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها قالت: قدم ناس من الأعراب على رسول الله صلى الله عليه وسلم، فقالوا : أتقبلون صبيانكم؟ فقال: "نعم" قالوا: لكنا والله ما نقبل ! فقال رسول الله صلى الله عليه وسلم : "أو أملك إن كان الله نزع من قلوبكم الرحمة؟" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 226

Jarir bin 'Abdullah (May Allah bepleased with him) reported:
Messenger of Allah (ﷺ) said, "He who is not merciful to people Allah will not be merciful to him."

[Al-Bukhari and Muslim].

وعن جرير بن عبد الله رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم " من لا يرحم الناس لا يرحمه الله " ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 227

Abu Hurairah (May Allah bepleased with him) reported:
Messenger of Allah (ﷺ) said, "When one of you leads the Salat, he should not prolong it because the congregation includes those who are feeble, ill or old". One version adds: "those who have to attend to work") While offering prayers alone, you may pray as long as you like".

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه ، أن رسول الله صلى الله عليه وسلم قال: "إذا صلى أحدكم للناس، فليخفف، فإن فيهم الضعيف والسقيم والكبير. وإذا صلى لنفسه فليطول ما شاء" ((متفق عليه)) .(10)

Arabic/English book reference : Book 1, Hadith 228

'Aishah (May Allah bepleased with her) reported:
Messenger of Allah (ﷺ) would sometimes abstain from doing something he wished to do, lest others should follow him and it might become obligatory upon them.

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها قالت: إن كان رسول الله صلى الله عليه وسلم ليدع العمل، وهو يحب أن يعمل به، خشية أن يعمل به الناس فيفرض عليهم" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 229

'Aishah (May Allah bepleased with her) reported:
The Prophet (ﷺ) prohibited his Companions out of mercy for them, from observing continuous fasting without a break. They said: "But you observe fast continuously". He replied, "I am not like you. I spend the night while my Rubb provides me with food and drink".

[Al-Bukhari and Muslim].

(This means that Allah has bestowed upon him the power of endurance like that of a person who eats and drinks).

وعنها رضي الله عنها قالت: نهاهم النبي صلى الله عليه وسلم عن الوصال رحمة لهم، فقالوا: إنك تواصل؟ قال: "إني لست كهيئتكم، إني أبيت يطعمني ربي ويسقيني " ((متفق عليه)) .(11)

Arabic/English book reference : Book 1, Hadith 230

Abu Qatadah Al-Harith bin Rib'i (May Allah bepleased with him) reported:

Messenger of Allah (ﷺ) said, "I stand up to lead Salat with the intention of prolonging it. Then I hear the crying of an infant and I shorten the Salat lest I should make it burdensome for his mother".

[Al-Bukhari].

وعن أبي قتادة الحارث بن ربعي رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إني لأقوم إلى الصلاة، وأريد أن أطول فيها ، فأسمع بكاء الصبي، فأتجوز في صلاتي كراهية أن أشق على أمه" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 231

Jundub bin Abdullah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "When anyone offers the Fajr (dawn) prayer, in congregation, he is in the Protection of Allah. So let not Allah call him to account, withdrawing, in any respect, His Protection. Because, He will get hold of him and throw him down on his face in the Hell-fire."

[Muslim]

وعن جندب بن عبد الله قال: قال رسول الله صلى الله عليه وسلم : "من صلى صلاة الصبح فهو في ذمة الله فلا يطلبنكم الله من ذمته بشيء، فإنه من يطلبه من ذمته بشيء يدركه، ثم يكبه على وجهه في نار جهنم" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 232

Ibn 'Umar (May Allah bepleased with them) reported:

Messenger of Allah (ﷺ) said, "A Muslim is a brother of another Muslim. So he should not oppress him nor should he hand him over to (his satan or to his self which is inclined to evil). Whoever fulfills the needs of his brother, Allah will fulfill his needs; whoever removes the troubles of his brother, Allah will remove one of his troubles on the Day of Resurrection; and whoever covers up the fault of a Muslim, Allah will cover up his fault on the Day of Resurrection".

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "المسلم أخو المسلم، لا يظلمه، ولايسلمه، من كان في حاجة أخيه كان الله في حاجته، ومن فرج عن مسلم كربة فرج الله عنه بها كربة من كرب يوم القيامة، ومن ستر مسلمًا ستره الله يوم القيامة" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 233

Abu Hurairah (May Allah bepleased with him) reported:

Messenger of Allah (ﷺ) said, "A Muslim is a brother to a Muslim. He should neither deceive him nor lie to him, nor leave him without assistance. Everything belonging to a Muslim is inviolable for a Muslim; his honour, his blood and property. Piety is here (and he pointed out to his chest thrice). It is enough for a Muslim to commit evil by despising his Muslim brother."

[At- Tirmidhi].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "المسلم أخو المسلم لا يخونه ولا يكذبه ولا يخذله، كل المسلم على المسلم حرام عرضه وماله ودمه، التقوى ههنا، بحسب امرئ من الشر أن يحقر أخاه المسلم" ((رواه الترمذي وقال :حديث حسن)).

Arabic/English book reference : Book 1, Hadith 234

Abu Hurairah (May Allah bepleased with him) reported:
Messenger of Allah (ﷺ) said, "Do not envy one another; do not inflate prices by overbidding against one another; do not hate one another; do not harbour malice against one another; and do not enter into commercial transaction when others have entered into that (transaction); but be you, O slaves of Allah, as brothers. A Muslim is the brother of another Muslim; he neither oppresses him nor does he look down upon him, nor does he humiliate him. Piety is here, (and he pointed to his chest three times). It is enough evil for a Muslim to hold his brother Muslim in contempt. All things of a Muslim are inviolable for his brother-in-faith: his blood, his property and his honour".

[Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم لا تحاسدوا، ولا تناجشوا، ولا تباغضوا، ولا تدابروا ولا يبع بعضكم على بيع بعض، وكونوا عباد الله إخوانًا. المسلم أخو المسلم: لا يظلمه ولا يحقره، ولا يخذله. التقوى ههنا- ويشير إلى صدره ثلاث مرات- بحسب امرئ من الشر أن يحقر أخاه المسلم كل المسلم على المسلم حرام دمه وماله وعرضه" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 235

Anas (May Allah bepleased with him) reported:
The Prophet (ﷺ) said, "No one of you shall become a true believer until he desires for his brother what he desires for himself".

[Al-Bukhari and Muslim].

وعن أنس رضي الله عنه صلى الله عليه وسلم قال: " لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 236

Anas (May Allah bepleased with him) reported:
Messenger of Allah (ﷺ) said, "Help your brother, whether he is an oppressor or is oppressed". A man enquired: "O Messenger of Allah! I help him when he is oppressed, but how can I help him when he is an oppressor?" He (ﷺ) said, "You can keep him from committing oppression. That will be your help to him".

[Al-Bukhari and Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم: "انصر أخاك ظالمًا أو مظلومًا" فقال رجل: يا رسول الله أنصره إذا كان مظلومًا أرأيت إن كان ظالمًا كيف أنصره؟ قال: "تحجزه -أو تمنعه- من الظلم فإن ذلك نصره" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 237

Abu Hurairah (May Allah bepleased with him) reported:
Messenger of Allah (ﷺ) said, "A believer owes another believer five rights: responding to greetings, visiting him in illness, following his funeral, accepting his invitation, and saying 'Yarhamuk-Allah (May Allah have mercy on you),' when he says 'Al-hamdu lillah (Praise be to Allah)' after sneezing".

[Al-Bukhari and Muslim].

Muslim's narration is, "There are six rights of a Muslim upon a Muslim: When you meet him, greet him; when he invites you, respond to him; when he seeks counsel, give him advice; when he sneezes and praises Allah, say to him: 'May Allah have mercy on you (Yarhamuk-Allah)'; when he is sick, visit him; and when he dies, follow his funeral".

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "حق المسلم على المسلم خمس: رد السلام، وعيادة المريض، واتباع الجنائز وإجابة الدعوة، وتشميت العاطس" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 238

Al-Bara' bin 'Azib (May Allah bepleased with them) reported:
The Prophet (ﷺ) commanded us to observe seven things and forbade us seven. He ordered us to visit the sick; to follow funeral processions; to respond to a sneezer with 'Yarhamuk-Allah (May Allah have mercy on you)' when he says 'Al-hamdu lillah (Praise be to Allah),' to help the oppressed and to help others to fulfill their oaths, to accept invitation and to promote greeting. He forbade us to wear gold rings, to drink in silver utensils, to use Mayathir (silk carpets placed on saddles), to wear Al-Qassiy (a kind of silk cloth) to wear fine silk brocade.

[Al-Bukhari and Muslim].

وعن أبي عمارة البراء بن عازب رضي الله عنهما قال: أمرنا رسول الله r بسبع، ونهانا عن سبع: أمرنا بعيادة المريض، واتباع الجنازة، وتشميت العاطس، وإبرار المقسم، ونصر المظلوم، وإجابة الداعي، وإفشاء السلام. ونهانا عن خواتيم أو تختم بالذهب ، وعن شرب بالفضة، وعن المياثر الحمر، وعن القسي، وعن لبس الحرير والإستبرق والديباج. ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 239

Abu Hurairah (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "Allah will cover up on the Day of Resurrection the defects (faults) of the one who covers up the faults of the others in this world".

[Muslim].

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "من لا يستر عبد عبدًا في الدنيا إلا ستره الله يوم القيامة" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 240

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Every one of my followers will be forgiven except those who expose (openly) their wrongdoings. An example of this is that of a man who commits a sin at night which Allah has covered for him, and in the morning, he would say (to people): "I committed such and such sin last night,' while Allah had kept it a secret. During the night Allah has covered it up but in the morning he tears up the cover provided by Allah Himself."

[Al-Bukhari and Muslim].

وعنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "كل أمتي معافًى إلا المجاهرين، وإن من المجاهرة أن يعمل الرجل بالليل عملاً، ثم يصبح وقد ستره الله عليه فيقول: يا فلان عملت البارحة كذا وكذا، وقد بات يستره ربه، ويصبح يكشف ستر الله عنه" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 241

Abu Hurairah (May Allah bepleased with him) reported:

The Prophet (ﷺ) said, "When a slave-girl commits fornication and this fact of fornication has become evident, she must be given the penalty of (fifty) lashes without hurling reproaches at her; if she does it again, she must be given the penalty but she should not be rebuked. If she does it for the third time, he should sell her, even for a rope woven from hair (i.e., something worthless)".

[Al-Bukhari and Muslim].

وعنه النبي صلى الله عليه وسلم قال: "إذا زنت الأمة فتبين زناها فليجلدها الحد، ولا يثرب عليها، ثم إن زنت الثانية فليجلدها الحد ولا يثرب عليها، ثم إن زنت الثالثة فليبعها ولو بحبل من شعر" ((متفق عليه)) .(15)

Arabic/English book reference : Book 1, Hadith 242

Abu Hurairah (May Allah bepleased with him) reported:

A man who had drunk wine was brought to the Prophet (ﷺ) and he asked us to beat him; some struck him with their hands, some with their garments (making a whip) and some with their sandals. When he (the drunkard) had gone, some of the people said: "May Allah disgrace you!" He (the Prophet (ﷺ)) said, "Do not say so. Do not help the devil against him".

[Al-Bukhari].

وعنه قال: أتى النبي صلى الله عليه وسلم برجل قد شرب خمرًا قال: "اضربوه" قال أبو هريرة : فمنا الضارب بيده، والضارب بنعله، والضارب بثوبه. فلما انصرف قال بعض القوم: أخزاك الله قال: "لا تقولوا هكذا لا تعينوا عليه الشيطان" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 243

Ibn 'Umar (May Allah bepleased with them) reported:

Messenger of Allah (ﷺ) said, "A Muslim is a brother of (another) Muslim, he neither wrongs him nor does hand him over to one who does him wrong. If anyone fulfills his brother's needs, Allah will fulfill his needs; if one relieves a Muslim of his troubles, Allah will relieve his troubles on the Day of Resurrection; and if anyone covers up a Muslim (his sins), Allah will cover him up (his sins) on the Resurrection Day".

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "المسلم أخو المسلم لا يظلمه ولا يسلمه. من كان في حاجة أخيه كان الله في حاجته، ومن فرج عن مسلم كربة فرج الله عنه بها كربة من كرب يوم القيامة، ومن ستر مسلمًا ستره الله يوم القيامة" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 244

Abu Hurairah (May Allah bepleased with him) reported:

The Prophet (ﷺ) said, "He who removes from a believer one of his difficulties of this world, Allah will remove one of his troubles on the Day of Resurrection; and he who finds relief for a hard-pressed person, Allah will make things easy for him on the Day of Resurrection; he who covers up (the faults and sins) of a Muslim, Allah will cover up (his faults and sins) in this world and in the Hereafter. Allah supports His slave as long as the slave is supportive of his brother; and he who treads the path in search of knowledge, Allah makes that path easy, leading to Jannah for him; the people who assemble in one of the houses of Allah, reciting the Book of Allah, learning it and teaching, there descends upon them the tranquillity, and mercy covers them, the angels flock around them, and Allah mentions them in the presence of those near Him; and he who lags behind in doing good deeds, his noble lineage will not make him go ahead."

[Muslim]

وعن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال: "من نفس عن مؤمن كربة من كرب الدنيا، نفس الله عنه كربة من كرب يوم القيامة، ومن يسر على معسر يسر الله عليه في الدنيا والآخرة، ومن ستر مسلمًا ستره الله في الدنيا والآخرة، والله في عون العبد ما كان العبد في عون أخيه، ومن سلك طريقًا يلتمس فيه علمًا سهل الله له طريقًا إلى الجنة. وما اجتمع قوم في بيت من بيوت الله تعالى، يتلون كتاب الله، ويتدارسونه بينهم إلا نزلت عليهم السكينة، وغشيتهم الرحمة، وحفتهم الملائكة، وذكرهم الله فيمن عنده. ومن بطأ به عمله لم يسرع به نسبه" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 245

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:
Whenever a needy person would come to the Prophet (ﷺ), he would turn to those who were present and say, "If you make intercession for him, you will be rewarded, because Allah decreed what He likes by the tongue of His Messenger".

[Al-Bukhari and Muslim].

وعن أبي موسى الأشعري رضي الله عنه قال: كان النبي صلى الله عليه وسلم إذا أتاه طالب حاجة أقبل على جلسائه فقال: :اشفعوا تؤجروا ويقضي الله على لسان نبيه ما أحب" ((متفق عليه)).(16)

Arabic/English book reference : Book 1, Hadith 246

Ibn 'Abbas (May Allah bepleased with them), reported in connection with the case of Barirah (May Allah bepleased with her) and her husband:
The Prophet (ﷺ) said to her, "It is better for you to go back to your husband." She asked: "O Messenger of Allah, do you order me to do so." He replied, "I only intercede" She then said: "I have no need for him".

[Al-Bukhari].

وعن ابن عباس رضي الله عنهما في قصة بريرة وزوجها. قال: قال لها النبي صلى الله عليه وسلم: "لو راجعته؟" قالت: يا رسول الله تأمرني؟ قال : "إنما أشفع" قالت: لا حاجة لي فيه. ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 247

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "On every joint of man, there is charity, on everyday when the sun rises: doing justice between two men is charity, and assisting a man to ride an animal or to load his luggage on it is charity; and a good

word is charity, every step which one takes towards (the mosque for) Salat is charity, and removing harmful things from the way is charity".

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول صلى الله عليه وسلم: "كل سلامى من الناس عليه صدقة، كل يوم تطلع فيه الشمس: تعدل بين الاثنين صدقة، وتعين الرجل على دابته فتحمله عليها، أو ترفع له عليها متاعه صدقة. والكلمة الطيبة صدقة، وبكل خطوة تمشيها إلى الصلاة صدقة، وتميط الأذى عن الطريق صدقة" ((متفق عليه)).(17)

Arabic/English book reference : Book 1, Hadith 248

Umm Kulthum bint 'Uqbah (May Allah be pleased with her) reported:
Messenger of Allah (ﷺ) said, 'The person who (lies) in order to conciliate between people is not a liar, when he conveys good or says (something) good".

[Al-Bukhari and Muslim].

The narration in Muslim added: She said, "I never heard him (she meant the Prophet (ﷺ)) giving permission of lying in anything except in three (things): war, conciliating between people and the conversation of man with his wife and the conversation of a woman with her husband".

وعن أم كلثوم بنت عقبة بن أبي معيط رضي الله عنها قالت سمعت رسول الله صلى الله عليه وسلم يقول: "ليس الكذاب الذي يصلح بين الناس فينمي خيرًا، أو يقول خيرًا" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 249

'Aishah (May Allah be pleased with her) reported:
Messenger of Allah (ﷺ) heard the voices of altercation of two disputants at the door; both the voices were quite loud. One was asking the other to make his debts little (so that he could pay them) and was pleading with him to show leniency to him, whereupon the (other one) said: "By Allah, I will not do that". Then there came Messenger of Allah (ﷺ) to them and said, "Where is he who swore by Allah that he would not do good?" He said: "O Messenger of Allah, it is me. Now he may do as he desires".

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها قالت: سمع رسول الله صلى الله عليه وسلم صوت خصوم بالباب عالية أصواتهما، وإذا أحدهما يستوضع الآخر ويسترفقه في شيء، وهو يقول: والله لا أفعل، فخرج عليهما رسول الله صلى الله عليه وسلم فقال: "أين المتألي على الله لا يفعل المعروف؟ " فقال: أنا يا رسول الله ، فله أي ذلك أحب ، ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 250

Sahl bin Sa'd As-Sa'idi (May Allah be pleased with him) reported:
There was some quarrel among the members of Banu 'Amr bin 'Auf. Messenger of Allah (ﷺ) went with some of his Companions to bring about peace between them and he was detained. The time for Salat approached and Bilal (May Allah be pleased with them) went to Abu Bakr (May Allah be pleased with him) and said to him: "Messenger of Allah (ﷺ) has got late and it is the time for Salat. Will you lead Salat?" He said: "Yes, if you desire". Bilal (May Allah be pleased with him) proclaimed the Adhan and then pronounced Iqamah. Abu Bakr (May Allah be pleased with him) stepped forward and commenced As- Salat. (He recited Takbir and the people followed him). In the meantime,

Messenger of Allah (ﷺ) arrived and, passing through the rows, took his stand in the first row. The people started clapping. It was the habit of Abu Bakr (May Allah be pleased with him) that whenever he started praying, he would never look round. He paid no heed (to the clapping). When the clapping increased, he turned round and saw Messenger of Allah (ﷺ). He (the Prophet (ﷺ)) beckoned him to continue performing Salat. But Abu Bakr (May Allah be pleased with him) raised his hands and praised Allah. Then he retreated, taking his steps backwards. When Messenger of Allah (ﷺ) saw that, he went ahead and led Salat. When he finished Salat, he faced the congregation and said, "Why do you clap when something happens during the Salat. Clapping is only for women. If something happens in the course of Salat you should say, Subhan Allah. It is bound to attract attention. And you, Abu Bakr, what prevented you from carrying on with Salat, after I beckoned to do so?" He said, "It was not becoming for the son of Abu Quhafah to lead Salat in the presence of Messenger of Allah (ﷺ)".

[Al-Bukhari and Muslim].

وعن أبي العباس سهل بن سعد الساعدي رضي الله عنه ، أن رسول الله صلى الله عليه وسلم بلغه أن بني عمرو بن عوف كان بينهم شر، فخرج رسول الله صلى الله عليه وسلم يصلح بينهم في أناس معه ، فحبس رسول الله صلى الله عليه وسلم وحانت الصلاة، فهل لك أن تؤم الناس؟ قال: نعم إن شئت، فأقام بلال الصلاة، وتقدم أبو بكر فكبر وكبر الناس،وجاء رسول الله صلى الله عليه وسلم يمشي في الصفوف حتى قام في الصف، فأخذ الناس في التصفيق، وكان أبو بكر رضي الله عنه لا يلتفت في صلاته، فلما أكثر الناس التصفيق التفت، فإذا رسول الله صلى الله عليه وسلم، فأشار إليه رسول الله صلى الله عليه وسلم، فرفع أبو بكر رضي الله عنه يده فحمد الله، ورجع القهقرى وراءه حتى قام في الصف، فتقدم رسول الله صلى الله عليه وسلم، فصلى للناس، فلما فرغ أقبل على الناس فقال: "أيها الناس ما لكم حين نابكم شيء في الصلاة أخذتم في التصفيق ؟ إنما التصفيق للنساء. من نابه شيء في صلاته فليقل سبحان الله، فإنه لا يسمعه أحد حين يقول سبحان الله إلا التفت، : يا أبا بكر: ما منعك أن تصلي الناس حين أشرت إليك؟" فقال أبو بكر: ما كان ينبغي لابن أبي قحافة أن يصلي بالناس بين يدي رسول الله صلى الله عليه وسلم. ((متفق عليه)).(20).

Arabic/English book reference : Book 1, Hadith 251

Harithah bin Wahb (May Allah be pleased with him) reported:

I heard Messenger of Allah (ﷺ) saying, "Shall I not inform you about the people of Jannah? It is every person who is, modest and humble (before Allah), a person who is accounted weak and is looked down upon but if he adjures Allah, Allah will certainly give him what he desires. Now shall I not inform you about the inmates of Hell? It is every violent, impertinent and proud man".

[Al-Bukhari and Muslim].

عن حارثة بن وهب رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "ألا أخبركم بأهل الجنة؟ كل ضعيف متضعف ، لو أقسم على الله لأبره. ألا أخبركم بأهل النار؟ كل عتل جواظ مستكبر" ((متفق عليه)) .(21).

Arabic/English book reference : Book 1, Hadith 252

Sahl bin Sa'd As-Sa'idi (May Allah be pleased with him) reported:

A man passed by the Prophet (ﷺ), so he asked a man who was sitting near him, "What is your opinion about this man?" That man replied: "He is one of the noblest men. By Allah he is certainly a proper person for (a girl) being given in marriage if he seeks to marry, and his recommendation is fit to be accepted if he recommends". Messenger of Allah (ﷺ) remained silent. Then another man passed. Messenger of Allah (ﷺ) enquired, "What is your opinion about this man?" He replied: "O Messenger of Allah, he is one of the poor Muslims. He is not a proper

person (for a girl) to be given in marriage to, and his recommendation would not be accepted if he makes one; if he speaks, he is not to be listened to." Messenger of Allah (ﷺ) said, "He is better than the former by earthfuls".

[Al-Bukhari and Muslim].

وعن أبي العباس سهل بن سعد الساعدي رضي الله عنه قال: مر رجل على النبي صلى الله عليه وسلم، فقال لرجل عنده جالس: "ما رأيك في هذا؟" فقال: رجل من أشراف الناس، هذا والله حري إن خطب أن ينكح، وإن شفع أن يشفع . فسكت رسول الله صلى الله عليه وسلم، ثم مر رجل آخر، فقال له رسول الله صلى الله عليه وسلم: " ما رأيك في هذا؟" فقال: يا رسول الله هذا رجل من فقراء المسلمين هذا حري إن خطب أن لا ينكح، وإن شفع أن لا يشفع، وإن قال أن لا يسمع لقوله. فقال رسول الله صلى الله عليه وسلم: "هذا خير من ملء الأرض مثل هذا" ((متفق عليه)) .(22)

Arabic/English book reference : Book 1, Hadith 253

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

The Prophet (ﷺ) said: There was a dispute between the Hell and Jannah. The Hell said: "The haughty and proud are my inmates." Jannah said: "The modest and the humble are my residents". Thereupon, Allah the Exalted and Glorious (addressing Jannah) said: "You are My Mercy, through you I shall show mercy to those whom I wish". (And addressing the Hell), He said: "You are (the means) of My punishment by which I shall punish such of My slaves as I wish and each one of you would have its fill".

[Muslim].

وعن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: " احتجت الجنة والنار فقالت النار: في الجبارون والمتكبرون، وقالت الجنة: في ضعفاء الناس ومساكينهم، فقضى الله بينهما: إنك الجنة رحمتي أرحم بك من أشاء، وإنك النار أعذب بك من أشاء، ولكليكما علي ملؤها" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 254

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "On the Day of Resurrection, there will be brought forth a bulky person whose value to Allah will be less than that of the wing of a mosquito".

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: " إنه ليأتي الرجل السمين العظيم يوم القيامة لا يزن عند الله جناح بعوضة" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 255

Abu Hurairah (May Allah be pleased with him) reported:

A black woman (or probably a young man) used to clean the mosque. Messenger of Allah (ﷺ) missed her (or him) and asked about her (or him). He was told that she (or he) had died. He (ﷺ) said, "Why did you not inform me?" (It seemed as if) they (Companions) considered the matter insignificant. Then he (ﷺ) said, "Show me her (or his) grave." When it was shown to him, he offered (Janazah-funeral) prayer over it and said, "These graves cover those in them with darkness, and Allah illumines them for the inmates as a result of my supplication for them".

[Al-Bukhari and Muslim].

وعنه أن امرأة سوداء كانت تقم المسجد، أو شابا، ففقدها، رسول الله صلى الله عليه وسلم، فسأل عنها أو عنه، فقالوا: مات. قال: " أفلا كنتم آذنتموني" فكأنهم صغروا أمرها، أو أمره، فقال: " دلوني على قبره" فدلوه فصلى عليه، ثم قال: " إن هذه القبور مملوءة ظلمة على أهلها، وإن الله تعالى ينورها لهم بصلاتي عليهم" ((متفق عليه)).(23)

Arabic/English book reference : Book 1, Hadith 256

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Many a person with shaggy and dusty hair, dusty and driven away from doors (because of their poverty and shabby clothes) were to swear by Allah (that something would happen), Allah will certainly make it happen".

[Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم: "رب أشعث أغبر مدفوع بالأبواب لو أقسم على الله لأبره " ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 257

Usamah bin Zaid (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "I stood at the gate of Jannah, and (I saw) that the majority of those who entered it are the poor, and the wealthy were kept confined. The inmates of the Fire had been ordered to (enter) the Fire (Hell), and I stood at the gate of Hell and saw that the majority of its inmates are women".

[Al-Bukhari and Muslim].

وعن أسامة رضي الله عنه عن النبي صلى الله عليه وسلم قال: " قمت على باب الجنة، فإذا عامة من دخلها المساكين، وأصحاب الجد محبوسون، غير أن أصحاب النار قد أمر بهم إلى النار. وقمت على باب النار فإذا عامة من دخلها النساء" ((متفق عليه)).(24)

Arabic/English book reference : Book 1, Hadith 258

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "None spoke in the cradle but only three (persons), Isa (Jesus) son of Maryam (Mary), the second one was the companion of Juraij who was a pious person. Juraij took a secluded monastery for worship and confined himself in it. His mother came to him as he was busy in prayer and she called: 'Juraij.' He said: 'My Rubb, my mother (is calling me while I am engaged in) my prayer.' He continued with the prayer. She returned and she came on the next day and he was (still) busy in prayer. She called: 'Juraij.' And he said: 'My Rubb, my mother (is calling me while I am engaged) in prayer, and he continued with the prayer,' and she returned. Then on the next day she again came while he was busy in prayer and called: 'Juraij.' And he said: 'My Rubb, my mother (is calling me while I am engaged) in my prayer.' And he continued with the prayer. She said: 'My Rubb, don't let him die until he has seen the faces of the prostitutes.' The story of Juraij and that of his meditation and prayer spread amongst Banu Israel. There was a prostitute who had been a beauty personified. She said (to the people): 'If you like, I can lure him to evil.' She presented herself to him but he paid no heed (to her). She came to a shepherd who lived near the temple and she offered herself to him. He (the shepherd) had sexual intercourse with her and so she became pregnant. When she gave birth to a baby she said: 'This is from Juraij.' So they came and asked Juraij to get down and demolished the temple and began to beat him. He asked them what the matter was. They said: 'You have committed fornication with this prostitute and she has given birth to a baby from you.' He said: 'Where is the baby?' They brought him (the baby) and then he said: 'Just leave me so that I should perform prayer.' He performed prayer and when he finished, he lifted the baby in his stomach and asked him: 'O boy, who is your father?' The baby answered:

'He is such and such a shepherd.' So, the people turned towards Juraij, kissed him and touched him (for seeking blessing) and said: 'We are prepared to construct your temple with gold.' He said, 'No just, rebuild it with mud as it had been,' and so they did". (The Prophet (ﷺ) continued:) "Then there was a baby who was sucking at his mother's breast when a person dressed in fine garment came on a priceless riding animal's back. His mother said: 'O Allah, make my child like this one.' He (the babe) left sucking and looked at him, and said: 'O Allah, don't make me like him.' He then returned to the breast and resumed sucking." He (Abu Hurairah (May Allah be pleased with him) said: As though I can see Messenger of Allah (ﷺ) as he is illustrating the scene of his sucking milk with his forefinger in his mouth and sucking that. He (Abu Hurairah (May Allah be pleased with him)) further reported Messenger of Allah (ﷺ) as saying, "There happened to pass by them a slave girl who was being beaten and they were saying: 'You have committed fornication and theft.' She was saying: 'Allah is enough for me and He is my Good Protector, and his mother said: 'O Allah, don't make my child like her.' He left sucking looked at her and said: 'O Allah! Make me like her.' It was followed by a conversation between the mother and the child. She said: 'A good looking man happened to pass by and I said: O Allah, make my child like him, and you said: O Allah, don't make me like him, and there passed a girl while they were beating her and saying: You committed fornication and theft, and I said: O Allah, don't make my child like her, and you said: O Allah, make me like her.' The child said: 'That man was a tyrant, and I said: O Allah don't make me like him; and they were saying about the girl: You committed fornication, whereas in fact she had not committed that and they were saying: You have committed theft, whereas she had not committed theft, so I said: O Allah, make me like her".

[Al- Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: " لم يتكلم في المهد إلا ثلاثة: عيسى ابن مريم، وصاحب جريج، وكان جريج رجلا عابدًا، فاتخذ صومعة فكان فيها، فأتته أمه وهو يصلي فقالت: يا جريج، فأتته أمه وهو يصلي فقالت: يا جريج، فقال: يا رب أمي وصلاتي فأقبل على صلاته فانصرفت. فلما كان من الغد أتته وهو يصلي، فقالت: يا جريج، فقال: أي رب أمي وصلاتي، فأقبل على صلاته، فقالت: اللهم لاتمته حتى ينظر إلى وجوه المومسات. فتذاكر بنو إسرائيل جريجًا وعبادته، وكانت امرأة بغي يتمثل بحسنها، فقالت: إن شئتم لأفتننه، فتعرضت له، فلم يلتفت إليها، فأتت راعيًا كان يأوي إلى صومعته، فأمكنته من نفسها فوقع عليها. فحملت، وجعلوا يضربونه، فقال: ما شأنكم؟ قالوا: زنيت بهذه البغي فولدت منك. قال: أين الصبي؟ فجاءوا به فقال: دعوني حتى أصلي، فصلى، فلما انصرف أتى الصبي فطعن في بطنه وقال: ياغلام من أبوك؟ قال: فلان الراعي، فأقبلوا على جريج يقبلونه ويتمسحون به وقالوا: نبني لك صومعتك من ذهب، قال: لا، أعيدوها من طين كما كانت، ففعلوا. وبينا صبي يرضع من أمه، فمر رجل راكب على دابة فارهة وشارة حسنة، فقالت: " اللهم اجعل ابني مثل هذا، فترك الثدي وأقبل إليه فنظر إليه فقال: اللهم لا تجعلني مثله، ثم أقبل على ثديه فجعل يرتضع" فكأني أنظر إلى رسول الله صلى الله عليه وسلم وهو يحكي ارتضاعه بأصبعه السبابة في فيه، فجعل يمصها، قال: "ومروا بجارية وهم يضربونها، ويقولون: زنيت سرقت، وهي تقول: حسبي الله ونعم الوكيل. فقالت أمه: اللهم لا تجعل ابني مثلها، فترك الرضاع ونظر إليها فقال: اللهم اجعلني مثلها، فهناك تراجعا الحديث فقالت: مر رجل حسن الهيئة فقلت: اللهم اجعل ابني مثله فقلت: اللهم لا تجعلني مثله، ومروا بهذه الأمة وهم يضربونها ويقولون: زنيت سرقت، فقلت: اللهم لا تجعل ابني مثلها فقلت: اللهم اجعلني مثلها؟! قال: إن ذلك الرجل كان جبارًا فقلت: اللهم لا تجعلني مثله، وإن هذه يقولون لها زنيت، ولم تزن وسرقت، ولم تسرق، فقلت: اللهم اجعلني مثلها" ((متفق عليه)).(25)

Arabic/English book reference : Book 1, Hadith 259

Sa'd bin Abu Waqqas (May Allah be pleased with him) reported:

Six of us were with the Prophet (ﷺ) when the infidels said to him: "Drive these ones away, lest they should begin to venture against us". The six were, myself, Ibn Mas'ud, a man of the Hudhail tribe, Bilal and two other men whose names I don't know. Messenger of Allah (ﷺ) thought what Allah wished him to think, and Allah revealed: "And turn not away those who invoke their Rubb, morning and afternoon seeking His Face." (6:52)

[Muslim].

وعن سعد بن أبي وقاص رضي الله عنه قال: كنا مع النبي صلى الله عليه وسلم ستة نفر، فقال المشركون للنبي صلى الله عليه وسلم: اطرد هؤلاء لايجترئون علينا، وكنت أنا وابن مسعود ورجلان لست أسميهما، فوقع في نفس رسول الله صلى الله عليه وسلم ما شاء الله أن يقع، فحدث نفسه، فأنزل الله تعالى: {ولا تطرد الذين يدعون ربهم بالغداة والعشي يريدون وجهه} ((الأنعام: 52: رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 260

'Aidh bin 'Amr Al-Muzani (May Allah be pleased with him) reported:
Abu Sufyan passed by Salman, Suhaib and Bilal and some other Companions (May Allah be pleased with them). They said to him: "Did not the swords of Allah exact their due from the foes of Allah?" Abu Bakr (May Allah be pleased with him) said to them: "Do you speak like this to the chief of the Quraish and their master?" Then he went to the Prophet (ﷺ) and related this to him. He (ﷺ) said, "Abu Bakr, perhaps you have angered them. If so, you have angered your Rubb". Abu Bakr (May Allah be pleased with him) went back to them and said: "Brothers, did I offend you?" They replied: "No. May Allah forgive you, brother".

[Muslim].

وعن أبي هبيرة عائذ بن عمرو المزني وهو من أهل بيعة الرضوان رضي الله عنه، أن أبا سفيان أتى على سلمان وصهيب وبلال في نفر فقالوا: ما أخذت سيوف الله من عدو الله مأخذها، فقال أبو بكر رضي الله عنه: أتقولون هذا لشيخ قريش وسيدهم؟ فأتى النبي صلى الله عليه وسلم، فأخبره فقال: "يا أبا بكر لعلك أغضبتهم؟ لئن كنت أغضبتهم لقد أغضبت ربك" فأتاهم فقال: ياإخوتاه أغضبتكم؟ قالوا: لا، يغفر الله لك يا أخي. ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 261

Sahl bin Sa'd (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "I will be like this in Jannah with the person who takes care of an orphan". Messenger of Allah (ﷺ) raised his forefinger and middle finger by way of illustration.

[Al- Bukhari].

وعن سهل بن سعيد رضي الله عنه: قال رسول صلى الله عليه وسلم: " أنا وكافل اليتيم في الجنة هكذا" وأشار بالسبابة والوسطى، وفرج بينهما. ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 262

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "He who takes care of an orphan, whether he is his relative or a stranger, will be in Jannah with me like these two". The narrator, Malik bin Anas raised his forefinger and middle finger for illustration.

[Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " كافل اليتيم له أو لغيره أنا وهو كهاتين في الجنة" وأشار الراوي وهو مالك ابن أنس بالسبابة والوسطى. ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 263

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "A Miskin (needy) is not the one who can be turned away with a date-fruit or two, or a morsel or two. The true Miskin is one who, despite his poverty, abstains from begging".

[Al- Bukhari and Muslim].

In another narration Messenger of Allah (ﷺ) said, " A Miskin is not the one who goes round begging from people and who can be turned away with a morsel or two, or a date-fruit or two. A true Miskin is he who does not find enough to suffice him, does not disclose his poverty so that he might be given alms, and does not stand up to beg".

[Al-Bukhari and Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم: " ليس المسكين الذي ترده التمرة والتمرتان، ولا اللقمة واللقمتان إنما المسكين الذي يتعفف" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 264

Abu Hurairah (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "One who strives to help the widows and the poor is like the one who fights in the way of Allah." The narrator said: I think that he (ﷺ) added also: "I shall regard him as the one who stands up (for prayer) without rest and as the one who observes fasts continuously".

[Al-Bukhari and Muslim].

وعنه عن النبي صلى الله عليه وسلم: " الساعي على الأرملة والمسكين كالمجاهد في سبيل الله" وأحسبه قال: " وكالقائم الذي لا يفتر، وكالصائم الذي لا يفطر" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 265

Abu Hurairah (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "The worst food is the food of the marriage banquet from which those are left out who would like to come; and to which those are invited who refuse to come. He who rejects an invitation disobeys Allah and His Messenger".

[Muslim].

In another narration Messenger of Allah (ﷺ) said, "The worst food is the food of the marriage banquet to which the rich are invited and from which the poor are left out".

[Muslim].

وعنه عن النبي صلى الله عليه وسلم قال: " شر الطعام طعام الوليمة، يمنعها من يأتيها، ويدعى إليها من يأباها، ومن لم يجب الدعوة فقد عصى الله ورسوله" ((متفق عليه)).

وفي رواية في " الصحيحين" عن أبي هريرة من قوله: " بئس الطعام طعام الوليمة يدعى إليها الأغنياء ويترك الفقراء".

Arabic/English book reference : Book 1, Hadith 266

Anas (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Whoever supports two girls till they attain maturity, he and I will come on the Day of Resurrection like this". Messenger of Allah (ﷺ) joined his fingers illustrating this.

[Muslim].

وعن أنس رضي الله عنه عن النبي صلى الله عليه وسلم قال: "من عال جاريتين حتى تبلغا جاء يوم القيامة أنا وهو كهاتين" وضم أصابعه.((رواه مسلم)). (29)

Arabic/English book reference : Book 1, Hadith 267

'Aishah (May Allah be pleased with her) reported:

A woman came to me with her two daughters. She asked me (for charity) but she found nothing with me except one date-fruit, so I gave it to her. She accepted it and then divided it between her two daughters and herself ate nothing out of that. She then got up and went out. When Messenger of Allah (ﷺ) came in, and I narrated to him the story, he said, "He who is involved (in the responsibility) of (bringing up) daughters, and he is benevolent towards them, they would become protection for him against Hell-fire".

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها قالت: "دخلت علي امرأة ومعها ابنتان لها تسأل ، فلم تجد عندي شيئا غير تمرة واحدة، فأعطيتها إياها فقسمتها بين ابنتيها ولم تأكل منها، ثم قامت فخرجت، فدخل النبي صلى الله عليه وسلم علينا، فأخبرته فقال: "من ابتلي من هذه البنات بشيء فأحسن إليهن كن له سترًا من النار" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 268

'Aishah (May Allah be pleased with her) reported:

A poor woman came to me carrying her two daughters. I gave her three date-fruits. She gave a date to each of them and then she took up one date-fruit and brought that to her mouth to eat, but her daughters asked her that also. She then divided between them the date-fruit that she intended to eat. This (kind) treatment of her impressed me and I mentioned that to Messenger of Allah (ﷺ) who said, 'Verily, Allah has assured Jannah for her, because of (this act) of her," or said, "He (SWT) has rescued her from Hell- Fire".

[Muslim].

وعن عائشة رضي الله عنها قالت: جاءتني مسكينة تحمل ابنتين لها، فأطعمتها ثلاث تمرات، فأعطت كل واحدة منهما تمرة ورفعت إلى فيها تمرة لتأكلها ، فاستطعمتها ابنتاها، فشقت التمرة التي كانت تريد أن تأكلها بينهما، فأعجبني شأنها، فذكرت الذي صنعت لرسول الله صلى الله عليه وسلم فقال: "إن الله قد أوجب لها بها الجنة، أو أعتقها بها من النار" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 269

Abu Shuraih Khuwailid bin 'Amr Al-Khuza'i (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "O Allah, I declare inviolable the rights of two weak ones: the orphans and women".

[An- Nasa'i].

و عن أبي شريح خويلد بن عمرو الخزاعي رضي الله عنه قال: قال النبي صلى الله عليه وسلم : "اللهم إني أحرج حق الضعيفين اليتيم والمرأة" ((حديث حسن رواه النسائي بإسناد جيد)).

Arabic/English book reference : Book 1, Hadith 270

Mus'ab bin Sa'd bin Abu Waqqas (May Allah be pleased with them) reported:
Sa'd considered himself better than his inferiors, so the Prophet (ﷺ) said to him, "You are given help and provision because of your weak ones".

[Al-Bukhari].

وعن مصعب بن سعد بن أبي وقاص رضي الله عنهما قال: رأى سعد أن له فضلا على من دونه، فقال النبي صلى الله عليه وسلم: "هل تنصرون وترزقون إلا بضعفائكم" ((رواه البخاري)) هكذا مرسلا، فإن مصعب بن سعد تابعي، ((ورواه الحافظ أبو بكر البرقاني في صحيحه متصلا عن مصعب عن أبيه رضي الله عنه)).

Arabic/English book reference : Book 1, Hadith 271

Abud-Darda (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Seek among your weak ones, for you are given provision and help only because of the weak amongst you."

[Abu Dawud].

و عن أبي الدرداء عويمر رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "ابغوني في الضعفاء ، فإنما تنصرون، وترزقون بضعفائكم" ((رواه أبو داود بإسناد جيد)).

Arabic/English book reference : Book 1, Hadith 272

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said: "Take my advice with regard to women: Act kindly towards women, for they were created from a rib, and the most crooked part of a rib is its uppermost. If you attempt to straighten it; you will break it, and if you leave it alone it will remain crooked; so act kindly toward women".

[Al-Bukhari and Muslim].

In another narration of Al-Bukhari and Muslim, Messenger of Allah (ﷺ) said: "A woman is like a rib, if you attempt to straighten it, you will break it; and if you benefit from her, you will do so while crookedness remains in her".

In another narration of Muslim, Messenger of Allah (ﷺ) said: 'Woman has been created from a rib and will in no way be straightened for you; so if you want to benefit from her, you will benefit from her while crookedness remains in her. If you attempt to straighten her, you will break her, and breaking her is divorcing her".

و عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "استوصوا بالنساء خيرًا، فإن المرأة خلقت من ضلع، وإن أعوج ما في الضلع أعلاه، فإن ذهبت تقيمه كسرته، وإن تركته، لم يزل أعوج، فاستوصوا بالنساء" ((متفق عليه)).

وفي رواية في ((الصحيحين)) : "المرأة كالضلع إن أقمتها كسرتها، وإن استمتعت بها، استمتعت وفيها عوج".

وفي رواية لمسلم: "إن المرأة خلقت من ضلع ، لن تستقيم لك على طريقة، فإن استمعت بها وفيها عوج، وإن ذهبت تقيمها كسرتها ، وكسرها طلاقها".

Arabic/English book reference : Book 1, Hadith 273

'Abdullah bin Zam'ah (May Allah be pleased with him) reported that he heard the Prophet (ﷺ) giving a speech when he mentioned the she- camel (of Prophet Salih) and the man who had killed her. Messenger of Allah (ﷺ) said:

"When the most wicked man among them went forth (to kill the she-camel).' (91:12) signifies that a distinguished, wicked and most powerful chief of the people jumped up to kill the she- camel." Then he (ﷺ) made mention of women and said, "Some of you beat your wives as if they were slaves, and then lie with them at the end of the day".

Then he (ﷺ) admonished them against laughing at another's passing of wind, saying, "Why does any of you laugh at another doing what he does himself"

[Al-Bukhari and Muslim].

وعن عبد الله بن زمعة رضي الله عنه ، أنه سمع النبي صلى الله عليه وسلم يخطب، وذكر الناقة والذي عقرها، فقال رسول الله صلى الله عليه وسلم : (إذ انبعث أشقاها) انبعث لها رجل عزيز، عارم منيع في رهطه" ثم ذكر النساء، فوعظ فيهن، فقال : "يعمد أحدكم فيجلد امرأته جلد العبد فلعله يضاجعها من آخر يومه" ثم وعظهم في ضحكهم من الضرطة وقال: "لم يضحك أحدكم مما يفعل؟" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 274

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "A believer must not hate (his wife) believing woman; if he dislikes one of her characteristics he will be pleased with another".

[Muslim].

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : "لا يفرك مؤمن مؤمنة إن كره منها خُلقا رضي منها آخر" أو قال : "غيره" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 275

'Amr bin Al-Ahwas Al-Jushami (May Allah be pleased with him) reported that he had heard the Prophet (ﷺ) saying on his Farewell Pilgrimage, after praising and glorifying Allah and admonishing people, "Treat women kindly, they are like captives in your hands; you do not owe anything else from them. In case they are guilty of open indecency, then do not share their beds and beat them lightly but if they return to obedience, do not have recourse to anything else against them. You have rights over your wives and they have their rights over you. Your right is that they shall not permit anyone you dislike to enter your home, and their right is that you should treat them well in the matter of food and clothing".

[At- Tirmidhi].

وعن عمرو بن الأحوض الجشمي رضي الله عنه أنه سمع النبي صلى الله عليه وسلم في حجة الوداع يقول بعد أن حمد الله تعالى، وأثنى عليه وذكر ووعظ، ثم قال: "ألا واستوصوا بالنساء خيرًا فإنما هن عوانٍ عندكم ليس تملكون منهن شيئا غير ذلك إلا أن يأتين بفاحشة مبينة، فإن فعلن فاهجروهن في المضاجع، واضربوهن ضربا غير مبرح، فإن أطعنكم فلا تبغوا عليهن سبيلا، ألا إن لكم على نسائكم حقا، ولنسائكم عليكم حقا، فحقكم عليهن أن لا يوطئن فرشكم من تكرهون، ولا

يأذن في بيوتكم لمن تكرهون، ألا وحقهن عليكم أن تحسنوا إليهن في كسوتهن وطعامهن" ((رواه الترمذي وقال : حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 276

Mu'awiyah bin Haidah (May Allah be pleased with him) reported:

I asked Messenger of Allah (ﷺ): "What right can any wife demand of her husband?" He replied, "You should give her food when you eat, clothe her when you clothe yourself, not strike her on the face, and do not revile her or separate from her except in the house".

[Abu Dawud].

وعن معاوية بن حيدة رضي الله عنه قال : قلت يا رسول الله صلى الله عليه وسلم ما حق زوجة أحدنا عليه؟ قال: "أن تطعمها إذا طعمت ، وتكسوها إذا اكتسيت ولا تضرب الوجه، ولا تقبح، ولا تهجر إلا في البيت " حديث حسن رواه أبو داود وقال: معنى "لاتقبح" أي : لا تقل قبحك الله.

Arabic/English book reference : Book 1, Hadith 277

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "The believers who show the most perfect Faith are those who have the best behaviour, and the best of you are those who are the best to their wives".

[At-Tirmidhi].

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم "أكمل المؤمنين إيمانا أحسنهم خُلقا، وخياركم خياركم لنسائهم" ((رواه الترمذي وقال : حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 278

Iyas bin 'Abdullah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Do not beat Allah's bondwomen." When 'Umar (May Allah be pleased with him) came to Messenger of Allah (ﷺ) and complained saying: "The women have become very daring towards their husbands," He (ﷺ) gave permission to beat them. Then many women went to the family of the Messenger of Allah (wives) complaining of their husbands, and he (the Prophet (ﷺ)) said, "Many women have gone round Muhammad's family complaining of their husbands. Those who do so, that is, those who take to beating their wives, are not the best among you".

[Abu Dawud].

وعن إياس بن أبي ذباب رضي الله عنه قال: قال رسول صلى الله عليه وسلم : "لاتضربوا إماء الله" فجاء عمر رضي الله عنه إلى رسول الله صلى الله عليه وسلم ، فقال : ذئرن النساء على أزواجهن، فرخص في ضربهن، فأطاف بآل رسول الله صلى الله عليه وسلم نساء كثير يشكون أزواجهن، فقال رسول الله صلى الله عليه وسلم : "لقد أطاف بآل بيت محمد نساء كثير يشكون أزواجهن ليس أولئك بخياركم" ((رواه أبو داود بإسناد صحيح)).

Arabic/English book reference : Book 1, Hadith 279

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) said, "The world is but a (quick passing) enjoyment; and the best enjoyment of the world is a pious and virtuous woman".

[Muslim].

وعن عبد الله بن عمرو بن العاص رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "الدنيا متاع، وخير متاعها المرأة الصالحة" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 280

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "When a man calls his wife to his bed, and she does not respond and he (the husband) spends the night angry with her, the angels curse her until morning".

[Al-Bukhari and Muslim].

In another narration: The Messenger of Allah (ﷺ) said, "When a woman spends the night away from the bed of her husband, the angels curse her until morning".

[Al-Bukhari and Muslim].

In another narration: Messenger of Allah (ﷺ) said, "By Him in Whose Hand is my life, when a man calls his wife to his bed, and she does not respond, the One Who is above the heaven becomes displeased with her until he (her husband) becomes pleased with her".

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :"إذا دعا الرجل امرأته إلى فراشه فلم تأته فبات غضبان عليها لعنتها الملائكة حتى تصبح" ((متفق عليه)).

وفي رواية لها "إذا باتت المرأة هاجرة فراش زوجها لعنتها الملائكة حتى تصبح".

وفي رواية قال رسول الله صلى الله عليه وسلم : " والذي نفسي بيده ما من رجل يدعو امرأته إلى فراشه فتأبى عليه إلا كان الذي في السماء ساخطًا عليها حتى يرضي عنها".

Arabic/English book reference : Book 1, Hadith 281

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "It is not lawful for a woman to observe (voluntary) fasting without the permission of her husband when he is at home; and she should not allow anyone to enter his house without his permission.".

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه أيضًا أن رسول الله صلى الله عليه وسلم قال؛ " لا يحل لامرأة أن تصوم وزوجها شاهد إلا بإذنه، ولا تأذن في بيته إلا بإذنه" ((متفق عليه وهذا لفظ البخاري)).

Arabic/English book reference : Book 1, Hadith 282

Ibn 'Umar (May Allah be pleased with them) reported:
The Prophet (ﷺ) said, "All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your subjects."

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: " كلكم راعٍ، وكلكم مسئول عن رعيته، والأمير راعٍ، والرجل راعٍ على أهل بيته؛ والمرأة راعية على بيت زوجها وولده، فكلكم راعٍ، وكلكم مسؤول عن رعيته" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 283

Abu 'Ali Talq bin 'Ali (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "When a man calls his wife to satisfy his desire, she must go to him even if she is occupied with the oven".

[At-Tirmidhi and An-Nasa'i].

وعن أبي علي طلق بن علي رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: " إذا دعا الرجل زوجته لحاجته فلتأته وإن كانت على التنور" ((رواه الترمذي والنسائي وقال الترمذي. حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 284

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "If I were to order anyone to prostrate himself before another, I would have ordered a woman to prostrate herself before her husband".

[At-Tirmidhi]

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: " لو كنت آمرًا أحدًا أن يسجد لأحد لأمرت المرأة أن تسجد لزوجها" ((رواه الترمذي وقال : حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 285

Umm Salamah (May Allah be pleased with her) reported:

Messenger of Allah (ﷺ) said, "Any woman dies while her husband is pleased with her, she will enter Jannah".

[At- Tirmidhi].

وعن أم سلمة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم : " أيما امرأة ماتت، وزوجها عنها راضٍ دخلت الجنة" ((رواه الترمذي وقال حديث حسن)).

Arabic/English book reference : Book 1, Hadith 286

Mu'adh bin Jabal (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Whenever a woman harms her husband in this world (that is without any due right), his wife among the (Houris in Jannah) says: 'You must not harm him. May Allah destroy you! He is only a passing guest with you and is about to leave you to come to us".

[At-Tirmidhi].

وعن معاذ بن جبل رضي الله عنه عن النبي صلى الله عليه وسلم قال: " لا تؤذي امرأة زوجها في الدنيا إلا قالت زوجة من الحور العين لا تؤذيه قاتلك الله! فإنما هو عندك دخيل يوشك أن يفارقك إلينا" ((رواه الترمذي وقال حديث حسن)).

Arabic/English book reference : Book 1, Hadith 287

Usamah bin Zaid (May Allah be pleased with them) reported:

The Prophet (ﷺ) said, "I am not leaving behind me a more harmful trial for men than women".

[Al-Bukhari and Muslim].

وعن أسامة بن زيد رضي الله عنهما عن النبي صلى الله عليه وسلم قال: " ما تركت بعدي فتنة هي أضر على الرجال من النساء" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 288

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "A dinar you spend in Allah's way, or to free a slave, or as a charity you give to a needy person, or to support your family, the one yielding the greatest reward is that which you spend on your family".

[Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " دينار أنفقته في سبيل الله، ودينار أنفقته في رقبة، ودينار تصدقت به على مسكين، ودينار أنفقته على أهلك، أعظمها أجرًا الذي أنفقته على أهلك" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 289

Thauban bin Bujdud (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "The most excellent dinar is one that a person spends on his family, and the dinar which he spends on his riding-animal in the way of Allah (in Jihad), and the dinar he spends on his companions in the way of Allah".

[Muslim].

وعن أبي عبد الله ـ ويقال له: أبو عبد الرحمن ـ ثوبان بن بجدد مولى رسول الله صلى الله عليه وسلم قال: قال رسول الله صلى الله عليه وسلم : " أفضل دينار ينفقه الرجل دينار ينفقه على عياله، ودينار ينفقه على دابته في سبيل الله، ودينار ينفقه على أصحابه في سبيل الله" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 290

Umm Salamah (May Allah be pleased with her) reported:

I asked Messenger of Allah (ﷺ), "Would I be rewarded for what I spend on Abu Salamah's sons? For I can't let them go here and there (to beg people)." Messenger of Allah (ﷺ) replied, "Spend on them and you will be rewarded for what you spend on them".

[Al-Bukhari and Muslim].

وعن أم سلمة رضي الله عنها قالت: قلت يارسول الله، هل لي أجر في بني أبي سلمة أن أنفق عليهم، ولست بتاركتهم هكذا وهكذا إنما هم بني؟ فقال: " نعم لك أجر ما أنفقت عليهم" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 291

Sa'd bin Abu Waqqas (May Allah be pleased with him) reported in a Hadith included in the chapter of Intention, that Messenger of Allah (ﷺ) said, "Whatever you spend seeking thereby the Pleasure of Allah, will have its reward, even the morsel which you put in the mouth of your wife".

[Al-Bukhari and Muslim].

وعن سعد بن أبي وقاص رضي الله عنه في حديثه الطويل الذي قدمناه في أول الكتاب في باب النية أن رسول الله صلى الله عليه وسلم قال له: " وإنك لن تنفق تبغي بها وجه الله إلا أجرت بها حتى ما تجعل في في امرأتك" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 292

Abu Mas'ud Al-Badri (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "When someone spends on his family seeking his reward for it from Allah, it is counted as a charity from him".

[Al-Bukhari and Muslim].

وعن أبي مسعود البدري رضي الله عنه، عن النبي صلى الله عليه وسلم قال: " إذا أنفق الرجل على أهله نفقة يحتسبها فهي له صدقة" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 293

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:
Messenger of Allah (ﷺ) said, "Neglecting one's own dependents is a reason enough for a man to commit a sin".

[Abu Dawud]

The narration in Muslim is: Messenger of Allah (ﷺ) said, "It is enough sin for a person to hold back the due of one whose provision is in his hand".

وعن عبد الله بن عمرو بن العاص رضي الله عنهما قال: رسول الله صلى الله عليه وسلم : " كفى بالمرء إثمًا أن يضيع من يقوت" حديث صحيح ((رواه أبو داود وغيره)).

ورواه مسلم في صحيحه بمعناه قال: " كفى بالمرء إثمًا أن يحبس عمن يملك قوته".

Arabic/English book reference : Book 1, Hadith 294

Abu Hurairah (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "Two angels descend every morning, and one says: 'O Allah, give him who spends something, in place of what he spends.' The other one says: 'O Allah, give destruction to him who withholds".

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: " ما من يوم يصبح العباد فيه إلا ملكان ينزلان، فيقول أحدهما: اللهم أعط منفقًا خلفًا، ويقول الآخر: اللهم أعط ممسكًا تلفًا" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 295

Abu Hurairah (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "The upper hand is better than the lower one (i.e., the spending hand is better than the receiving hand); and begin (charity) with those who are under your care; and the best charity is that which given out of surplus; and he who asks (Allah) to help him abstain from the unlawful and the forbidden, Allah will fulfill his wish; and he who seeks self-sufficiency will be made self-sufficient by Allah".

[Al-Bukhari].

وعنه عن النبي صلى الله عليه وسلم قال: " اليد العليا خير من اليد السفلى وابدأ بمن تعول، وخير الصدقة ما كان عن ظهر غنًى، ومن يستعفف، يعفه الله، ومن يستغن، يغنه الله" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 296

Anas (May Allah be pleased with him) reported:

Abu Talhah (May Allah be pleased with him) was the richest among the Ansar of Al-Madinah and possessed the largest property from palm-trees, and among his possessions what he loved most, was his garden known as Bairuha' which was opposite the mosque, and Messenger of Allah (ﷺ) often visited it and drank from its fresh water. When this Ayah was revealed: "By no means shall you attain Al-Birr (piety, righteousness - here it means Allah's reward, i.e., Jannah), unless you spend (in Allah's Cause) of that which you love," (3:92), Abu Talhah came to Messenger of Allah (ﷺ) and said, "Allah says in His Book: 'By no means shall you attain Al-Birr, unless you spend (in Allah's Cause) of that which you love,' and the dearest of my property is Bairuha' so I have given it as Sadaqah (charity) for Allah's sake, and I anticipate its reward with Him; so spend it, O Messenger of Allah, as Allah guides you." Messenger of Allah (ﷺ) said, "Well-done! That is profit earning property. I have heard what you have said, but I think you should spend it on your nearest relatives." So Abu Talhah (May Allah be pleased with him) distributed it among nearest relatives and cousins.

[Al-Bukhari and Muslim].

عن أنس رضي الله عنه قال: كان أبو طلحة رضي الله عنه أكثر الأنصار بالمدينة مالاً من نخل، وكان أحب أمواله إليه بيرحاء، وكانت مستقبلة المسجد، وكان رسول الله صلى الله عليه وسلم يدخلها ويشرب من ماء فيها طيب قال أنس: فلما نزلت هذه الآية: {لن تنالوا البر حتى تنفقوا مما تحبون} قام أبو طلحة إلى رسول الله صلى الله عليه وسلم فقال: يارسول إن الله تعالى أنزل عليك: { لن تنالوا البر حتى تنفقوا مما تحبون} وإن أحب مالي إلي بيرحاء، وإنها صدقة لله تعالى أرجو برها وذخرها عند الله تعالى، فضعها يا رسول الله حيث أراك الله، فقال رسول الله صلى الله عليه وسلم : " بخ! ذلك مال رابح، ذلك مال رابح، وقد سمعت ما قلت، وإني أرى أن تجعلها في الأقربين" فقال أبو طلحة: أفعل يا رسول الله، فقسمها أبو طلحة في أقاربه، وبني عمه. ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 297

Abu Hurairah (May Allah be pleased with him) reported:

Al-Hasan bin 'Ali (May Allah be pleased with them) took one of the dates of the Sadaqah (charity) and put it in his mouth, whereupon Messenger of Allah (ﷺ) said, "Leave it, leave it, throw it away. Do you not know that we do not eat the Sadaqah (charity)?"

[Al-Bukhari and Muslim].

عن أبي هريرة رضي الله عنه قال: أخذ الحسن بن على رضي الله عنهما تمرة الصدقة فجعلها في فيه فقال رسول الله صلى الله عليه وسلم: " كخ كخ، ارم بها، أما علمت أنَّا لا نأكل الصدقة!؟ ((متفق عليه)).

وفي رواية" أنَّا لا تحل لنا الصدقة" وقوله: " كخٍْ كخٍْ" يقال بإسكان الخاء، ويقال بكسرها مع التنوين، وهي كلمة زجر للصبي عن المستقذرات. وكان الحسن رضي اللهً عنه صبيًا.

Arabic/English book reference : Book 1, Hadith 298

'Umar bin Abu Salamah (May Allah be pleased with him) reported:

I was a boy under the care of Messenger of Allah (ﷺ), and my hand would wander about in the dish. Messenger of Allah (ﷺ) said to me "Mention Allah's Name (i.e., say Bismillah before you start eating), eat with your right hand and eat from what is near to you". I always followed this way of eating after this incident.

[Al-Bukhari and Muslim].

وعن أبي حفص عمر بن أبي سلمة عبد الله بن عبد الأسد ربيب رسول الله صلى الله عليه وسلم قال: كنت غلامًا في حجر رسول الله صلى الله عليه وسلم وكانت يدي تطيش في الصحفة، فقال لي رسول الله صلى الله عليه وسلم : " يا غلام سَمِّ الله تعالى، وكُل بيمينك، وكُل مما يليك" فما زالت تلك طعمتي بعد. ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 299

Ibn 'Umar (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) said, "All of you are guardians and are responsible for your subjects. The ruler is a guardian and responsible for his subjects; the man is a guardian of his family; the woman is guardian in her husband's house and responsible for her wards; a servant is guardian of his master's property and responsible for his ward. So all of you are guardians and are responsible for your subjects".

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: كلكم راعٍ، وكلكم مسئول عن رعيته، والمرأة راعية في بيت زوجها ومسئولة عن رعيتها، والخادم راعٍ في مال سيده ومسئول عن رعيته، فكلكم راعٍ ومسئول عن رعيته" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 300

'Amr bin Shu'aib reported on his father's authority that his grandfather (May Allah be pleased with him) said:

Messenger of Allah (ﷺ) said, "Command your children to perform Salat (prayer) when they are seven years old, and beat them for (not offering) it when they are ten, and do not let (boys and girls) sleep together".

[Abu Dawud].

وعن عمرو بن شعيب، عن أبيه، عن جده رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " مروا أولادكم بالصلاة وهم أبناء سبع سنين، واضربوهم عليها، وهم أبناء عشر، وفرقوا بينهم في المضاجع" ((حديث حسن رواه أبو داود بإسناد حسن)).

Arabic/English book reference : Book 1, Hadith 301

Sabrah bin Ma'bad Al-Juhani (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Teach a boy Salat (the prayer) when he attains the age of seven years, and punish him (if he does not offer it) at ten".

[Abu Dawud and Tirmidhi].

The narration in Abu Dawud is: Messenger of Allah (ﷺ) said, "Order a boy to perform Salat (the prayer) when he is seven years old".

و عن أبي ثرية سبرة بن معبد الجهني رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " علموا الصبي الصلاة لسبع سنين" واضربوه عليها ابن عشر سنين" حديث حسن رواه أبو داود، والترمذي وقال حديث حسن. ولفظ أبي داود: " مروا الصبي بالصلاة إذا بلغ سبع سنين".

Arabic/English book reference : Book 1, Hadith 302

Ibn 'Umar and 'Aishah (May Allah be pleased with them) reported:
Messenger of Allah (ﷺ) said, "Jibril kept recommending treating neighbours with kindness until I thought he would assign a share of inheritance".

[Al-Bukhari and Muslim].

وعن ابن عمر وعائشة رضي الله عنهما قالا: قال رسول الله صلى الله عليه وسلم : " ما زال جبريل يوصيني بالجار حتى ظننت أنه سيورثه" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 303

Abu Dharr (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) commanded me thus, "O Abu Dharr! Whenever you prepare a broth, put plenty of water in it, and and give some of it to your neighbours".

[Muslim].

In another narration of Muslim, narrated Abu Dharr (May Allah be pleased with him): My friend, (Messenger of Allah (ﷺ)) advised me saying, "Whenever you prepare a broth, put plenty of water in it, and give some to your neighbours and then give them out of this with courtesy."

وعن أبي ذر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "يا أبا ذر إذا طبخت مرقة، فأكثر ماءها، وتعاهد جيرانك" ((رواه مسلم)).

وفي رواية له عن أبي ذر قال: إن خليلي صلى الله عليه وسلم أوصاني: " إذا طبخت مرقًا فأكثر ماءها، ثم انظر أهل بيت من جيرانك، فأصبهم منها بمعروف".

Arabic/English book reference : Book 1, Hadith 304

Abu Hurairah (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "By Allah, he is not a believer! By Allah, he is not a believer! By Allah, he is not a believer." It was asked, "Who is that, O Messenger of Allah?" He said, "One whose neighbour does not feel safe from his evil".

[Al-Bukhari and Muslim].

Another narration of Muslim is: Messenger of Allah (ﷺ) said, "He will not enter Jannah whose neighbour is not secure from his wrongful conduct".

وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: " والله لا يؤمن، والله لايؤمن، والله لا يؤمن!" قيل: من يا رسول الله؟ قال: " الذي لا يأمن جاره بوائقه ! " ((متفق عليه)).

وفي رواية لمسلم: " لايدخل الجنة من لا يأمن جاره بوائقه".

Arabic/English book reference : Book 1, Hadith 305

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "O Muslim women! No one of you should consider insignificant (a gift) to give to her neighbour even if it is (a gift of) the trotters of a sheep".

[Al-Bukhari and Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم : " يا نساء المسلمات لا تحقرن جارة لجارتها ولو فرسن شاة" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 306

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "No one should prohibit his neighbour from placing a peg in his wall". Abu Hurairah (May Allah be pleased with him) added: Now I see you turning away from this (Sunnah), but by Allah, I shall go on proclaiming it.

[Al-Bukhari and Muslim].

وعنه أن رسول الله صلى الله عليه وسلم قال: " لا يمنع جار جارة أن يغرز خشبة في جداره" ثم يقول أبو هريرة: ما لي أراكم عنها معرضين! والله لأرمين بها بين أكتافكم. ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 307

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "He who believes in Allah and the Last Day let him not harm his neighbour; and he who believes in Allah and the Last Day let him show hospitality to his guest; and he who believes in Allah and the Last Day let him speak good or remain silent".

[Al- Bukhari and Muslim].

وعنه أن رسول الله صلى الله عليه وسلم قال: " من كان يؤمن بالله واليوم الآخر، فلا يؤذِ جاره، ومن كان يؤمن بالله واليوم الآخر، فليكرم ضيفه، ومن كان يؤمن بالله واليوم الآخر، فليقل خيرًا أو ليسكت" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 308

Abu Shuraih Al-Khuza'i (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "He who believes in Allah and the Last Day, let him be kind to his neighbour; and he who believes in Allah and the Last Day, let him show hospitality to his guest; and he who believes in Allah and the Last Day, let him either speak good or remain silent".

[Muslim].

و عن أبي شريح الخزاعي رضي الله عنه أن النبي صلى الله عليه وسلم قال: " من كان يؤمن بالله واليوم الآخر، فليكرم ضيفه، ومن كان يؤمن بالله واليوم الآخر، فليقل خيرًا أو ليسكت" ((رواه مسلم بهذا اللفظ، وروى البخاري بعضه)).

Arabic/English book reference : Book 1, Hadith 309

'Aishah (May Allah be pleased with her) reported:

I said, "O Messenger of Allah (ﷺ), I have two neighbours, to which of them should I send a present?" He (ﷺ) replied, "To the one whose door is nearer to you".

[Al-Bukhari]

وعن عائشة رضي الله عنها قالت: قلت: يارسول الله إن لي جارين، فإلى أيهما أُهْدِي؟ قال: " إلى أقربهما منك بابًا" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 310

'Abdullah bin 'Umar (May Allah be pleased with them) reported:
Messenger of Allah (ﷺ) said, "The best of companions with Allah is the one who is best to his companions, and the best of neighbours to Allah is the one who is the best of them to his neighbour".

[At-Tirmidhi].

وعن عبد الله بن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم:"خير الأصحاب عند الله تعالى خيرهم لصاحبه، وخير الجيران عند الله تعالى خيرهم لجاره" ((رواه الترمذي وقال: حديث حسن)).

Arabic/English book reference : Book 1, Hadith 311

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:
I asked the Prophet (ﷺ) , "Which of the deeds is loved most by Allah?" Messenger of Allah (ﷺ) said, "Salat at its proper time." I asked, "What next?" He (ﷺ) replied, "Kindness to parents." I asked, "What next?" He replied, "Jihad in the way of Allah."

[Al-Bukhari and Muslim].

عن أبي عبد الرحمن عبد الله بن مسعود رضي الله عنه قال: سألت النبي صلى الله عليه وسلم : أي العمل أحب إلى الله تعالى؟ قال " الصلاة على وقتها" قلت: ثم أي؟ قال: " بر الوالدين" قلت: ثم أي؟ قال: " الجهاد في سبيل الله" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 312

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "No son can repay (the kindness shown by his father) unless he finds him a slave and buys him and emancipates him".

[Muslim].

وعنه أيضًا رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "من كان يؤمن بالله واليوم الآخر، فليكرم ضيفه، ومن كان يؤمن بالله واليوم الآخر، فليصل رحمه، ومن كان يؤمن بالله واليوم الآخر، فليقل خيرًا أو ليصمت" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 313

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "He who believes in Allah and the Last Day, let him be hospitable to his guest; and he who believes in Allah and the Last Day, let him maintain good the ties of blood relationship; and he who believes in Allah and the Last Day, must speak good or remain silent".

[Al-Bukhari and Muslim].

وعنه أيضاً أن رسول الله قَالَ : « مَنْ كَانَ يُؤْمِنُ باللهِ وَاليَومِ الآخِرِ ، فَلْيُكْرِمْ ضَيْفَهُ ، وَمَنْ كَانَ يُؤْمِنُ باللهِ وَاليَومِ الآخِرِ ، فَلْيَصِلْ رَحِمَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَاليَومِ الآخِرِ ، فَلْيَقُلْ خَيْراً أَوْ لِيَصْمُتْ » . مُتَّفَقٌ عَلَيهِ .

Arabic/English book reference : Book 1, Hadith 314

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Allah created all the creatures and when He finished the task of His creation, Ar-Rahm (ties of relationship) said: '(O Allah) at this place I seek refuge with You against severing my ties.' Allah said: 'That I treat with kindness those who treat you with kindness and sever ties with those who sever ties with you.' It said: 'I am satisfied.' Allah said: 'Then this is yours". Then Messenger of Allah (ﷺ) said, "Recite this Ayah if you like: 'Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allah has cursed, so that He has made them deaf and blinded their sight". (47:22,23).

[Al-Bukhari and Muslim].

The words in Al-Bukhari are: Messenger of Allah (ﷺ) said, "Allah (SWT) says: 'He who maintains good ties with you, I maintain good ties with him; and he who severs your ties, I sever ties with him".

وعنه قال: قال رسول الله صلى الله عليه وسلم : " إن الله تعالى خلق الخلق حتى إذا فرغ منهم قامت الرحم، فقالت: هذا مقام العائذ بك من القطيعة، قال: نعم أما ترضين أن أصل من وصلك، وأقطع من قطعك؟ قالت: بلى، قال: فذلك لك، ثم قال رسول الله صلى الله عليه وسلم : " اقرءوا إن شئتم: (فهل عسيتم إن توليتم أن تفسدوا في الأرض وتقطعوا أرحامكم. أولئك الذين لعنهم الله فأصمهم وأعمى أبصارهم) [محمد: 22،32] ((متفق عليه)). وفي رواية للبخاري: فقال الله تعالى: " من وصلك، وصلته، ومن قطعك، قطعته".

Arabic/English book reference : Book 1, Hadith 315

Abu Hurairah (May Allah be pleased with him) reported:

A person came to Messenger of Allah (ﷺ) and asked, "Who among people is most deserving of my fine treatment?" He (ﷺ) said, "Your mother". He again asked, "Who next?" "Your mother", the Prophet (ﷺ) replied again. He asked, "Who next?" He (the Prophet (ﷺ)) said again, "Your mother." He again asked, "Then who?" Thereupon he (ﷺ) said," Then your father."

In another narration: "O Messenger of Allah! Who is most deserving of my fine treatment?" He (ﷺ) said, "Your mother, then your mother, then your mother, then your father, then your nearest, then nearest".

[Al-Bukhari and Muslim].

وعنه رضي الله عنه قال: جاء رجل إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله من أحق الناس بحسن صحابتي؟ قال: " أمك" قال: ثم من؟ قال: " أمك" قال: ثم من؟ قال: "أمك" قال: ثم من؟ قال: " أبوك" ((متفق عليه)).

وفي رواية: يارسول الله من أحق بحسن الصحبة؟ قال: " أمك، ثم أمك، ثم أمك، ثم أباك، ثم أدناك أدناك".

Arabic/English book reference : Book 1, Hadith 316

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "May he be disgraced! May he be disgraced! May he be disgraced, whose parents, one or both, attain old age during his life time, and he does not enter Jannah (by rendering being dutiful to them)".

[Muslim].

وعنه عن النبي صلى الله عليه وسلم قال: " رغم أنف، ثم رغم أنف، ثم رغم أنف من أدرك أبويه عند الكبر، أحدهما أو كليهما، فلم يدخل الجنة" أصلهم ويقطعوني، وأحسن إليهم ويسيئون إلي، وأحلم عنهم ويجهلون علي، فقال: " لئن كنت كما قلت، فكأنما تُسِفهم المَلَّ، ولا يزال معك من الله ظهير عليهم ما دمت على ذلك" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 317

Abu Hurairah (May Allah be pleased with him) reported:
A man said to Messenger of Allah (ﷺ): "I have relatives with whom I try to keep the ties of relationship but they sever relations with me; and whom I treat kindly but they treat me badly, I am gentle with them but they are rough to me." He (ﷺ) replied, "If you are as you say, it is as if you are feeding them hot ashes, and you will be with a supporter against them from Allah as long as you continue to do so".

[Muslim].

وعنه أن رجلاً قَالَ : يَا رَسُول الله ! إنّ لِي قَرابةً أصِلُهُمْ وَيَقْطَعُوني ، وَأُحْسِنُ إلَيْهِمْ وَيُسِيئُونَ إلَيَّ ، وَأحْلَمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ ، فَقَالَ : « لَئِنْ كُنْتَ كَمَا قُلْتَ ، فَكأنَّمَا تُسِفُّهُمُ الْمَلَّ ، وَلا يَزَالُ مَعَكَ مِنَ اللهِ ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذلِكَ » . رواه مسلم .

Arabic/English book reference : Book 1, Hadith 318

Anas (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "He who desires ample provisions and his life be prolonged, should maintain good ties with his blood relations". **[Al-Bukhari and Muslim]**.

وعن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: " من أحب أن يبسط له في رزقه، وينسأ له في أثره، فليصل رحمه" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 319

Anas (May Allah be pleased with him) reported:
Abu Talhah (May Allah be pleased with him) was the richest among the Ansar of Al-Madinah and possessed the largest property; and among his possessions what he loved most was his garden known as Bairuha' which was opposite the mosque, and Messenger of Allah (ﷺ) often visited it and drank from its fresh water. When this ayah was revealed: "By no means shall you attain Al-Birr (piety, righteousness - here it means Allah's reward, i.e., Jannah), unless you spend (in Allah's Cause) of that which you love," (3:92). Abu Talhah came to Messenger of Allah (ﷺ), and said: "Allah says in His Book: 'By no means shall you attain Al-Birr, unless you spend (in Allah's Cause) of that which you love,' and the dearest of my property is Bairuha' so I have given it as Sadaqah (charity) for Allah's sake, and I anticipate its reward with Him; so spend it, O Messenger of Allah, as Allah guides you". Messenger of Allah (ﷺ) said, "Well-done! That is profitable property. I have heard what you have said, but I think you should spend it on your nearest relatives." So Abu Talhah distributed it among his nearest relatives and cousins.

[Al-Bukhari and Muslim].

وعنه قال: كان أبو طلحة أكثر الأنصار بالمدينة مالاً من نخل، وكان أحب أمواله إليه بيرحاء، وكانت مستقبلة المسجد، وكان رسول الله صلى الله عليه وسلم يدخلها، ويشرب من ماء فيها طيب، فلما نزلت هذه الآية: {لن تنالوا البر حتى

تنفقوا مما تحبون} ((آل عمران: 92)) قام أبو طلحة إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله إن الله تبارك وتعالى يقول: {لن تنالوا البر حتى تنفقوا مما تحبون} وإن أحب مالي إلي بيرحاء، وإنها صدقة لله تعالى، وأرجو برها وذخرها عند الله تعالى، فضعها يا رسول الله حيث أراك الله. فقال رسول الله صلى الله عليه وسلم: "بخ! ذلك مال رابح، وذلك مال رابح! وقد سمعت ما قلت، وإني أرى أن تجعلها في الأقربين" فقال أبو طلحة: أفعل يا رسول الله، فقسمها أبو طلحة في أقاربه وبني عمه. ((متفق عليه)).

وسبق بيان ألفاظه في: باب الإنفاق مما يحب.

Arabic/English book reference : Book 1, Hadith 320

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:
A man came to the Prophet (ﷺ) of Allah and said, "I swear allegiance to you for emigration and Jihad, seeking reward from Allah." He (ﷺ) said, "Is any of your parents alive?" He said, "Yes, both of them are alive." He (ﷺ) then asked, "Do you want to seek reward from Allah?" He replied in the affirmative. Thereupon Messenger of Allah (ﷺ) said, "Go back to your parents and keep good company with them".

[Al-Bukhari and Muslim].

In another narration it is reported that a person came to Messenger of Allah (ﷺ) and sought his permission to participate in Jihad. The Prophet (ﷺ) asked, "Are your parents alive?" He replied in the affirmative. The Prophet a(ﷺ) said, "(You should) consider their service as Jihad."

وعن عبد الله بن عمرو بن العاص رضي الله عنهما قال: أقبل رجل إلى نبي الله صلى الله عليه وسلم، فقال: أبايعك على الهجرة والجهاد أبتغي الأجر من الله تعالى. قال: "فهل لك من والديك أحد حي؟" قال: نعم بل كلاهما قال: "فتبتغي الأجر من الله تعالى؟" قال: نعم. قال "فارجع إلى والديك، فأحسن صحبتهما" ((متفق عليه. وهذا لفظ مسلم)).

وفي رواية لهما: جاء رجل فاستأذنه في الجهاد فقال "أحي والداك؟ قال: نعم، قال: "ففيهما فجاهد".

Arabic/English book reference : Book 1, Hadith 321

'Abdullah bin 'Amr Al-'as (May Allah be pleased with them) reported:
The Prophet (ﷺ) said, "The person who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives (for being kind and good to them), but the one who truly maintains the bonds of kinship is the one who persists in doing so even though the latter has severed the ties of kinship with him".

[Al-Bukhari].

وعنه النبي صلى الله عليه وسلم قال: "ليس الواصل بالمكافئ ولكن الواصل الذي إذا قَطَعت رحمُه وصلها" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 322

'Aishah (May Allah be pleased with her) reported:
Messenger of Allah (ﷺ) said, "The bond of relationship is suspending from the Throne, and says: 'He who keeps good relations with me, Allah will keep connection with him, but whosoever severs relations with me, Allah will sever connection with him".

[Al-Bukhari and Muslim].

وعن عائشة قالت: قال رسول الله صلى الله عليه وسلم: "الرحم معلقة بالعرش تقول: من وصلني، وصله الله، ومن قطعني، قطعه الله" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 323

It has been narrated that Maimuna bint Al-Harith (May Allah be pleased with her) had set free a slave-girl without the Prophet's permission. When her turn came (the Prophet (ﷺ) used to visit his wives in turns), she made mention of that to him saying, "Did you know I have set slave-girl free?" He said, "Have you, indeed?" She replied, "Yes". He (ﷺ) then remarked, "Had you given her to your maternal uncles, you would have your reward increased".

[Al-Bukhari and Muslim].

وعن أم المؤمنين ميمونة بنت الحارث رضي الله عنها أنها أعتقت وليدة ولم تستأذن النبي صلى الله عليه وسلم، فلما كان يومها الذي يدور عليها فيه، قالت: أشعرت يا رسول الله أني أعتقت وليدتي؟ قال: "أو فعلت؟" قالت: نعم.

قال: "أما إنك لو أعطيتها أخوالك كان أعظم لأجرك" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 324

Asma' bint Abu Bakr As-Siddiq (May Allah be pleased with her) said:

My mother came to me while she was still a polytheist, so I asked Messenger of Allah (ﷺ), "My mother, who is ill-disposed to Islam, has come to visit me. Shall I maintain relations with her?" He (ﷺ) replied, "Yes, maintain relations with your mother".

[Al- Bukhari and Muslim].

وعن أسماء بنت أبي بكر الصديق رضي الله عنهما قالت: قدمت على أمي وهي مشركة في عهد رسول الله صلى الله عليه وسلم، فاستفتيت رسول الله صلى الله عليه وسلم قلت: قدمت علي أمي وهي راغبة، أفأصل أمي؟ قال: "نعم صلي أمك" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 325

Zainab Ath-Thaqafiyah (May Allah be pleased with her) the wife of 'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

When Messenger of Allah (ﷺ) told the women that they should give Sadaqah (charity), even if it should be some of their jewellery, I returned to 'Abdullah bin Mas'ud and said, "You are a man who does not possess much, and Messenger of Allah (ﷺ) has commanded us to give Sadaqah. So go and ask him if giving to you will serve the purpose; otherwise, I shall give it to someone else." He asked me that I should better go myself. I went and found a woman of the Ansar at the door of Messenger of Allah (ﷺ), waiting to ask a similar question as mine. The Prophet (ﷺ) was endowed with dignity, and so we could not go in. When Bilal (May Allah be pleased with him) came out to us, we said to him: "Go to Messenger of Allah (ﷺ) and tell him that there are two women at the door who have come to ask him whether it will serve them to give Sadaqah to their husbands and to orphans who are in their charge, but do not tell him who we are. Bilal (May Allah be pleased with him) went in and asked him, and Messenger of Allah (ﷺ) asked him who the women were. When he told him that they were a woman of the Ansar and Zainab, he asked him which Zainab it was, and when he was told it was the wife of 'Abdullah bin Mas'ud, he (ﷺ) said, "They will have a double reward, one for maintaining the ties of kinship and another for Sadaqah".

[Al-Bukhari and Muslim].

وعن زينب الثقفية امرأة عبد الله بن مسعود رضي الله عنه وعنها قالت: قال رسول الله صلى الله عليه وسلم "تصدقن يا معشر النساء ولو من حليكن" قالت: فرجعت إلى عبد الله بن مسعود فقلت له: إنك رجل خفيف ذات اليد وإن رسول الله صلى الله عليه وسلم قد أمرنا بالصدقة فأته، فاسأله، فإن كان ذلك يجزئ عني وإلا صرفتها إلى غيركم. فقال عبد الله: بل ائتيه أنت، فانطلقت، فإذا امرأة من الأنصار بباب رسول الله صلى الله عليه وسلم حاجتي حاجتها، وكان رسول الله صلى الله عليه وسلم قد ألقيت عليه المهابة، فخرج علينا بلال، فقلنا له: ائت رسول الله صلى الله عليه وسلم، فأخبره أن امرأتين بالباب تسألانك: أتجزئ الصدقة عنهما على أزواجهما وعلى أيتام في حجورهما؟ ولا تخبره من نحن، فدخل على أزواجهما وعلى أيتام في حجورهما؟ ولا تخبره من نحن، فدخل بلال على رسول الله صلى الله عليه وسلم، فسأله، فقال له رسول الله صلى الله عليه وسلم "من هما؟" قال: امرأة من الأنصار وزينب. فقال رسول الله صلى الله عليه وسلم "أي الزيانب هي ؟" قال: امرأة عبد الله، فقال رسول الله صلى الله عليه وسلم: "لهما أجران: أجر القرابة وأجر الصدقة" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 326

Abu Sufyan Sakhr bin Harb (May Allah be pleased with him) mentioned Heraclius in a long Hadith and said:

Heraclius asked me, "What does this Prophet (ﷺ) teach you?" I said, "He orders us to worship Allah Alone and not to associate a thing with Him in worship, to discard what our ancestors said, to perform the Salat (prayer), speak the truth, and maintain the ties of kinship".

[Al-Bukhari and Muslim].

وعن أبي سفيان صخر بن حرب رضي الله عنه في حديثه الطويل في قصة هرقل أن هرقل قال لأبي سفيان: فماذا يأمركم به؟ يعني النبي صلى الله عليه وسلم قال: قلت: يقول: "اعبدوا الله وحده، ولا تشركوا به شيئًا، واتركوا ما يقول آباؤكم، ويأمرنا بالصلاة، والصدق، والعفاف، والصلة" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 327

Abu Dharr (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "You will soon conquer a land where people deal with Qirat."

And according to another version: Messenger of Allah (ﷺ) said, "You will soon conquer Egypt where Al-Qirat is frequently mentioned. So when you conquer it, treat its inhabitants well. For there lies upon you the responsibility because of blood ties or relationship (with them)".

[Muslim].

وعن أبي ذر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إنكم ستفتحون أرضًا يذكر فيها القيراط".

وفي رواية: "ستفتحون مصر وهي أرض يسمى فيها القيراط، فاستوصوا بأهلها خيرًا، فإن لهم ذمة ورحمًا".

وفي رواية: "فإذا افتتحتموها، فأحسنوا إلى أهلها، فإن لهم ذمة ورحمًا" أو قال: "ذمة وصهرًا" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 328

Abu Hurairah (May Allah be pleased with him) reported:

When this Verse was revealed: "And warn your tribe (O Muhammad (ﷺ)) of near kindred". (26:214) Messenger of Allah (ﷺ) called the Quraish; when they gathered, he said to them: "O sons of 'Abd Shams; O sons of Ka'b bin Lu'ai, rescue yourselves from the Fire! O sons of Murrah bin Ka'b, rescue yourselves from the Fire! O sons of 'Abd

Manaf, rescue yourselves from the Fire! O sons of 'Abdul-Muttalib, rescue yourselves from the Fire! O Fatimah, rescue yourself from the Fire, for I have no power (to protect you) from Allah in anything except that I would sustain relationship with you".

[Muslim].

وعن أبي هريرة رضي الله عنه قال: لما نزلت هذه الآية: (وأنذر عشيرتك الأقربين) ((الشعراء: 214)) دعا رسول الله صلى الله عليه وسلم قريشًا، فاجتمعوا فعم، وخص وقال: "يا بني عبد شمس، يا بني كعب بن لؤي، أنقذوا أنفسكم من النار، يا بني مرة بن كعب، أنقذوا أنفسكم من النار، يا بني عبد مناف، أنقذوا أنفسكم من النار، يا بني هاشم أنقذوا أنفسكم من النار، يا بني عبد المطلب أنقذوا أنفسكم من النار، يا فاطمة أنقذي نفسك من النار، فإني لا أملك لكم من الله شيئًا، غير أن لكم رحما سأبلها ببلالها" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 329

Abu Abdullah 'Amr bin Al-'as (May Allah be pleased with them) said:
I heard Messenger of Allah (ﷺ) saying openly not secretly, "The family of so-and-so (i.e., Abu Talib) are not my supporters. My supporter is Allah and the righteous believing people. But they (that family) have kinship (Rahm) with whom I will maintain good the ties of kinship".

[Al-Bukhari and Muslim].

وعن أبي عبد الله عمرو بن العاص رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم جهارًا غير سر يقول: "إن آل بني فلان ليسوا بأوليائي، إنما وليي الله وصالح المؤمنين، ولكن لهم رحم أبلها ببلالها" ((متفق عليه. واللفظ البخاري)).

Arabic/English book reference : Book 1, Hadith 330

Abu Ayyub Khalid bin Zaid Al-Ansari (May Allah be pleased with him) reported:
A man came to Messenger of Allah (ﷺ) and said, "Direct me to a deed which will admit me to Jannah and take me away from the Fire". The Messenger of Allah (ﷺ) said, "Worship Allah and associate no partner with Him, perform As-Salat, pay Zakat, and maintain the ties of kinship".

[Al-Bukhari and Muslim].

وعن أبي أيوب خالد بن زيد الأنصاري رضي الله عنه أن رجلاً قال: يا رسول الله أخبرني بعمل يدخلني الجنة، ويباعدني من النار. فقال النبي صلى الله عليه وسلم: "تعبد الله، ولاتشرك به شيئًا، وتقيم الصلاة، وتؤتي الزكاة، وتصل الرحم" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 331

Salman bin 'Amir (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "When you break fast, you should do it with a date-fruit for there is blessing in it, and if you do not find a date- fruit, break it with water for it is pure." Messenger of Allah (ﷺ) added: "Charity towards a poor person is charity, and towards a relation is both charity and maintaining the ties (of kinship)".

[Tirmidhi].

وعن سلمان بن عامر رضي الله عنه، عن النبي صلى الله عليه وسلم قال: "إذا أفطر أحدكم، فليفطر على تمر، فإنه بركة، فإن لم يجد تمرًا، فالماء، فإنه طهور" وقال: "الصدقة على المسكين صدقة، وعلى ذي الرحم ثنتان: صدقة وصلة".

((رواه الترمذي وقال: حديث حسن)).

Arabic/English book reference : Book 1, Hadith 332

Ibn 'Umar (May Allah be pleased with them) reported:

I had a wife whom I loved but 'Umar (May Allah be pleased with him) disliked her. He asked me to divorce her and when I refused, 'Umar (May Allah be pleased with him) went to Messenger of Allah (ﷺ) and mentioned the matter to him. Messenger of Allah (ﷺ) asked me to divorce her.

[At-Tirmidhi and Abu Dawud].

وعن ابن عمر رضي الله عنهما قال: كانت تحتي امرأة، وكنت أحبها، وكان عمر يكرهها، فقال لي: طلقها، فأبيت، فأتى عمر رضي الله عنه النبي صلى الله عليه وسلم، فذكر ذلك له، فقال النبي صلى الله عليه وسلم: "طلقها".

((رواه أبو داود، والترمذي وقال: حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 333

Abud-Darda' (May Allah be pleased with him) reported:

A man came to me and said, "I have a wife whom my mother commands me to divorce". I replied him that I had heard Messenger of Allah (ﷺ) saying, "A parent is the best of the gates of Jannah; so if you wish, keep to the gate, or lose it."

[At-Tirmidhi and Ibn Majah].

وعن أبي الدرداء رضي الله عنه أن رجلاً أتاه فقال: إن لي امرأة وإن أمي تأمرني بطلاقها؟ فقال: سمعت رسول الله صلى الله عليه وسلم يقول "الوالد أوسط أبواب الجنة، فإن شئت، فأضع ذلك الباب، أو أحفظه" ((رواه الترمذي وقال: حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 334

Al-Bara' bin 'Azib (May Allah be pleased with them) reported:

I heard the Prophet (ﷺ) saying: "A mother's sister is equivalent to (real) mother (in status)".

[At-Tirmidhi]

وعن البراء بن عازب رضي الله عنهما، عن النبي صلى الله عليه وسلم قال: "الخالة بمنزلة الأم" ((رواه الترمذي وقال: حديث حسن صحيح)).

وفي الباب أحاديث كثيرة في الصحيح مشهورة؛ ومنها حديث أصحاب الغار، وحديث جريج وقد سبقا، وأحاديث مشهورة في الصحيح حذفتها اختصارًا، ومن أهمها حديث عمرو بن عبسة رضي الله عنه الطويل المشتمل على جمل كثيرة من قواعد الإسلام وآدابه، وسأذكره بتمامه إن شاء الله تعالى في باب الرجاء، قال فيه:

دخلت على النبي صلى الله عليه وسلم بمكة، يعني في أول النبوة، فقلت له: ما أنت؟ قال: "نبي" فقلت: وما نبي؟ قال: "أرسلني الله تعالى" فقلت: بأي شيء أرسلك؟ قال: "أرسلني بصلة الأرحام، وكسر الأوثان، وأن يوحد الله لا يشرك به شيء" ((وذكر تمام الحديث. والله أعلم)).

Arabic/English book reference : Book 1, Hadith 335

Abu Bakrah Nufai' bin Al-Harith (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Shall I not inform you of the biggest of the major sins?" Messenger of Allah (ﷺ) asked this question thrice. We said, "Yes, O Messenger of Allah. (Please inform us.)". He said, "Ascribing partners to Allah, and to be undutiful to your parents". Messenger of Allah (ﷺ) sat up from his reclining position and said, "And I warn you against giving forged statement and a false testimony; I warn you against giving forged statement and a false testimony". Messenger of Allah (ﷺ) kept on repeating that warning till we wished he would stop.

[Al-Bukhari and Muslim].

و عن أبي بكرة نفيع بن الحارث رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ألا أنبئكم بأكبر الكبائر؟" -ثلاثًا- قلنا: بلى يا رسول الله: قال: "الإشراك بالله، وعقوق الوالدين، وقتل النفس، واليمين الغموس" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 336

Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

The Prophet (ﷺ) said, "(Of the) major sins are: to ascribe partners to Allah, disobey parents, murder someone, and to take a false oath (intentionally)".

[Al- Bukhari].

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النَّبيّ قَالَ : « الكَبَائِرُ : الإشْرَاكُ بالله ، وَعُقُوقُ الوَالِدَيْنِ ، وَقَتْلُ النَّفْس ، وَاليَمِينُ الغَمُوسُ » . رواه البخاري .

Arabic/English book reference : Book 1, Hadith 337

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) said, "It is one of the gravest sins to abuse one's parents." It was asked (by the people): "O Messenger of Allah, can a man abuse his own parents?" Messenger of Allah (ﷺ) said, "He abuses the father of somebody who, in return, abuses the former's father; he then abuses the mother of somebody who, in return, abuses his mother".

[Al-Bukhari and Muslim].

Another narration is: Messenger of Allah (ﷺ) said, "One of the major sins is to curse one's parents". It was submitted: "O Messenger of Allah! How can a man curse his own parents?" He (ﷺ) said, "When someone curses the parents of another man who in return abuses the former's father; and when someone abuses the mother of another man who in return abuses his mother."

وعنه أن رسول الله صلى الله عليه وسلم قال: "من الكبائر شتم الرجل والديه!" قالوا: يا رسول الله وهل يشتم الرجل والديه؟ ! قال: "نعم؛ يسب أبا الرجل، فيسب أباه، ويسب أمه، فيسب أمه" ((متفق عليه)) .

وفي رواية "إن من أكبر الكبائر أن يعلن الرجل والديه!" قيل : يا رسول الله كيف يلعن الرجل والديه؟ ! قال" يسب أبا الرجل ، فيسب أباه، ويسب أمه، فيسب أمه".

Arabic/English book reference : Book 1, Hadith 338

Abu Muhammad Jubair bin Mut'im (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "The person who severs the bond of kinship will not enter Jannah".

[Al-Bukhari and Muslim].

وعن أبي محمد جبير من مطعم رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "لايدخل الجنة قاطع" قال سفيان في روايته: يعني : قاطع رحم . ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 339

Abu 'Isa Al-Mughirah bin Shu'bah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Allah has forbidden you: disobedience to your mothers, to withhold (what you should give), or demand (what you do not deserve), and to bury your daughters alive. And Allah dislikes idle talk, to ask too many questions (for things which will be of no benefit to one), and to waste your wealth".

[Al-Bukhari and Muslim].

وعن أبي عيسى المغيرة بن شعبة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إن الله تعالى حرم عليكم عقوق الأمهات، ومنعًا وهات، ووأد البنات، وكره لكم قيل وقال، وكثرة السؤال ، وإضاعة المال" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 340

'Abdullah bin 'Umar (May Allah be pleased with them) reported:

The Prophet (ﷺ) said, "The finest act of goodness is that a person should treat kindly the loved ones of his father".

عن ابن عمر رضي الله عنهما أن النبي صلى الله عليه وسلم قال: "إن أبر البر أن يصل الرجل ود أبيه".

Arabic/English book reference : Book 1, Hadith 341

'Abdullah bin Dinar reported:

'Abdullah bin 'Umar (May Allah be pleased with them) met a bedouin on his way to Makkah, he greeted him, offered him to mount the donkey he was riding and gave him the turban he was wearing on his head. Ibn Dinar said to him: "May Allah make you pious! Bedouins can be satisfied with anything you give them (i.e., what you have given the bedouin is too much). Upon this, 'Abdullah bin 'Umar said, the father of this man was one of 'Umar's friends whom he loved best, and I heard Messenger of Allah saying, "The finest act of goodness is the good treatment of someone whom one's father loves".

Another narration goes: When 'Abdullah bin 'Umar (May Allah be pleased with them) set out to Makkah, he kept a donkey with him to ride when he would get tired from the riding of the camel, and had a turban which he tied round his head. One day, as he was riding the donkey, a bedouin happened to pass by him. He ('Abdullah bin 'Umar) said, "Aren't you so-and-so?" The bedouin said, "Yes". He ('Abdullah bin 'Umar) gave him his donkey and his turban and said, "Ride this donkey, and tie this turban round your head". Some of his companions said, "May Allah forgive you, you gave to this bedouin the donkey which you enjoyed to ride for change, and the turban which you tied round your head".'Abdullah bin 'Umar said,"I heard Messenger of Allah (ﷺ) saying, 'The finest act of goodness is the kind treatment of a person to the loved ones of his father after his death,' and the father of this person was a friend of 'Umar (May Allah be pleased with him).

[Muslim].

وعن عبد الله بن دينار عن عبد الله بن عمر رضي الله عنهما أن رجلاً من الأعراب لقيه بطريق مكة، فسلم عليه عبد الله بن عمر، وحمله على حمار كان يركبه، وأعطاه عمامة كانت على رأسه، قال ابن دينار: فقلنا له: أصلحك الله إنهم

الأعراب وهم يرضون اليسير فقال عبد الله بن عمر: إن أبا هذا كان ودًا لعمر بن الخطاب رضي الله عنه وإني سمعت رسول الله صلى الله عليه وسلم يقول: "إن أبر البر صلة الرجل أهل ود أبيه".

وفي رواية عن ابن دينار عن ابن عمر أنه كان إذا خرج إلى مكة كان له حمار يتروح عليه إذا مل ركوب الراحلة، وعمامة يشد بها رأسه، فبينا هو يومًا على ذلك الحمار إذ مر به أعرابي، فقال: ألست ابن فلان بن فلان؟ قال: بلى. فأعطاه الحمار، فقال: اركب هذا، وأعطاه العمامة وقال: اشدد بها رأسك ، فقال له بعض أصحابه: غفر الله لك أعطيت هذا الأعرابي حمارًا كنت تروح عليه، وعمامة كنت تشد بها رأسك؟ فقال:إني سمعت رسول الله صلى الله عليه وسلم يقول: "إن من أبر البر أن يصل الرجل أهل ود أبيه بعد أن يولي" وإن أباه كان صديقًا لعمر رضي الله عنه ،

Arabic/English book reference : Book 1, Hadith 342

Abu Usaid Malik bin Rabi'ah As-Sa'idi (May Allah be pleased with him) reported:

We were sitting with Messenger of Allah (ﷺ) when a man of Banu Salamah came to him and asked, "O Messenger of Allah! Is there any obedience to parents left that I can show to them after their death?" He (ﷺ) replied, "Yes, to pray for them, to supplicate for their forgiveness, to fulfill their promises after their death, to maintain the ties of kinship which cannot be maintained except through them, and honour their friends."

[Abu Dawud].

و عن أبي أُسَيد- بضم الهمزة وفتح السين- مالك بن ربيعة الساعدي رضي الله عنه قال: بينا نحن جلوس عند رسول الله صلى الله عليه وسلم إذ جاءه رجل من بني سلمة فقال: يا رسول الله هل بقي من بر أبوي شيء أبرهما به بعد موتهما؟ فقال: " نعم، الصلاة عليهما، والاستغفار لهما، وإنفاذ عهدهما من بعدهما، وصلة الرحم التي لا توصل إلا بهما، وإكرام صديقهما" ((رواه أبو داود)).

Arabic/English book reference : Book 1, Hadith 343

'Aishah (May Allah be pleased with her) reported:

I never felt jealous of any of the wives of the Prophet (ﷺ) as much as I did of Khadijah (May Allah be pleased with her), although I have never seen her, but the Prophet (ﷺ) used to mention her very often. Whenever he slaughtered a sheep, he would cut it into pieces and send them to the women friends of Khadijah (May Allah be pleased with her). When I sometimes said to him: "You treat Khadijah in such a way as if there is no woman on earth except her". He (ﷺ) would say, "Khadijah was such and such (commending her and speaking well of her), and I had children from her".

[Al-Bukhari and Muslim].

Another narration is: And if he (ﷺ) slaughtered a sheep, he would send meat to the friends of Khadijah (May Allah be pleased with her) as a present as much as would suffice them.

Another narration is: When a sheep was slaughtered, he (ﷺ) would say, "Send this meat to Khadijah's friends." Once, Halah bint Khuwailid (May Allah be pleased with her), sister of Khadijah (May Allah be pleased with her), sought permission of Messenger of Allah (ﷺ) to enter. He recognized and recalled to his mind the manner of Khadijah (May Allah be pleased with her) and was deeply moved. He said, "O Allah, she must be Halah bint Khuwailid".

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها قالت: ما غرت على أحد من نساء النبي صلى الله عليه وسلم ما غرت على خديجة رضي الله عنها، وما رأيتها قط، ولكن كان يكثر ذكرها، وربما ذبح الشاة، ثم يقطعها أعضاء، ثم يبعثها في صدائق خديجة، فربما قلت له: كأن لم يكن في الدنيا إلا خديجة! فيقول: "إنها كانت وكانت وكان لي منها ولد" ((متفق عليه)) .

وفي رواية وإن كان ليذبح الشاء، فيُهدي في خلائلها منها ما يسعهن.

وفي رواية كان إذا ذبح الشاة يقول: "أرسلوا بها إلى أصدقاء خديجة".

وفي رواية قالت: استأذنت هالة بنت خويلد أخت خديجة على رسول الله صلى الله عليه وسلم، فعرف استئذان خديجة، فارتاح لذلك فقال: اللهم هالة بنت خويلد".

Arabic/English book reference : Book 1, Hadith 344

Anas bin Malik (May Allah be pleased with him) reported:

I set out along with Jarir bin 'Abdullah Al-Bajali (May Allah be pleased with him) on a journey and he served me. I said to him: "Don't do that." Thereupon, he said, "I have seen the Ansar doing this with Messenger of Allah (ﷺ), and I swore by Allah, whenever I accompany anyone of the Ansar, I would serve him".

[Al-Bukhari and Muslim].

وعن أنس بن مالك رضي الله عنه قال: خرجت مع جرير بن عبد الله البجلي رضي الله عنه في سفر، فكان يخدمني فقلت له: لا تفعل، فقال: إني قد رأيت الأنصار تصنع برسول الله صلى الله عليه وسلم شيئًا آليت على نفسي أن لا أصحب أحدًا منهم إلا خدمته. ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 345

Yazid bin Haiyan reported:

I went along with Husain bin Sabrah and 'Amr bin Muslim to Zaid bin Arqam (May Allah be pleased with them) and, as we sat by his side, Husain said to him, "Zaid, you acquired great merits, you saw Messenger of Allah (ﷺ), listened to him talking, fought by his side in (different) battles, and offered Salat (prayer) behind him. Zaid, you have indeed earned great merits. Could you narrate to us what you heard from Messenger of Allah (ﷺ)?" Zaid said, "By Allah! I have grown old and have almost spent up my age and I have forgotten some of the things which I remembered in connection with Messenger of Allah (ﷺ), so accept what I narrate to you, do not compel me to narrate what I fail to narrate". He then said, "One day Messenger of Allah (ﷺ) stood up to deliver a Khutbah at a watering place known as Khumm between Makkah and Al-Madinah. He praised Allah, extolled Him, and exhorted (us) and said, 'Amma Ba'du. O people, I am a human being. I am about to receive a messenger (the angel of death) from my Rubb and I will respond to Allah's Call, but I am leaving with you two weighty things: the first is the Book of Allah, in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it.' He exhorted (us to hold fast) to the Book of Allah and then said, 'The second is the members of my household, I remind you (to be kind) to the members of my family. I remind you (to be kind) to the members of my family. Husain said to Zaid, "Who are the members of his household, O Zaid? Aren't his wives the members of his family?" Thereupon Zaid said, "His wives are the members of his family. (But here) the members of his family are those for whom Zakat is forbidden". He asked, "Who are they?" Zaid said, "Ali and the offspring of 'Ali, 'Aqil and the offspring of 'Aqil and the offspring of Ja'far and the offspring of 'Abbas." Husain asked, "For all of them the acceptance of Zakat is forbidden?" Zaid (May Allah be pleased with him) said, "Yes".

[Muslim].

Another narration is: Messenger of Allah (ﷺ) said, "I am leaving behind me two weighty things. One of them is the Book of Allah; that is the strong rope of Allah. Whosoever holds firmly to it, will be the guided, and whosoever leaves it goes astray".

وعن يزيد بن حيان قال: انطلقت أنا وحصين بن سبرة، وعمرو بن مسلم إلى زيد بن أرقم رضي الله عنهم، فلما جلسنا إليه قال له حصين: لقد لقيت يا زيد خيرًا كثيرًا، رأيت رسول الله صلى الله عليه وسلم وسمعت حديثه، وغزوت معه، وصليت خلفه: لقد لقيت يا زيد خيرًا كثيرًا، حدثنا يا زيد ما سمعت من رسول الله صلى الله عليه وسلم قال: يا ابن أخى والله لقد كبرت سني، وقدم عهدي، ونسيت بعض الذي كنت أعي من رسول الله صلى الله عليه وسلم، فماحدثتكم ، فاقبلوا، وما لا فلا تكلفونيه ثم قال: قام رسول الله صلى الله عليه وسلم يومًا فينا خطيبًا بماء يدعى خماء بين مكة والمدينة، فحمد الله، وأثنى عليه، ووعظ، وذكر، ثم قال: "أما بعد، ألا أيها الناس، فإنما أنا بشر يوشك أن يأتي رسول ربي فأجيب، وأنا تارك فيكم ثقلين. أولهما كتاب الله، فيه الهدى والنور، فخذوا بكتاب الله، واستمسكوا به. فحث على كتاب الله، ورغب فيه ثم قال: "وأهل بيتي أذكركم الله في أهل بيتي، أذكركم الله في أهل بيتي"، فقال له حصين: ومن أهل بيته يا زيد، أليس نساؤه من أهل بيته؟ قال: نساؤه من أهل بيته، ولكن أهل بيته من حرم الصدقة بعده، قال: ومن هم؟ قال: هم آل علي، وآل عقيل، وآل جعفر، وآل عباس قال: كل هؤلاء حرم الصدقة؟ قال: نعم. ((رواه مسلم)).

وفي رواية " ألا وإني تارك فيكم ثقلين: أحدهما كتاب الله وحبل الله، ومن أتبعه كان على الهدى، ومن تركه كان على ضلالة".

Arabic/English book reference : Book 1, Hadith 346

Ibn 'Umar (May Allah be pleased with them) reported:
Abu Bakr (May Allah be pleased with him) said: "Show reverence to Messenger of Allah (ﷺ) by honouring the members of his family."

[Al- Bukhari].

وعن ابن عمر رضي الله عنهما، عن أبي بكر رضي الله عنه موقوفًا عليه أنه قال : ارقبوا محمدًا صلى الله عليه وسلم في أهل بيته، ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 347

Abu Mas'ud 'Uqbah bin 'Amr Al-Badri Al-Ansari (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "The person who is best versed in the recitation of the Book of Allah, should lead the prayer; but if all those present are equally versed in it, then the one who has most knowledge of the Sunnah; if they are equal in that respect too, then the one who has emigrated (to Al-Madinah) first, if they are equal in this respect also, then the oldest of them. No man should lead another in prayer where the latter has authority, or sit in his house, without his permission".

[Muslim].

In another narration in Muslim: Messenger of Allah (ﷺ) said, "One who is senior most in accepting Islam, should lead the Salat (prayer)".

Yet another narration is: Messenger of Allah (ﷺ) said, "A man who is well versed in the Book of Allah and can recite it better, should lead the Salat (prayer); if (all those present) are equal in this respect, then the man who is

senior most in respect of emigration, if they are equal in that respect too, then the oldest of them should lead the prayer".

[Muslim].

وعن أبي مسعود عقبة بن عمرو البدري الأنصاري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "يؤم القوم أقرؤهم لكتاب الله، فإن كانوا في القراءة سواء، فأعلمهم بالسنة، فإن كانوا في السنة سواء، فأقدمهم هجرة، فإن كانوا في الهجرة سواء، فأقدمهم سنًا، ولا يؤمن الرجل الرجل في سلطانه، ولا يقعد في بيته على تكرمته إلا بإذنه" ((رواه مسلم)).

وفي رواية له: "فأقدمهم سلمًا" بدل "سنًا" : أو إسلامًا.

وفي رواية: يؤم القوم أقرؤهم لكتاب الله، وأقدمهم قراءة، فإن كانت قراءتهم فيؤمهم أقدمهم هجرة، فإن كانوا في الهجرة سواء، فليؤمهم أكبرهم سنًا".

Arabic/English book reference : Book 1, Hadith 348

Abu Mas'ud Al-Ansari (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) would place his hands upon our shoulders when we would form rows for As-Salat (the prayer) and say, "Stand in straight rows and do not differ among yourselves, or else your hearts will differ due to disaccord. Let those be nearest to me who are mature and endowed with understanding (of the religion), then those who are nearest to them in these respects and then those who are nearest to them".

[Muslim].

وعنه قال: كان رسول الله صلى الله عليه وسلم يمسح مناكبنا في الصلاة ويقول: "استووا ولا تختلفوا، فتختلف قلوبكم، ليلني منكم أولو الأحلام والنهى، ثم الذين يلونهم" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 349

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Let those be nearest to me in Salat (prayer) who are mature and possess (religious) knowledge, then those who are nearest to them in these respects". He repeated this three times and then added, "Beware of indulging in the loose talks of the markets (when you are in the mosque)".

[Muslim].

وعن عبد الله بن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ليلني منكم أولو الأحلام والنهى، ثم الذين يلونهم" ثلاثًا "وإياكم وهيشات الأسوق" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 350

Sahl bin Abu Hathmah Al-Ansari (May Allah be pleased with him) reported:

'Abdullah bin Sahl and Muhaiyisah bin Mas'ud

وعن أبي يحيى وقيل: أبي محمد سهل بن أبي حَثْمة -بفتح الحاء المهملة وإسكان الثاء المثلثة -الأنصاري رضي الله عنه قال: انطلق عبد الله ابن سهل ومحيصة بن مسعود إلى خيبر وهي صلح، فتفرقا، فأتى محيصة إلى عبد الله بن سهل وهو يتشحط في دمه قتيلاً، فدفنه، ثم قدم المدينة فانطلق عبد الرحمن بن سهل ومحيصة وحويصة ابنا مسعود إلى النبي صلى الله عليه وسلم، فذهب عبد الرحمن يتكلم فقال: " كبر كبر" وهو أحدث القوم، فسكت، فتكلما فقال: "أتحلفون وتستحقون قاتلكم؟ وذكر تمام الحديث. ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 351

Jabir (May Allah be pleased with him) reported:

After the battle of Uhud, the Prophet (ﷺ) arranged the burial of two of the martyrs in one grave. In each case he would ask, "Which one of them had learnt more Qur'an by heart?" Whichever was thus pointed out to him, was placed by him first in the Lahd.

[Al- Bukhari].

وعن جابر رضي الله عنه أن النبي صلى الله عليه وسلم كان يجمع بين الرجلين من قتلى أحد يعني في القبر، ثم يقول: أيهما أكثر أخذًا للقرآن؟" فإذا أشير له إلى أحدهما قدمه في اللحد. ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 352

'Abdullah bin 'Umar (May Allah be pleased with tehm) reported:

The Prophet (ﷺ) said, "It was shown to me in my dream that I was cleaning my teeth with a Miswak and two men came to me, one being older than the other. I gave the Miswak to the younger one, but I was asked to give it to the older, which I did".

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما أن النبي صلى الله عليه وسلم قال: " أراني في المنام أتسوك بسواك، فجاءني رجلان، أحدهما أكبر من الآخر، فناولت السواك الأصغر، فقيل لي: كبر، فدفعته إلى الأكبر منهما" ((رواه مسلم والبخاري تعليقًا)).

Arabic/English book reference : Book 1, Hadith 353

Abu Musa (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "It is out of reverence to Allah in respecting an aged Muslim, and the one who commits the Qur'an to memory and does not exaggerate pronouncing its letters nor forgets it after memorizing, and to respect the just ruler".

[Abu Dawud]

وعن أبي موسى رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن من إجلال الله تعالى إكرام ذي الشيبة المسلم، وحامل القرآن غير الغالي فيه، والجافي عنه وإكرام ذي السطلان المقسط" ((حديث حسن رواه أبو داود)).

Arabic/English book reference : Book 1, Hadith 354

'Amr bin Shu'aib (May Allah be pleased with him)on the authority of his father who heard it from his father reported:

Messenger of Allah (ﷺ) said: "He is not one of us who shows no mercy to younger ones and does not acknowledge the honour due to our elders".

[At- Tirmidhi and Abu Dawud].

وعن عمرو بن شعيب، عن أبيه ، عن جده رضي الله عنهم قال: قال رسول الله صلى الله عليه وسلم: "ليس منا من لم يرحم صغيرنا، ويعرف شرف كبيرنا" ((حديث صحيح رواه أبو داود والترمذي، وقال الترمذي: حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 355

Maimun bin Abu Shabib (May Allah had mercy upon him) reported:

A begger asked 'Aishah (May Allah be pleased with her) for charity and she gave him a piece of bread. Thereafter, one well-dressed person asked her for charity and she invited him to sit down and served him food. When she was asked about the reason for the difference in treatment, she said: "Messenger of Allah (ﷺ) instructed us: 'Treat people according to their status".

[Abu Dawud].

وعن ميمون بن أبي شبيب رحمه الله أن عائشة رضي الله عنه الإمام مر بها سائل، فأعطته كسرة، ومر بها رجل عليه ثياب وهيئة، فأقعدته، فأكل فقيل لها في ذلك: ؟ فقالت: قال رسول الله صلى الله عليه وسلم: "أنزلوا الناس منازلهم" ((رواه أبو داود)). لكن قال ميمون لم يدرك عائشة.

Arabic/English book reference : Book 1, Hadith 356

Ibn Abbas (May Allah be pleased with them) reported:

'Uyainah bin Hisn came to Al-Madinah and stayed with his nephew Al-Hurr bin Qais who was among those who were close to 'Umar (May Allah be pleased with him) and had access to his council. The scholarly persons, whether they were old or young, had the privilege of joining his council and he used to consult them. 'Uyainah said to Al-Hurr: "My dear nephew, you have an access to the Leader of the Believers. Will you obtain permission for me to sit with him?" Al-Hurr asked 'Umar and he accorded permission. When 'Uyainah came into the presence of 'Umar, he addressed him thus: "O son of Al-Khattab, you neither bestow much on us nor deal with us justly." 'Umar (May Allah be pleased with him) got angry and was about to beat him when Al-Hurr said: "O Leader of the Believers, Allah has said to his Prophet (ﷺ): 'Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them), **[i.e., 'Uyainah]** (7:199). This is one of the ignorant ones." By Allah! When al-Hurr recited this, 'Umar became quite motionless in his seat. He always adhered strictly to the Book of Allah.

[Al-Bukhari]

وعن ابن عباس رضي الله عنهما قال: قدم عيينة بن حصن، فنزل على ابن أخيه الحر بن قيس، وكان من النفر الذين يدنيهم عمر رضي الله عنه ، وكان القراء أصحاب مجلس عمر ومشاورته، كهولاً كانوا أو شبانًا ، فقال عيينة لابن أخيه: يا ابن أخي لك وجه عند هذا الأمير، فاستأذن لي عليه، فاستأذن له، فأذن له عمر رضي الله عنه ، فلما دخل: قال هي يا ابن الخطاب: فوالله ما تعطينا الجزل، ولا تحكم فينا بالعدل، فغضب عمر رضي الله عنه حتى هم أن يوقع به، فقال له الحر: يا أمير المؤمنين إن الله تعالى قال لنبيه صلى الله عليه وسلم {خذ العفو وأمر بالعرف وأعرض عن الجاهلين} وإن هذا من الجاهلين. والله ما جاوزها عمر حين تلاها عليه، وكان وقافًا عند كتاب الله تعالى. ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 357

Abu Sa'id Samurah bin Jundub (May Allah be pleased with him) reported:

I was a boy during the lifetime of Messenger of Allah (ﷺ), and used to commit to my memory what he said, but I do not narrate what I preserved because there were among us people who were older than me.

[Al-Bukhari and Muslim].

وعن أبي سعيد سمرة بن جندب رضي الله عنه قال: لقد كنت على عهد رسول الله صلى الله عليه وسلم غلامًا ، فكنت أحفظ عنه، فما يمنعني من القول إلا أن ههنا رجالاً أسن مني. ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 358

Anas bin Malik (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "If a young man honours an older person on account of his age, Allah appoints someone to show reverence to him in his old age"

[At-Tirmidhi].

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ما أكرم شاب شيخًا لسنه إلى قيض الله له من يكرمه عند سنه" ((رواه الترمذي وقال: حديث غريب)).

Arabic/English book reference : Book 1, Hadith 359

Anas bin Malik (May Allah be pleased with him) reported:

After the death of Messenger of Allah (ﷺ), Abu Bakr (May Allah be pleased with him) said to 'Umar (May Allah be pleased with him) : "Let us visit Umm Aiman (May Allah be pleased with her) as Messenger of Allah (ﷺ) used to visit her". As we came to her, she wept. They (Abu Bakr and 'Umar (May Allah be pleased with him) said to her, "What makes you weep? Do you not know that what Allah has in store for His Messenger (ﷺ) is better than (this worldly life)?" She said, "I weep not because I am ignorant of the fact that what is in store for Messenger of Allah (ﷺ) (in the Hereafter) is better than this world, but I weep because the Revelation has ceased to come". This moved both of them to tears and they began to weep along with her.

[Muslim].

وعن أنس رضي الله عنه قال: قال أبو بكر لعمر رضي الله عنهما بعد وفاة رسول الله صلى الله عليه وسلم: انطلق بنا إلى أم أيمن رضي الله عنها نزورها كما كان رسول الله صلى الله عليه وسلم يزورهان فلما انتهيا إليها، بكت، فقالا لها، ما يبكيك أما تعلمين أن ما عند الله خير لرسول الله صلى الله عليه وسلم؟ فقالت: إني لا أبكي إني لا أعلم أن ما عند الله تعالى خير لرسول الله صلى الله عليه وسلم ، ولكن أبكي أن الوحي قد انقطع من السماء، فهيجتهما على البكاء، فجعلا يبكيان معها. ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 360

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "A man set out to visit a brother (in Faith) in another town and Allah sent an angel on his way. When the man met the angel, the latter asked him, "Where do you intend to go?" He said, "I intend to visit my brother in this town." The angel said, "Have you done any favour to him?" He said, "No, I have no desire except to visit him because I love him for the sake of Allah, the Exalted, and Glorious." Thereupon the angel said, "I am a messenger to you from Allah (to inform you) that Allah loves you as you love him (for His sake)"

[Muslim].

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم : أن رجلاً زار أخا له في قرية أخرى، فأرصد الله تعالى على مدرجته ملكًا، فلما أتى عليه قال: أين تريد؟ قال: أريد أخًا لي في هذه القرية. قال: هل لك عليه من نعمة تربها عليه؟ قال: لا غير أني أحببت في الله تعالى، قال: فإنى رسول الله إليك بأن الله قد أحبك كما أحببته فيه" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 361

Abu Hurairah (May Allah be pleased with him) reported:

I heard Messenger of Allah (ﷺ) saying, "Whosoever visits an ailing person or a brother of his to seek the Pleasure of Allah, an announcer (angel) calls out: 'May you be happy, may your walking be blessed, and may you be awarded a dignified position in Jannah".

[At- Tirmidhi].

وعنه قال: قال رسول الله صلى الله عليه وسلم: "من عاد مريضًا أو زار أخًا له في الله، ناداه منادٍ، بأن طبت، وطاب ممشاك، وتبوأت من الجنة منزلاً" ((رواه الترمذي وقال : حديث حسن ، وفي بعض النسخ غريب)).

Arabic/English book reference : Book 1, Hadith 362

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:
I heard the Prophet (ﷺ) saying, "The similitude of good company and that of bad company is that of the owner of musk and of the one blowing the bellows. The owner of musk would either offer you some free of charge, or you would buy it from him, or you smell its pleasant fragrance; and as for the one who blows the bellows (i.e., the blacksmith), he either burns your clothes or you smell a repugnant smell".

[Al- Bukhari and Muslim].

وعن أبي موسى الأشعري رضي الله عنه أن النبي صلى الله عليه وسلم قال: "إنما مثل الجليس الصالح وجليس السوء، كحامل المسك، ونافخ الكير، فحامل المسك، إما أن يحذيك، وإما أن تبتاع منه، وإما أن تجد منه ريحًا طيبة، ونافخ الكير، إما أن يحرق ثيابك ، وإما أن تجد منه ريحًا منتنة" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 363

Abu Hurairah (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "A woman is married for four things: for her wealth, for her lineage, for her beauty or for her piety. Select the pious, may you be blessed!".

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال: "تنكح المرأة لأربع: لمالها، ولحسبها، ولجمالها، ولدينها، فاظفر بذات الدين تربت يداك" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 364

Ibn 'Abbas (May Allah be pleased with them) reported:
The Prophet (ﷺ) said to Jibril (Gabriel), "What prevents you from visiting us more frequently?" Thereupon was revealed the Ayah: "(The angels say:) 'And we (angels) descend not except by the Command of your Rubb. To Him belongs what is before us and what is behind us, and what is between those two". (19:64)

[Al- Bukhari].

وعن ابن عباس رضي الله عنهما قال: قال النبي صلى الله عليه وسلم لجبريل: ما يمنعك أن تزورنا أكثر مما تزورنا؟" فنزلت :{وما نتنزل إلا بأمر ربك له ما بين أيدينا وما خلفنا وما بين ذلك} ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 365

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Keep only a believer for a companion and let only a pious eat your food".

[At-Tirmidhi and Abu Dawud].

وعن أبي سعيد الخدري رضي الله عنه ، عن النبي صلى الله عليه وسلم قال: " لا تصاحب إلا مؤمنا، ولا يأكل طعامك إلا تقي".

((رواه أبو داود، والترمذي بإسناد لا بأس به)).

Arabic/English book reference : Book 1, Hadith 366

Abu Hurairah (May Allah be pleased with him) reported:
I heard the Prophet (ﷺ) saying, "Man follows his friend's religion, you should be careful who you take for friends".

[At-Tirmidhi and Abu Dawud].

وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: " الرجل على دين خليله، فلينظر أحدكم من يخالل".

((رواه أبو داود، والترمذي بإسناد صحيح، وقال الترمذي: حديث حسن)).

Arabic/English book reference : Book 1, Hadith 367

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "A person will be summoned with the one whom he loves".

[Al-Bukhari and Muslim].

Another narration is: The Prophet (ﷺ) was asked; "What about a person who loves a people but cannot be with them?" (i.e., either he cannot attain their lofty position of righteousness or that he has not met with them in this life). He (ﷺ) replied, "A person will be in the company of those whom he loves".

وعن أبي موسى الأشعري رضي الله عنه أن النبي صلى الله عليه وسلم قال: " المرء مع من أحب" ((متفق عليه)) .

وفي رواية قال: قيل للنبي صلى الله عليه وسلم : الرجل يحب القوم ولما يلحق بهم؟ قال: "المرء مع من أحب".

Arabic/English book reference : Book 1, Hadith 368

Anas bin Malik (May Allah be pleased with him) reported:
A bedouin came to Messenger of Allah (ﷺ) and said to him, "When will be the Hour (i.e., the Day of Resurrection)?" He (the Prophet (ﷺ)) said, "What preparation have you made for it?" He said, "Only the love of Allah and His Messenger." Then Messenger of Allah (ﷺ) said, "You will be with those whom you love."

[Al-Bukhari and Muslim].

The narration in Muslim is: The man replied: "I have made no significant preparation with regard to Salat (prayer), Saum (fasting) and Sadaqah (charity) but I love Allah and His Messenger".

وعن أنس رضي الله عنه أن أعرابيًا قال لرسول الله صلى الله عليه وسلم : متى الساعة؟ قال رسول الله صلى الله عليه وسلم: ما أعددت لها؟" قال: حب الله ورسوله قال: "أنت مع من أحببت" ((متفق عليه)) وهذا لفظ مسلم.

وفي رواية لهما: ما أعددت لها من كثير صوم، ولا صلاة، ولا صدقة ولكني أحب الله ورسوله.

Arabic/English book reference : Book 1, Hadith 369

Ibn Mas'ud (May Allah be pleased with him) reported:

A man came to Messenger of Allah (ﷺ) and said, "O Messenger of Allah! What do you think of a man who loves some people but does not go any nearer to their position?" He (ﷺ) replied, "A man will be with those whom he loves".

[Al-Bukhari and Muslim].

وعن ابن مسعود رضي الله عنه قال: جاء رجل إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله كيف تقول في رجل أحب قومًا ولم يلحق بهم؟ فقال رسول الله صلى الله عليه وسلم :" **المرء مع من أحب**" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 370

Abu Hurairah (May Allah be pleased with him) reported:

I heard Messenger of Allah (ﷺ) saying, "People are like gold and silver; those who were best in Jahiliyyah (Pre-Islamic Period of Ignorance) are best in Islam, if they have religious understanding; and the souls are like recruited soldiers, they get mixed up with those similar with them in qualities and oppose and drift away from those who do not share their qualities".

[Muslim].

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "الناس معادن كمعادن الذهب والفضة، خيارهم في الجاهلية خيارهم في الإسلام إذا فقهوا، والأرواح جنود مجندة، فما تعارف منها ائتلف، وما تناكر منها اختلف" ((رواه مسلم؟)).

((وروى البخاري)) قوله: "الأرواح" من رواية عائشة رضي الله عنها

Arabic/English book reference : Book 1, Hadith 371

Usair bin 'Amr (Ibn Jabir) reported:

When delegations from Yemen came to the help of (the Muslim army at the time of Jihad) 'Umar (May Allah be pleased with him) would ask them, "Is there Owais bin 'Amir amongst you?" (He continued searching him) until he met Owais (May Allah be pleased with him). He said, "Are you Owais bin 'Amir?" He said, "Yes". 'Umar asked, "Are you from the Qaran branch of the tribe of Murad?" He said, "Yes". He 'Umar (May Allah be pleased with him) again said, "Did you suffer from leucoderma and then you were cured from it but for the space of a dirham?" He said, "Yes". He 'Umar (May Allah be pleased with him) said, "Is your mother still alive?" He said, "Yes". He 'Umar (May Allah be pleased with him) said, "I heard Messenger of Allah (ﷺ) saying, 'There would come to you Owais bin 'Amir with the reinforcement from the people of Yemen. He would be from Qaran (the branch) of Murad. He had been suffering from leucoderma from which he was cured but for a spot of a dirham. He has a mother to whom he is very dutiful. If he were to take an oath in the Name of Allah, Allah would fulfill his oath. And if it is possible for you, ask him to ask forgiveness for you.' So, ask forgiveness for me". He Owais (May Allah be pleased with him) did so. 'Umar (May Allah be pleased with him) then said, "Where do you intend to go?" He said, "To Kufah." He 'Umar (May Allah be pleased with him) said, "Let me write a letter for you to its governor," whereupon he Owais (May Allah be pleased with him) said, "I love to live amongst the poor people". The following year, a person from among the elite (of Kufah) performed Hajj and he met 'Umar (May Allah be pleased with him). 'Umar (May Allah be pleased

with him) asked him about Owais (May Allah be pleased with him). He said, "I left him in a state with meagre means of sustenance in a decayed house." (Thereupon) 'Umar (May Allah be pleased with him) said, "I heard Messenger of Allah (ﷺ) saying, 'There would come to you Owais bin 'Amir of Qaran, a branch (of the tribe) of Murad, along with the reinforcement of the people of Yemen. He had been suffering from leucoderma which would have been cured but for the space of a dirham. He has a mother to whom he is very dutiful. Were he to swear, trusting Allah, for something, Allah would fulfill his oath. If you can ask him to pray for forgiveness for you, do so". This man went to Owais (May Allah be pleased with him) and asked him to pray for forgiveness for him. Owais (May Allah be pleased with him) said to him, "You have just returned from a blessed journey, it is you who should pray for forgiveness for me; and did you meet 'Umar?" The man said, "Yes". 'Owais (May Allah be pleased with him) then prayed for forgiveness for him. People became aware of the high status of Owais (May Allah be pleased with him) and he set out following his course.

[Muslim].

Another narration is: A delegation from Kufah came to 'Umar (May Allah be pleased with him). Among them was one who used to make fun of Owais (May Allah be pleased with him). 'Umar (May Allah be pleased with him) enquired, "Is there anyone among you who is from Qaran?" So this man stepped forward. Then 'Umar (May Allah be pleased with him) said, "I heard Messenger of Allah (ﷺ) saying, 'A man will come to you from Yemen named Owais. He will have left in the Yemen only his mother. He was suffering from leucoderma and prayed to Allah to be cured of it. So he was cured except for a space of the size of a dinar or a dirham. Whoever of you should meet him should ask him to pray for forgiveness for him."'

Another narration is: 'Umar (May Allah be pleased with him) said: "I heard Messenger of Allah (ﷺ) saying, 'The best one of the next generation (At-Tabi'un) is a man called Owais, he will have a mother and he will be suffering from leucoderma. Go to him and ask him to pray for forgiveness for you".

[Muslim].

وعن أُسَير بن عمرو ويقال": ابن جابر وهو "بضم الهمزة وفتح السين المهملة" قال: كان عمر بن الخطاب إذا أتى عليه أمداد أهل اليمن سألهم: أفيكم أويس بن عامر؟ حتى أتى على أويس رضي الله عنه ، فقال له: أنت أويس بن عامر؟ قال: نعم، قال: من مراد ثم من قرن؟ قال: نعم قال: فكان بك برص، فبرأت منه إلا موضع درهم؟ قال نعم قال: لك والدة؟ قال : نعم، قال : سمعت رسول الله صلى الله عليه وسلم يقول "يأتي عليكم أويس بن عامر مع أمداد أهل اليمن من مراد، ثم من قرن كان به برص، فبرأ منه إلا موضع درهم، له والدة هو بها بر لو أقسم على الله لأبره، فإن استطعت أن يستغفر لك فافعل" فاستغفر لي فاستغفر له، فقال له عمر: أين تريد؟ قال: الكوفة، قال: ألا أكتب لك إلى عاملها؟ قال: أكون في غبراء الناس أحب إلي، فلما كان من العام المقبل حج رجل من أشرافهم، فوافق عمر، فسأله عن أويس، فقال: تركته رث البيت قليل المتاع، قال: سمعت رسول الله يقول: يأتي عليكم أويس بن عامر مع أمداد من أهل اليمن من مراد ، ثم من قرن، كان به برص فبرأ منه إلا موضع درهم، له والدة هو بها بر لو أقسم على الله لأبره، فإن استطعت أن يستغفر لك : فافعل، فأتى أويسًا، فقال استغفر لي قال: أنت أحدث عهدًا بسفر صالح، فاستغفر لي. قال: لقيت عمر؟ قال: نعم، فاستغفر له، ففطن له الناس، فانطلق على وجهه. ((رواه مسلم)).

وفي رواية لمسلم أيضًا عن أُسِير بن جابر رضي الله عنه أن أهل الكوفة وفدوا على عمر رضي الله عنه ، وفيهم رجل ممن كان يسخر بأويس، فقال عمر: هل هاهنا أحد من القرنين؟ فجاء ذلك الرجل، فقال عمر: إن رسول الله صلى الله

عليه وسلم قد قال:"إن رجلا يأتيكم من اليمن يقال له : أويس، لا يدع باليمن غير أم له، قد كان به بياض فدعا الله تعالى، فأذهبه إلا موضع الدينار أو الدرهم ، فمن لقيه منكم، فليستغفر لكم".

وفي رواية له عن عمر رضي الله عنه قال: "إنى سمعت رسول الله صلى الله عليه وسلم يقول: "إن خير التابعين رجل يقال له: أويس: وله والدة وكان به بياض، فمروه، فليستغفر لكم".

Arabic/English book reference : Book 1, Hadith 372

'Umar bin Al-Khattab (May Allah be pleased with him) reported:

I sought permission of the Prophet (ﷺ) to perform 'Umrah. He granted me leave and said, "Dear brother! Do not forget us in your supplications". ('Umar added): This is something I would not exchange for the whole world.

Another narration is: He (ﷺ) said, "Include us, my dear brother, in your supplications." **[Abu Dawud and At-Tirmidhi, who categorized the Hadith as Hasan Sahih. Sheikh Salim Al-Hilali in his book "Bahjatun-Nazireen, Sharh Riyad-us- Saliheen" classifies it as "Da'if", the reason being that 'Asim bin 'Abdullah is "weak" in narration]**.

وعن عمر بن الخطاب رضي الله عنه قال: استأذنت النبي صلى الله عليه وسلم في العمرة، فأذن لي، وقال: "لا تنسنا يا أخي من دعائك" فقال كلمة ما يسرني أن لي بها الدنيا.

وفي رواية قال: "أشركنا يا أخي في دعائك".

حديث صحيح ((رواه أبو داود، والترمذي وقال: حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 373

Ibn 'Umar (May Allah be pleased with them) reported:

The Prophet (ﷺ) used to visit Quba', either mounted or on foot and would offer two Rak'ah prayer in the mosque there.

[Al-Bukhari and Muslim].

Another narration is: The Prophet (ﷺ) used to visit the mosque at Quba' every Saturday (i.e., every week) either mounted or on foot, and Ibn 'Umar (May Allah be pleased with them) used to do the same thing.

وعن ابن عمر رضي الله عنهما قال: كان النبي صلى الله عليه وسلم يزور قباء راكبًا وماشيًا، فيصلي فيه ركعتين، ((متفق عليه)) .

وفي رواية: كان النبي صلى الله عليه وسلم يأتي مسجد قباء كل سبت راكبًا وماشيًا وكان ابن عمر يفعله .

Arabic/English book reference : Book 1, Hadith 374

Anas bin Malik (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "There are three qualities whoever has them, will taste the sweetness of Iman: To love Allah and His Messenger (ﷺ) more than anyone else; to love a slave (of Allah) only for (the sake of) Allah; and to abhor returning to infidelity after Allah has saved him from it as he would abhor to be thrown into the fire (of Hell)".

[Al-Bukhari and Muslim].

وعن أنس رضي الله عنه عن النبي صلى الله عليه وسلم قال: "ثلاث من كن فيه وجد بهن حلاوة الإيمان: أن يكون الله ورسوله أحب إليه مما سواهما، وأن يحب المرء لا يحبه إلا لله، وأن يكره أن يعود في الكفر بعد أن أنقذه الله منه، كما يكره أن يقذف في النار" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 375

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Seven are (the persons) whom Allah will give Shade of His Thrown on the Day when there would be no shade other than His Throne's Shade: A just ruler; a youth who grew up worshipping Allah; a man whose heart is attached to mosques; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom an extremely beautiful woman seduces (for illicit relation), but he (rejects this offer by saying): 'I fear Allah'; a man who gives in charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a person who remembers Allah in solitude and his eyes well up".

[Al-Bukhari and Muslim].

و عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: " سبعة يظلهم الله في ظله يوم لا ظل إلا ظله: إما عادل، وشاب نشأ في عبادة الله عز وجل، ورجل قلبه معلق بالمساجد. ورجلان تحابا في الله اجتمعا عليه ، وتفرقا عليه، ورجل دعته امرأة ذات حسن وجمال، فقال: إني أخاف الله، ورجل تصدق بصدقة، فأخفاها حتى لا تعلم شماله ما تنفق يمينه، ورجل ذكر الله خاليًا ففاضت عيناه" ((متفق عليه)) .

وعنه قال قال رسول الله صلى الله عليه وسلم " إن الله تعالى يقول يوم القيامة أين المتحابون بجلالي؟ اليوم أظلهم في ظلي يوم لا ظل إلا ظلي" ((رواه مسلم)) .

وعنه قال قال رسول الله صلى الله عليه وسلم : والذي نفسي بيده لا تدخلوا الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا أولا أدلكم على شيء إذا فعلتموه تحاببتم: أفشوا السلام بينكم ((رواه مسلم)) .

Arabic/English book reference : Book 1, Hadith 376

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "On the Day of Resurrection, Allah, the Exalted, will say: 'Where are those who have mutual love for the sake of My Glory? Today I shall shelter them in My Shade when there will be no shade except Mine".

[Muslim].

وعنه قال قال رسول الله صلى الله عليه وسلم " إن الله تعالى يقول يوم القيامة أين المتحابون بجلالي؟ اليوم أظلهم في ظلي يوم لا ظل إلا ظلي" ((رواه مسلم)) .

Arabic/English book reference : Book 1, Hadith 377

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "By Him in Whose Hand my soul is! You will not enter Jannah until you believe, and you shall not believe until you love one another. May I inform you of something, if you do, you love each other. Promote greeting amongst you (by saying As-salamu 'alaikum to one another)".

[Muslim].

وعنه قال قال رسول الله صلى الله عليه وسلم : والذي نفسي بيده لا تدخلوا الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا أولا أدلكم على شيء إذا فعلتموه تحاببتم: أفشوا السلام بينكم ((رواه مسلم)) .

Arabic/English book reference : Book 1, Hadith 378

Abu Hurairah (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "A man set out to visit a brother (in Faith) in another town and Allah sent an angel on his way. When the man met the angel, the latter asked him, "Where do you intend to go?" He said, "I intend to visit my brother in this town". The angel said, "Have you done any favour to him?" He said, "No, I have no desire except to visit him because I love him for the sake of Allah, the Exalted, and Glorious." Thereupon the angel said, "I am a messenger to you from Allah (to inform you) that Allah loves you as you love him (for His sake)".

[Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم :"أن رجلاً زار أخًا له في قريةٍ أخرى، فأرصد الله له على مدرجته ملكاً" وذكر الحديث إلى قوله: "إن الله قد أحبك كما أحببته فيه" ((رواه مسلم))(13).

Arabic/English book reference : Book 1, Hadith 379

Al-Bara' bin 'Azib (May Allah be pleased with them) reported:
The Prophet (ﷺ) said about the Ansar: "Only a believer loves them, and only a hypocrite hates them. Allah loves him who loves them and Allah hates him who hates them".

[Al-Bukhari and Muslim].

وعن البراء بن عازب رضي الله عنهما عن النبي صلى الله عليه وسلم أنه قال في الأنصار: "لا يحبهم إلا مؤمن، ولا يبغضهم إلا منافق، من أحبهم أحبه الله، ومن أبغضهم أبغضه الله" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 380

Mu'adh (bin Jabal) (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Allah, the Exalted, has said: 'For those who love one another for the sake of My Glory, there will be seats of light (on the Day of Resurrection), and they will be envied by the Prophets and martyrs".

[At- Tirmidhi].

وعن معاذ رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "قال الله عز وجل: المتحابون في جلالي، لهم منابر من نور يغبطهم النبيون والشهداء".

((رواه الترمذي وقال: حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 381

Abu Idris Al-Khaulani (May Allah had mercy upon him) reported:
I once entered the mosque in Damascus. I happened to catch sight of a young man who had bright teeth (i.e., he was always seen smiling). A number of people had gathered around him. When they differed over anything they would refer it to him and act upon his advice. I asked who he was and I was told that he was Mu'adh bin Jabal (May Allah be pleased with him) The next day I hastened to the mosque, but found that he had arrived before me and was busy in performing Salat. I waited until he finished, and then went to him from the front, greeted him with Salam and

said to him, "By Allah I love you." He asked, "For the sake of Allah?" I replied, "Yes, for the sake of Allah". He again asked me, "Is it for Allah's sake?" I replied, "Yes, it is for Allah's sake." Then he took hold of my cloak, drew me to himself and said, "Rejoice,! I heard Messenger of Allah (ﷺ) saying, 'Allah, the Exalted, says: My love is due to those who love one another for My sake, meet one another for My sake, visit one another for My sake and spend in charity for My sake".

[Malik].

وعن أبي إدريس الخولاني رحمه الله قال: دخلت مسجد دمشق، فإذا فتًى براق الثنايا وإذا الناس معه، فإذا اختلفوا بشيء، أسندوه إليه، وصدروا عن رأيه، فسألت عنه، فقيل: هذا معاذ بن جبل رضي الله عنه، فلما كان من الغد، هجرت، فوجدته قد سبقني بالتهجير، ووجدته يصلي، فانتظرته حتى قضى صلاته، ثم جئته من قبل وجهه، فسلمت عليه، ثم قلت: والله إني لأحبك، فقال: آلله؟ فقال: الله، فقال: آلله؟ فقالت: الله، فأخذني بحبوة ردائي، فجبذني إليه، فقال:أبشر، فإني سمعت رسول الله صلى الله عليه وسلم يقول:" قال الله تعالى وجبت محبتي للمتحابين فيَّ، والمتجالسين فيَّ ، والمتزاورين فيَّ ، والمتباذلين فيَّ " حديث صحيح ((رواه مالك فيَّ الموطأ بإسناده الصحيح)).

Arabic/English book reference : Book 1, Hadith 382

Abu Karimah Al-Miqdad bin Ma'dikarib (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "When a man loves his brother (for Allah sake) let him tell him that he loves him".

[At- Tirmidhi and Abu Dawud].

عن أبي كريمة المقداد بن معد يكرب رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إذا أحب الرجل أخاه، فليخبره أنه يحبه" ((رواه أبو داود، والترمذي وقال : حديث حسن)).

Arabic/English book reference : Book 1, Hadith 383

Mu'adh (bin Jabal) (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) held my hand and said, "O Mu'adh, By Allah, I love you and advise you not to miss supplicating after every Salat (prayer) saying: 'Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika,' (O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)".

[Abu Dawud and An- Nasa'i].

وعن معاذ رضي الله عنه، أن رسول الله صلى الله عليه وسلم، أخذ بيده وقال: "يا معاذ، والله إني لأحبك، ثم أوصيك يا معاذ لا تدعن في دبر كل صلاة تقول: اللهم أعني على ذكرك وشكرك، وحسن عبادتك". حديث صحيح، ((رواه أبو داود والنسائي بإسناد صحيح)).

Arabic/English book reference : Book 1, Hadith 384

Anas bin Malik (May Allah be pleased with him) reported:
A man was with the Prophet (ﷺ) when another man passed by and the former said: "O Messenger of Allah! I love this man (for Allah's sake)". Messenger of Allah (ﷺ) asked, "Have you informed him?" He said, "No". Messenger of Allah (ﷺ) then said, "Tell him (that you love him)". So he went up to the man and said to him, "I love you for the sake of Allah;" and the other replied, "May Allah, for Whose sake you love me, love you."
[Abu Dawud].

وعن أنس، رضي الله عنه ، أن رجلاً كان عند النبي، صلى الله عليه وسلم، فمر رجل به، فقال: يا رسول الله إني لأحب هذا، فقال له النبي صلى الله عليه وسلم: "أأعلمته؟" قال: لا : قال: "أعلمه" فلحقه، فقال : إني أحبك في الله، فقال: أحبك الله الذي أحببتني له. ((رواه أبو داود بإسناد صحيح)).

Arabic/English book reference : Book 1, Hadith 385

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Allah, the Exalted, has said: 'I will declare war against him who treats with hostility a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (voluntary prayers or doing extra deeds besides what is obligatory) until I love him, (so much so that) I become his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his leg with which he walks; and if he asks Me something, I will surely give him, and if he seeks My Protection (refuge), I will surely protect him".

[Al-Bukhari]

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله تعالى قال: "من عاد لي وليًا، فقد آذنته بالحرب، وما تقرب إلي عبدي بشيء أحب إليَّ مما افترضت عليه، وما يزال عبدي يتقرب إليَّ بالنوافل حتى أحبه فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها، وإن سألني، أعطيته، ولئن استعاذني، لأعيذنه" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 386

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "When Allah loves a slave, calls out Jibril and says: 'I love so-and-so; so love him'. Then Jibril loves him. After that he (Jibril) announces to the inhabitants of heavens that Allah loves so- and-so; so love him; and the inhabitants of the heavens (the angels) also love him and then make people on earth love him".

[Al- Bukhari and Muslim].

Another narration of Muslim is: Messenger of Allah, (ﷺ) said: "When Allah loves a slave, He calls Jibril (Gabriel) and says: 'I love so-and-so; so love him.' And then Jibril loves him. Then he (Jibril) announces in the heavens saying: Allah loves so-and-so; so love him; then the inhabitants of the heavens (the angels) also love him; and then people on earth love him. And when Allah hates a slave, He calls Jibril and says: 'I hate so- and-so, so hate him.' Then Jibril also hates him. He (Jibril) then announces amongst the inhabitants of heavens: 'Verily, Allah hates so-and-so, so you also hate him.' Thus they also start to hate him. Then he becomes the object of hatred on the earth also".

[Al- Bukhari and Muslim].

وعنه عن النبي، صلى الله عليه وسلم، قال: "إذا أحب الله العبد نادى جبريل: إن الله تعالى يحب فلانًا، فأحببه، فيحبه جبريل، فينادي في أهل السماء: إن الله يحب فلانًا، فأحبوه، فيحبه أهل السماء، ثم يوضع له القبول في الأرض" ((متفق عليه)) .

وفي رواية لمسلم : قال رسول الله صلى الله عليه وسلم: "إن الله تعالى إذا أحب عبدًا دعا جبريل، فقال : إني أحب فلانًا فأحببه، فيحبه جبريل، ثم ينادي في السماء، فيقول: إن الله يحب فلانًا، فأحبوه فيحبه أهل السماء، ثم يوضع له القبول في

الأرض، وإذا أبغض عبدًا دعا جبريل فيقول: إني أبغض فلانًا، فأبغضه، فيبغضه جبريل، ثم ينادي في أهل السماء، إن الله يبغض فلانًا، فأبغضوه، ثم توضع له البغضاء في الأرض".

Arabic/English book reference : Book 1, Hadith 387

'Aishah (May Allah be pleased with her) reported:

Messenger of Allah, (ﷺ) appointed a man in charge of an army unit who led them in Salat (prayer); he always concluded his recitation with Surat Al-Ikhlas: "Say (O Muhammad (ﷺ)): 'He is Allah, (the) One. Allah-us-Samad (Allah - the Self-Sufficient). He begets not, nor was He begotten. And there is none equal or comparable to Him.'" (112:1-4) Upon their return to Al-Madinah, they mentioned this to Messenger of Allah (ﷺ), who said, "Ask him why he does so?" He was asked and he said, "This Surah contains the Attributes of Allah, the Gracious, and I love to recite it. Messenger of Allah (ﷺ) then told them, "Tell him that Allah loves him".

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها، أن رسول الله صلى الله عليه وسلم، بعث رجلاً على سرية، فكان يقرأ لأصحابه في صلاتهم، فيختم بـ{قل هو الله أحد} فلما رجعوا، ذكروا ذلك لرسول الله، صلى الله عليه وسلم، فقال: "سلوه لأي شيء كان يصنع ذلك؟ " فسألوه، فقال : لأنها صفة الرحمن، فأنا أحب أن أقرأ بها، فقال رسول الله صلى الله عليه وسلم :"أخبروه أن الله تعالى يحبه" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 388

Jundub bin Abdullah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "He who performs the Fajr (dawn) prayer comes under the Protection of Allah, so beware lest Allah questions you about what you owe Him. For if He questions anyone of you and he falls short of fulfilling the duty which he owes Him, He will requite and then throw upon his face into the Hell- fire".

[Muslim].

وعن جندب بن عبد الله رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : من صلى صلاة الصبح، فهو في ذمة الله، فلا يطلبنكم الله من ذمته بشئ، فإنه من يطلبه من ذمته بشئ، يدركه، ثم يكبه على وجهه في نار جهنم " ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 389

'Abdullah bin 'Umar (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) said, "I have been commanded (by Allah) to fight people until they testify that there is no true god except Allah, and that Muhammad is the Messenger of Allah, and perform Salat and pay Zakat. If they do so, they will have protection of their blood and property from me except when justified by Islam, and then account is left to Allah".

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما، أن رسول الله صلى الله عليه وسلم قال: "أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله ، وأن محمداً رسول الله ، ويقيموا الصلاة، ويؤتوا الزكاة ، فإذا فعلوا ذلك عصموا مني دماءهم وأموالهم إلا بحق الإسلام، وحسابهم على الله تعالى" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 390

Abu Abdullah bin Tariq bin Ashyam (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "He who professes La ilaha illallah (There is no true god except Allah), and denies of everything which the people worship besides Allah, his property and blood become inviolable, and it is for Allah to call him to account".

[Muslim].

وعن أبي عبد الله طارق بن أشيم ، رضي الله عنه ، قال: سمعت رسول الله صلى الله عليه وسلم يقول: " من قال لا إله إلا الله ، وكفر بما يعبد من دون الله، حرم ماله ودمه، وحسابه على الله تعالى" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 391

Al-Miqdad bin Al-Aswad (May Allah be pleased with him) reported:

I said, "Tell me, O Messenger of Allah, if I meet an infidel, and we fight together, and he cuts off my hands with his sword, then hides from me behind a tree and (then) says he has submitted himself to Allah. Shall I kill him after he has said it?" He (ﷺ) replied, "Do not kill him." I submitted, "But O Messenger of Allah, he cut off one of my hands and only then he said it." Messenger of Allah (ﷺ) then replied, "Do not kill him, for if you do so, he will be in the position in which you were before you killed him (i.e., he will be considered a Muslim and thus his life will be inviolable), and you will be in the position in which he was before he made his testimony (i.e., your life will not be inviolable, for his heirs can ask for Qisas)".

[Al-Bukhari and Muslim].

وعن أبي المقداد بن الأسود، رضي الله عنه ، قال: قلت لرسول الله صلى الله عليه وسلم : أرأيت إن لقيت رجلاً من الكفار، فاقتتلنا، فضرب إحدى يدى بالسيف، فقطعها، ثم لاذ منى بشجرة، فقال أسلمت لله، أأقتله يارسول الله بعد أن قالها؟ فقال: "لا تقتله، فإن قتلته، فإنه بمنزلتك قبل أن تقتله، وإنك بمنزلته قبل أن يقول كلمته التى قال" ((متفق عليه)) .(1)

Arabic/English book reference : Book 1, Hadith 392

Usamah bin Zaid (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) sent us to Huraqat, a tribe of Juhainah. We attacked that tribe early in the morning and defeated them, (then) a man from the Ansar and I caught hold of a man (of the defeated tribe). When we overcame him, he said: 'La ilaha illallah (There is no true god except Allah).' At that moment, the Ansari spared him, but I attacked him with my spear and killed him. By the time we went back to Al-Madinah, news had already reached Messenger of Allah (ﷺ). He said to me, "O Usamah, did you kill him after he professed La ilaha illallah (There is no true god except Allah)?" I said, "O Messenger of Allah! He professed it only to save his life." Messenger of Allah (ﷺ) repeated, "Did you kill him after he had professed La ilaha illallah?" He went on repeating this to me until I wished I had not embraced Islam before that day (so that I would have not committed this sin).

[Al-Bukhari and Muslim].

Another narration is: Messenger of Allah (ﷺ) said, "Did you kill him in spite of his professing La ilaha illallah?" I said, "O Messenger of Allah! He said out of fear of our arms." He (ﷺ) said, "Why did you not cut his heart open to find out whether he had done so sincerely or not?" He continued repeating it until I wished that I had embraced Islam only that day.

وعن أسامة بن زيد، رضي الله عنهما، قال: بعثنا رسول الله صلى الله عليه وسلم، إلى الحرقة من جهينة ، فصبحنا القوم على مياههم، ولحقت أنا ورجل من الأنصار رجلاً منهم، فلما غشيناه قال: لا إله إلا الله ، فكف عنه الأنصاري، وطعنته برمحي حتى قتلته، فلما قدمنا المدينة بلغ ذلك النبي، صلى الله عليه وسلم، فقال لى: " يا أسامة أقتلته بعد ما قال لا إله إلا الله؟! قلت يا رسول الله إنما كان متعوذا فقال " أقتلته بعد ما قال لا إله إلا الله؟!" فما زال يكررها على حتى تمنيت أني لم أكن أسلمت قبل ذلك اليوم. ((متفق عليه)) .

وفي رواية: فقال رسول الله صلى الله عليه وسلم "أقال : لا إله إلا الله وقتلته؟! قلت: يا رسول الله، إنما قالها خوفاً من السلاح، قال: "أفلا شققت عن قلبه حتى تعلم أقالها أم لا؟!" فما زال يكررها حتى تمنيت أني أسلمت يومئذ.

Arabic/English book reference : Book 1, Hadith 393

Jundub bin 'Abdullah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) dispatched a contingent of the Muslims to a tribe of the polytheists. The two sides met (in combat) at one place. A man among the polytheists was so dashing that, whenever he intended to kill a man from Muslims, he killed him. Amongst the Muslims, too, was a man looking forward to (an opportunity of) his (polytheist's) unmindfulness. He (the narrator) said: We talked that he was Usamah bin Zaid (May Allah be pleased with him). When he raised his sword, he (the soldier of the polytheists) uttered: "La ilaha illallah (There is no true god except Allah)." But he (Usamah bin Zaid) killed him. When the good news of victory reached Messenger of Allah (ﷺ) he asked him (about the events of the battle), and he informed him about the man (Usamah) and what he had done. He (Messenger of Allah (ﷺ)) sent for him and asked him why he had killed him. He (Usamah) said, "O Messenger of Allah, he struck the Muslims and killed such and such of them." And he named some of them. (He continued): "I attacked him and when he saw the sword he said: 'La ilaha illallah."' Messenger of Allah (ﷺ) said, "Did you kill him?" He (Usamah) replied in the affirmative. The Messenger of Allah then remarked, "What would you do with regard to (the utterance): La ilaha illallah, when it comes (before you) on the Day of Resurrection?" He (Usamah) said, "O Messenger of Allah! Beg forgiveness for me". He (the Prophet (ﷺ)) said, "What would you do with regard to (the utterance): La ilaha illallah, when it comes (before you) on the Day of Resurrection?" He (Messenger of Allah (ﷺ)) added nothing to it but kept repeating, "What would you do with regard to (the utterance): La ilaha illallah, when it comes (before you) on the Day of Resurrection?".

[Muslim].

وعن جندب بن عبد الله، رضي الله عنه ، أن رسول الله صلى الله عليه وسلم، بعث بعثاً من المسلمين إلى قوم من المشركين، وأنهم التقوا فكان رجلاً من المشركين إذا شاء أن يقصد إلى رجل من المسلمين قصد له فقتله، وأن رجلاً من المسلمين قصد غفلته، وكنا نتحدث أنه أسامة بن زيد، فلما رفع عليه السيف ، قال: لا إله إلا الله، فقتله، فجاء البشير إلى رسول الله ، صلى الله عليه وسلم فسأله ، وأخبره، حتى أخبره خبر الرجل كيف صنع ، فدعاه فسأله، فقال: "لم قتلته؟ فقال: يا رسول الله أوجع في المسلمين، وقتل فلانا وفلانا -وسمى له نفراً- وإني حملت عليه، فلما رأى السيف قال: لا إله إلا الله. قال رسول الله صلى الله عليه وسلم: "اقتلته؟" قال نعم : قال: "فكيف تصنع بلا إله إلا الله، إذا جاءت يوم القيامة؟ قال: يا رسول الله استغفر لي. قال: "وكيف تصنع بلا إله إلا الله إذا جاءت يوم القيامة؟ " فجعل لا يزيد على أن يقول: " كيف تصنع بلا إله إلا الله إذا جاءت يوم القيامة" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 394

'Abdullah bin 'Utbah bin Mas'ud reported:

I heard 'Umar bin Al- Khattab (May Allah be pleased with him) reported saying: "In the lifetime of Messenger of Allah (ﷺ) some people were called to account through Revelation. Now Revelation has discontinued and we shall

judge you by your apparent acts. Whoever displays to us good, we shall grant him peace and security, and treat him as a near one. We have nothing to do with his insight. Allah will call him to account for that. But whosoever shows evil to us, we shall not grant him security nor shall we believe him, even if he professed that his intention is good."

[Al-Bukhari].

وعن عبد الله بن عتبة بن مسعود قال: سمعت عمر بن الخطاب، رضي الله عنه، يقول: "إن ناساً كانوا يؤخذون بالوحي في عهد رسول الله صلى الله عليه وسلم وإن الوحى قد انقطع، وإنما نأخذهم الآن بما ظهر لنا من أعمالكم، فمن أظهر لنا خيراً، أمناه وقربناه، وليس لنا من سريرته شئ، الله يحاسبه في سريرته، ومن أظهر لنا سوءاً، لم نأمنه، ولم نصدقه وإن قال: إن سريرته حسنة" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 395

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ), the truthful and the receiver of the truth informed us, saying, "The creation of you (humans) is gathered in the form of semen in the womb of your mother for forty days, then it becomes a clinging thing in similar (period), then it becomes a lump of flesh like that, then Allah sends an angel who breathes the life into it; and (the angel) is commanded to record four things about it: Its provision, its term of life (in this world), its conduct; and whether it will be happy or miserable. By the One besides Whom there is no true god! Verily, one of you would perform the actions of the dwellers of Jannah until there is only one cubit between him and it (Jannah), when what is foreordained would come to pass and he would perform the actions of the inmates of Hell until he enter it. And one of you would perform the actions of the inmates of Hell, until there is only one cubit between him and Hell. Then he would perform the acts of the dwellers of Jannah until he would enter it."

[Al- Bukhari and Muslim].

وعن ابن مسعود، رضي الله عنه ، قال: حدثنا رسول الله صلى الله عليه وسلم، وهو الصادق المصدوق: "إن أحدكم يجمع خلقه في بطن أمه أربعين يوماً نطفةً، ثم يكون علقة مثل ذلك، ثم يكون مضغةً مثل ذلك، ثم يرسل الملك، فينفخ فيه الروح، ويؤمر بأربع كلمات: يكتب رزقه، وأجله، وعمله، وشقى أم سعيد. فوالذي لا إله غيره إن أحدكم ليعمل بعمل أهل الجنة حتى ما يكون بينه وبينها إلى ذراع، فيسبق عليه الكتاب ، فيعمل بعمل أهل النار فيدخلها، وإن أحدكم ليعمل بعلم أهل النار حتى ما يكون بينه وبينها إلا ذراع، فيسبق عليه الكتاب فيعمل بعمل أهل الجنة فيدخلها" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 396

Ibn Mas'ud (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Hell will be brought on that Day (the Day of Resurrection) with seventy thousand bridles; and with every bridle will be seventy thousand angels, pulling it".

[Muslim].

وعنه قال : قال رسول الله صلى الله عليه وسلم " يؤتى بجهنم يومئذ لها سبعون ألف زمام مع كل زمام سبعون ألف ملك يجرونها " ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 397

Nu'man bin Bashir (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) said, "The least tortured man on the Day of Resurrection is one underneath whose feet will be placed two live coal, and his brain will be boiling, and he would think that he is the most tortured, while he is the least tortured",

[Al-Bukhari and Muslim].

وعن النعمان بن بشير رضي الله عنهما قال : سمعت رسول الله صلى الله عليه وسلم يقول: إن أهون أهل النار عذابا يوم القيامة لرجل يوضع في أخمص قدميه جمرتان يغلي منهما دماغه، ما يرى أن أحد أشد منه عذابا، وإنه لأهونهم عذابا" ((متفق عليه))

Arabic/English book reference : Book 1, Hadith 398

Samurah bin Jundub (May Allah be pleased with him) reported:
Prophet of Allah (ﷺ) said, "Among the people of Hell are there those who will be emersed in fire to their ankels, some to their knees, some to their waists, and some to their throats".

[Muslim].

وعن سمرة بن جندب، رضي الله عنه، أن نبى الله، صلى الله عليه وسلم قال: " منهم من تأخذه النار إلى كعبيه، ومن من تأخذ إلى ركبتيه، ومنهم من تأخذه إلى حجزته، ومنهم من تأخذه إلى ترقوته" ((رواه مسلم)).(3)

Arabic/English book reference : Book 1, Hadith 399

Ibn 'Umar (May Allah be pleased with them) reported:
I heard Messenger of Allah (ﷺ) as saying, "Mankind will stand before Allah, the Rubb of the worlds (on the Day of Resurrection), some of them will stand submerged in perspiration up to half of their ears".

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما أن رسول الله، صلى الله عليه وسلم، قال" يقوم الناس لرب العالمين حتى يغيب أحدهم في رشحه إلى أنصاف أذنيه" ((متفق عليه)) .(4)

Arabic/English book reference : Book 1, Hadith 400

Anas bin Malik (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) delivered a Khutbah to us the like of which I had never heard from him before. He said, "If you knew what I know, you would laugh little and weep much". Thereupon those present covered their faces and began sobbing.

[Al-Bukhari and Muslim].

Another narration is: Messenger of Allah (ﷺ) heard of something about his Companions upon which he addressed them and said, "Jannah and (Hell) Fire were shown to me and I have never seen the like of this day in good and in evil. If you were to know what I know, you would laugh little and weep much". His Companions experienced such suffering on that day that had no equal. They covered their faces and began to weep.

[Al- Bukhari].

وعن أنس، رضي الله عنه، قال: خطبنا رسول الله، صلى الله عليه وسلم خطبة ما سمعت مثلها قط، فقال: "لو تعلمون ما أعلم لضحكتم قليلاً ولبكيتم كثيراً" فغطى أصحاب رسول الله، صلى الله عليه وسلم وجوههم، ولهم خنين. ((متفق عليه))
. وفي رواية: بلغ رسول الله، صلى الله عليه وسلم عن أصحابه شئ فخطب ، فقال: "عرضت على الجنة والنار، فلم أر كاليوم في الخير والشر، ولو تعلمون ما أعلم لضحكتم قليلا، ولبكيتم كثيراً" فما أتى على أصحاب رسول الله، صلى الله عليه وسلم يوم أشد منه، غطوا رؤوسهم ولهم خنين.

وفي رواية: بلغ رسول الله، صلى الله عليه وسلم عن أصحابه شئ فخطب ، فقال: "عرضت على الجنة والنار، فلم أر كاليوم في الخير والشر، ولو تعلمون ما أعلم لضحكتم قليلا، ولبكيتم كثيراً" فما أتى على أصحاب رسول الله، صلى الله عليه وسلم يوم أشد منه، غطوا رؤوسهم ولهم خنين.

Arabic/English book reference : Book 1, Hadith 401

Al-Miqdad (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "On the Day of Resurrection, the sun will come so close to people that there would be left only a distance of one Meel". Sulaim bin 'Amir said: By Allah, I do not know whether he meant by "Meel", the mile of the distance measure or the stick used for applying antimony powder to the eye. (Messenger of Allah (ﷺ) is, however, reported to have said:) "The people then will be submerged in perspiration according to their deeds, some up to their ankles, some up to their knees, some up to the waist and some will have the bridle of perspiration (reaching their mouth and nose) and, while saying this Messenger of Allah (ﷺ) pointed to his mouth with his hand".

[Muslim].

وعن المقداد، رضي الله عنه، قال: سمعت رسول الله، صلى الله عليه وسلم يقول: "تدنى الشمس يوم القيامة من الخلق حتى تكون منهم كمقدار ميل" قال سليم بن عامر الراوى عن المقداد: فوالله ما أدري ما يعني الميل، أمسافة الأرض أم الميل الذي يكحل به العين "فيكون الناس على قد أعمالهم في العرق، فمنهم من يكون إلى كعبيه، ومنهم من يكون إلى ركبتيه، ومنهم من يكون إلى حقوبه، ومنهم من يلجمه العرق إلجاماً" وأشار رسول الله، صلى الله عليه وسلم، بيده إلى فيه ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 402

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "The people will perspire on the Day of Resurrection and their perspiration will be seventy cubits down in the earth and it will reach up to their ears (they will be bridled with it)".

[Al-Bukhari and Muslim].

وعن أبي هريرة، رضي الله عنه ، أن رسول الله صلى الله عليه وسلم، قال: "يعرق الناس يوم القيامة حتى يذهب عرقهم في الأرض سبعين ذراعاً، ويلجمهم حتى يبلغ آذانهم" ((متفق عليه)). (6)

Arabic/English book reference : Book 1, Hadith 403

Abu Hurairah (May Allah be pleased with him) reported:

We were in the company of Messenger of Allah (ﷺ) when we heard a bang. Thereupon Messenger of Allah (ﷺ) said. "Do you know what this (sound) is?" We said, "Allah and His Messenger know better." He (ﷺ) said, "That is a stone which was thrown into Hell seventy years before and it has just reached its bottom".

[Muslim].

وعنه قال: كنا مع رسول الله، صلى الله عليه وسلم إذا سمع وجبة فقال: "هل تدرون ما هذا؟" قلنا: الله ورسوله أعلم. قال: هذا حجر رمى به في النار منذ سبعين خريفاً فهو يهوي في النار الآن حتى انتهي إلى قعره، فسمعتم وجبتها" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 404

'Adi bin Hatim (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Everyone of you will speak to his Rubb without an interpreter between them. He will look to his right side and will see only the deeds he had previously done; he will look to his left and will see only the deeds he had previously done, and he will look in front of him and will see nothing but Fire (of Hell) before his face. So protect yourselves from Fire (of Hell), even by giving half a date- fruit (in charity)".

[Al-Bukhari and Muslim].

وعن عدى بن حاتم، رضي الله عنه ، قال: قال رسول الله، صلى الله عليه وسلم "ما منكم من أحد إلا سيكلمه ربه ليس بينه وبينه ترجمان، فينظر أيمن منه، فلا يرى إلا ماقدم، وينظر أشأم منه، فلا يرى إلا ما قدم، وينظر بين يديه، فلا يرى إلا النار تلقاء وجهه، فاتقوا النار ولو بشق تمرة" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 405

Abu Dharr (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "I see what you do not see and I hear what you do not hear; heaven has squeaked, and it has right to do so. By Him, in Whose Hand my soul is, there is not a space of four fingers in which there is not an angel who is prostrating his forehead before Allah, the Exalted. By Allah, if you knew what I know, you would laugh little, weep much, and you would not enjoy women in beds, but would go out to the open space beseeching Allah".

[At- Tirmidhi].

وعن أبي ذر رضي الله عنه ، قال: قال رسول الله ،صلى الله عليه وسلم "إنى أرى ما لا ترون؛ أطت السماء وحق لها أن تئط، ما فيها موضع أربع أصابع إلا وملك واضع جبهته ساجداً لله تعالى، والله لو تعلمون ما أعلم، لضحكتم قليلاً، ولبكيتم كثيراً، وما تلذذتم بالنساء على الفرش، ولخرجتم إلى الصعدات تجأورن إلى الله تعالى" ((رواه الترمذي وقال: حديث حسن)).(7)

Arabic/English book reference : Book 1, Hadith 406

Abu Barzah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Man's feet will not move on the Day of Resurrection before he is asked about his life, how did he consume it, his knowledge, what did he do with it, his wealth, how did he earn it and how did he dispose of it, and about his body, how did he wear it out."

[At-Tirmidhi].

وعن أبي برزة -براء ثم زاى- نضلة بن عبيد الأسلمى، رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: "لا تزول قدما عبد يوم القيامة حتى يسأل عن عمره فيما أفناه ، وعن علمه فيما فعل فيه، وعن ماله من أين اكتسبه، وفيما أنفقه، وعن جسمه فيم أبلاه" ((رواه الترمذي وقال: حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 407

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) recited, "That Day it (the earth) will reveal its news (about all that happened over it of good or evil)." (99:4). Then he (ﷺ) inquired, "Do you know what its news are?" He was told: "Allah and His Messenger know better". He said, "Its news is that it shall bear witness against every slave man and woman they did on its back. It will say: 'You did this and this on such and such day.' Those will be its news."

[At-Tirmidhi]

وعن أبي هريرة، رضي الله عنه ، قال: قرأ رسول الله، صلى الله عليه وسلم {يومئذ تحدث أخبارها} ثم قال: "أتدرون ما أخبارها؟" قالوا الله ورسوله أعلم. قال: "فإن أخبارها أن تشهد كل عبد أو أمة بما عمل على ظهرها تقول: عملت كذا وكذا في يوم كذا وكذا، فهذه أخبارها" ((رواه الترمذي وقال : حديث حسن)).

Arabic/English book reference : Book 1, Hadith 408

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "How can I feel at ease when the Angel of the Trumpet, (Israfil) has put his lips to the Trumpet and is waiting for the order to blow it". He (ﷺ) perceived as if this had shocked his Companions, so he (ﷺ) told them to seek comfort through reciting: 'Hasbunallah wa ni'mal-Wakil **[Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)]**".

[At-Tirmidhi].

وعن أبي سعدي الخدرى، رضي الله عنه، قال: قال رسول الله، صلى الله عليه وسلم "كيف أنعم وصاحب القرن قد التقم ، واستمع الإذن متى يؤمر بالنفخ فينفخ" فكأن ذلك ثقل على أصحاب رسول الله ، صلى الله عليه وسلم فقال لهم:"قولوا :حسبنا الله ونعم الوكيل" ((رواه الترمذي وقال حديث حسن)).

Arabic/English book reference : Book 1, Hadith 409

Abu Hurairah (May Allah be pleased with him) reported:

I heard Messenger of Allah (ﷺ) saying, "He who is afraid of the pillage of the enemy, sets out in the early part of the night; and he who sets out early, reaches his destination. Be on your guard that the commodity of Allah is precious. Verily the commodity of Allah is Jannah".

[At-Tirmidhi].

وعن أبي هريرة، رضي الله عنه، قال: قال رسول الله، صلى الله عليه وسلم "من خاف أدلج ، ومن أدلج، بلغ المنزل، ألا إن سلعة الله غالية، إلا إن سلعة الله الجنة" ((رواه الترمذي وقال: حديث حسن)).

Arabic/English book reference : Book 1, Hadith 410

'Aishah (May Allah be pleased with her) reported:

I heard Messenger of Allah (ﷺ) saying, "The people will be assembled on the Day of Resurrection barefooted, naked and uncircumcised". I said, "O Messenger of Allah! Will the men and the women be together on that Day; looking at one another?" Upon this Messenger of Allah (ﷺ) said, "O Aishah, the matter will be too serious for them to look at one another".

[Al-Bukhari and Muslim].

وعن عائشة، رضي الله عنها، قالت: سمعت رسول الله، صلى الله عليه وسلم يقول: " يحشر الناس يوم القيامة حفاة عراة غرلا" قلت: يا رسول الله الرجال والنساء جميعاً ينظر بعضهم إلى بعض؟ قال: "يا عائشة الأمر أشد من أن يهمهم ذلك". وفي رواية: "الأمر أهم من أن ينظر بعضهم إلى بعض" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 411

'Ubadah bin As-Samit (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "He who bears witness that there is no true god except Allah, alone having no partner with Him, that Muhammad is His slave and His Messenger, that 'Isa (Jesus) is His slave and Messenger and he (Jesus) is His Word which He communicated to Maryam (Mary) and His spirit which He sent to her, that Jannah is true and Hell is true; Allah will make him enter Jannah accepting whatever deeds he accomplished".

[Al-Bukhari and Muslim].

Another narration in Muslim is: the Messenger of Allah (ﷺ) said, "Whosoever testifies that there is no true god except Allah and that Muhammad is the Messenger of Allah, Allah (SWT) saves him from the Fire (of Hell)".

وعن عبادة بن الصامت، رضي الله عنه ، قال: قال رسول الله، صلى الله عليه وسلم: "من شهد أن لا إله إلا الله وحده لا شريك له، وأن محمداً عبده ورسوله، وأن عيسى عبد الله ورسوله، وكلمته ألقاها إلى مريم وروح منه، وأن الجنة حق والنار حق، أدخله الله الجنة على ما كان من العمل" ((متفق عليه)) . وفي رواية لمسلم:"من شهد أن لا إله إلا الله، وأن محمداً رسول الله، حرم عليه النار".

Arabic/English book reference : Book 1, Hadith 412

Abu Dharr (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Allah, the Almighty, says: 'Whosoever does a good deed, will have (reward) ten times like it and I add more; and whosoever does an evil, will have the punishment like it or I will forgive (him); and whosoever approaches Me by one span, I will approach him by one cubit; and whosoever approaches Me by one cubit, I approach him by one fathom, and whosoever comes to Me walking, I go to him running; and whosoever meets Me with an earth-load of sins without associating anything with Me, I meet him with forgiveness like that".

[Muslim]

وعن أبي ذر، رضي الله عنه ، قال: قال النبي صلى الله عليه وسلم : "يقول الله عز وجل: من جاء بالحسنة، فله عشر أمثالها أو أزيد، ومن جاء بالسيئة، فجزاء سيئة سيئة مثلها أوغفر. ومن تقرب مني شبراً ، تقربت منها ذراعا، ومن تقرب منى ذراعاً ، تقربت منه باعاً، ومن أتاني يمشي ، أتيته هرولة، ومن لقينى بقراب الأرض خطيئة لايشرك به شيئاً ، لقيته بمثلها مغفرة" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 413

Jabir (May Allah be pleased with him) reported:

A bedouin came to the Prophet (ﷺ) and asked him, "O Messenger of Allah, what are the two imperatives which lead to Jannah or Hell". He (ﷺ) replied, "He who dies without associating anything with Allah will enter Jannah, and he who dies associating partners with Allah will enter the Fire".

[Muslim]

وعن جابر قَالَ : جاء أعرابي إِلَى النَّبيّ فَقَالَ : يَا رَسُول الله ، مَا الموجِبَتَانِ ؟ قَالَ : « مَنْ مَاتَ لا يُشْرِكُ بالله شَيئاً دَخَلَ الجَنَّةَ ، وَمَنْ مَاتَ يُشْرِكُ بِهِ شَيْئاً دَخَلَ النَّار » . رواه مسلم . في هذا الحديث : بشارة للموحدين بدخول الجنة ، ابتداء مع الفائزين أو بعد تمحيصهم بالنار .

Arabic/English book reference : Book 1, Hadith 414

Anas bin Malik (May Allah be pleased with him) reported:

Mu'adh bin Jabal was riding on the beast with the Prophet (ﷺ), when he (ﷺ) said to him, "O Mu'adh!" Mu'adh replied, "Here I am responding to you, and at your pleasure, O Messenger of Allah." He (ﷺ) again called out, "O Mu'adh." He (again) replied, "Here I am responding your call, and at your pleasure." He (Messenger of Allah) addressed him (again), "O Mu'adh!" He replied, "Here I am responding to you, and at your pleasure, O Messenger of Allah." Upon this he (the Prophet (ﷺ)) said, "If anyone testifies sincerely that there is no true god except Allah, and Muhammad is His slave and Messenger, truly from his heart, Allah will safeguard him from Hell." He (Mu'adh) said, "O Messenger of Allah, shall I not then inform people of it, so that they may have glad tidings." He (ﷺ) replied, "Then they will rely on it alone (and thus give up good works altogether)." Mu'adh (May Allah be pleased with him) disclosed this Hadith at the time of his death, to avoid sinning for concealing.

[Al-Bukhari and Muslim].

وعن أنس ، رضي الله عنه ، أن النبي صلى الله عليه وسلم، ومعاذ رديفه على الرحل قال: "يا معاذ" قال: لبيك يا رسول الله وسعديك، قال: "يامعاذ" قال :لبيك يا رسول الله وسعديك. قال: "يا معاذ" قال: لبيك يا رسول الله وسعديك ثلاثاً، قال: "ما من عبد يشهد أن لا إله إلا الله ، وأن محمداً عبده ورسوله صدقاً من قلبه إلا حرمه الله على النار" قال: يا رسول الله أفلا أخبر بها الناس فيستبشروا؟ قال: "إذا يتكلوا" فأخبر بها معاذ عند موته تأثما . ((متفق عليه)) .

Sunnah.com reference : Book 1, Hadith 415
English reference : Book 1, Hadith 415
Arabic reference : Book 1, Hadith 414

Abu Hurairah (May Allah be pleased with him) or may be Abu Sa'id Al- Khudri (May Allah be pleased with him) reported:

On the day of the battle of Tabuk, the Muslims were hard pressed by hunger and they asked Messenger of Allah (ﷺ): "O Messenger of Allah, grant us permission to slaughter our camels to eat and use their fat". He (ﷺ) accorded permission. On this 'Umar (May Allah be pleased with him) came and said: "O Messenger of Allah, if it is done, we shall suffer from lack of transportation. I suggest you pool together whatever has been left and supplicate Allah to bless it." Allah will bestow His Blessing upon it. Messenger of Allah (ﷺ) agreed and called for leather mat and had it spread out, and asked people to bring the provisions left over. They started doing it. One brought a handful of corn, another brought a handful of dates, a third brought a piece of bread; thus some provisions were collected on the mat. Messenger of Allah (ﷺ) invoked blessings, and then said, "Now take it up in your vessels". Everyone filled his vessel with food, so that there was not left a single empty vessel in the whole camp. All of them ate to their fill and there was still some left over. Messenger of Allah (ﷺ) said, "Any slave who meets Allah, testifying there is no true god except Allah, and that I am His Messenger, without entertaining any doubt about these (two fundamentals), will not be banished from entering Jannah."

[Muslim].

-وعن أبي هريرة -أو أبي سعيد الخدرى- رضي الله عنهما: شك الراوى، ولا يضر الشك في عين الصحابي: لأنهم كلهم عدول، قال لما كان غزوة تبوك، أصاب الناس مجاعة، فقالوا : يا رسول الله لو أذنت لنا فنحرنا نواضحنا، فأكلنا وادهنا؟ فقال رسول الله، صلى الله عليه وسلم: "افعلوا" فجاء عمر رضي الله عنه، فقال: يا رسول الله إن فعلت، قل الظهر، ولكن ادعهم بفضل أزوادهم، ثم ادع الله لهم عليها بالبركة لعل الله أن يجعل في ذلك البركة. فقال رسول الله، صلى الله عليه وسلم: "نعم" فدعا بنطع فبسطه، ثم دعا بفضل أزوادهم، فجعل الرجل يجئ بكف ذرة، ويجئ الآخر بكف تمر، ويجئ الآخر بكسرةٍ حتى اجتمع على النطع من ذلك شئ يسير، فدعا رسول الله، صلى الله عليه وسلم بالبركة، ثم قال: "خذوا في أوعيتكم فأخذوا في أوعيتهم حتى ما تركوا في العسكر وعاء إلا ملأوه، وأكلوا حتى شبعوا وفضل فضلة، فقال رسول الله صلى الله عليه وسلم :"أشهد أن لا إله إلا الله ، وأني رسول الله، لا يلقى الله بهما عبد غير شاك؛ فيحجب عن الجنة" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 416

'Itban bin Malik (May Allah be pleased with him) reported, who was with Messenger of Allah (ﷺ) in the battle of Badr:

I used to lead my people at Bani Salim in Salat (prayer) and there was a valley between me and those people. Whenever it rained, it became difficult for me to cross it for going to their mosque. So I went to Messenger of Allah (ﷺ) and said, "I have weak eyesight and the valley between me and my people flows during the rainy season and it becomes difficult for me to cross it. I wish you to come to my house and offer Salat at a place so that I could reserve that as a Musalla (place for prayer)." Messenger of Allah (ﷺ) said, "I will do so". So Messenger of Allah (ﷺ) and Abu Bakr (May Allah be pleased with him) came to my house the (next) morning after the sun had risen high. Messenger of Allah (ﷺ) asked my permission to enter and I admitted him. He did not sit before saying, "Where do you want us to offer Salat in your house?" I pointed to the place where I wanted him to offer prayers. So Messenger of Allah (ﷺ) stood up for the prayer and started the prayer with Takbir and we aligned in rows behind him; and he offered two Rak'ah prayer and finished them with Taslim, and we also performed Taslim with him. I detained him for a meal called Khazirah which I had prepared for him. (Khazirah is a special type of dish prepared from barley flour and meat soup). When the neighbours got the news that Messenger of Allah (ﷺ) was in my house, they started coming till a large number of men gathered in my house. One of them said, "What is wrong with Malik, for I do not see him?" One of them replied, "He is a hypocrite and does not love Allah and His Messenger". On that Messenger of Allah (ﷺ) said, "Don't say this. Haven't you seen that he testified that there is no true god except Allah,' for Allah's sake only." The man replied, "Allah and His Messenger know better, but by Allah, we never saw him but helping and talking with the hypocrites." Messenger of Allah (ﷺ) replied, "No doubt, whosoever testifies that there is no true god except Allah, seeking by so professing the pleasure of Allah only, Allah will safeguard him against (Hell) Fire."

[Al-Bukhari and Muslim].

وعن عتبان بن مالك، رضي الله عنه ، وهو ممن شهد بدراً ، قال: كنت أصلي لقومي بنى سالم، وكان يحول بيني وبينهم واد إذا جاءت الأمطار، فيشق على اجتيازه قبل مسجدهم ، فجئت رسول الله، صلى الله عليه وسلم، فقلت له : إنى أنكرت بصرى، وإن الوادي الذي بينى وبين قومى يسيل إذا جاءت الأمطار، فيشق على اجتيازه، فوددت أنك تأتي ، فتصلي في بيتي مكاناً أتخذه مصلى، فقال رسول الله صلى الله عليه وسلم :"سأفعل"، فغدما على رسول الله ، وأبو بكر، رضي الله عنه بعد ما اشتد النهار، واستأذن رسول الله، صلى الله عليه وسلم ، فأذنت له، فلم يجلس حتى قال: "أين تحب أن أصلي من بيتك؟" فأشرت له إلى المكان الذي أحب أن يصلي فيه، فقام رسول الله ، صلى الله عليه وسلم، فكبر وصففنا وراءه، فصلى ركعتين، ثم سلم وسلمنا حين سلم، فحبسته على خزيرة تصنع له، فسمع أهل الدار أن رسول الله ، صلى الله عليه

وسلم في بيتي، فثاب رجال منهم حتى كثر الرجال في البيت، فقال رجل : ما فعل مالك لا أراه! فقال رجل: ذلك منافق لا يحب الله ورسوله، فقال رسول الله، صلى الله عليه وسلم: " لا تقل ذلك، ألا تراه قال: لا إله إلا الله يبتغي بذلك وجه الله تعالى ؟_ !" فقال: الله ورسوله أعلم، أما نحن فو الله ما نرى وده، ولا حديثه إلا المنافقين _! فقال رسول الله ، صلى الله عليه وسلم، "فإن الله قد حرم على النار من قال : لا إله إلا الله يبتغي بذلك وجه الله" ((متفق عليه)) .(14)

Arabic/English book reference : Book 1, Hadith 417

'Umar bin Al-Khattab (May Allah be pleased with him) reported:

Some prisoners were brought to Messenger of Allah (ﷺ) amongst whom there was a woman who was running (searching for her child). When she saw a child among the captives, she took hold of it, pressed it against her belly and gave it a suck. Messenger of Allah (ﷺ) said, "Do you think this woman would ever throw her child in fire?" We said, "By Allah, she would never throw the child in fire." Thereupon Messenger of Allah (ﷺ) said, "Allah is more kind to his slave than this woman is to her child".

[Al-Bukhari and Muslim].

وعن عمر بن الخطاب، رضي الله عنه ، قال: قدم رسول الله ، صلى الله عليه وسلم، بسبي، فإذا امرأة من السبي تسعى، إذ وجدت صبياً في السبي أخذته، فألزقته ببطنها، فأرضعته، فقال رسول الله، صلى الله عليه وسلم: "أترون هذه المرأة طارحة ولدها في النار؟" قلنا لا والله . قال: "الله أرحم بعباده من هذه الأم بولدها" ((متفق عليه))

Arabic/English book reference : Book 1, Hadith 418

Abu Hurairah (May Allah be pleased with him) reported:

I heard Messenger of Allah (ﷺ) saying, "When Allah created the creatures, He wrote in the Book, which is with Him over His Throne: 'Verily, My Mercy prevailed over My Wrath"

[Al-Bukhari and Muslim].

Another narration is: Messenger of Allah (ﷺ) said, "(Allah wrote) 'My Mercy dominated My Wrath".

Still another narration is: Messenger of Allah (ﷺ) said, "(Allah wrote) 'My Mercy surpasses My Wrath".

وعن أبي هريرة، رضي الله عنه ، قال: قال رسول الله ، صلى الله عليه وسلم لما خلق الله الخلق، كتب في كتاب، فهو عنده فوق العرش: إن رحمتي تغلب غضبي".

((متفق عليه))

Arabic/English book reference : Book 1, Hadith 419

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Allah has divided mercy into one hundred parts; and He retained with Him ninety-nine parts, and sent down to earth one part. Through this one part creatures deal with one another with compassion, so much so that an animal lifts its hoof over its young lest it should hurt it".

[Al-Bukhari and Muslim]

Another narration is: Messenger of Allah (ﷺ) said, "Allah has one hundred mercies, out of which He has sent down only one for jinn, mankind, animals and insects, through which they love one another and have compassion

for one another; and through it, wild animals care for their young. Allah has retained ninety-nine mercies to deal kindly with His slaves on the Day of Resurrection."

[Al-Bukhari and Muslim].

Another narration in Muslim is reported: by Salman Al-Farisi: Messenger of Allah (ﷺ) said, "Allah has hundred mercies, out of which one mercy is used by his creation for mutual love and affection. Ninety-nine mercies are kept for the Day of Resurrection."

Another narration is: Messenger of Allah (ﷺ) said, "Allah created one hundred units of mercy on the Day He created the heavens and the earth. Each one of them can contain all that is between the heaven and the earth. Of them, he put one on earth, through which a mother has compassion for her children and animals and birds have compassion for one another. On the Day of Resurrection, He will perfect and complete His Mercy". (That is He will use all the hundred units of mercy for his slaves on that Day).

وعنه قال: سمعت رسول الله ، صلى الله عليه وسلم يقول: "جعل الله الرحمة مائة جزء فأمسك عنده تسعة وتسعين، وأنزل في الأرض جزءا واحداً، فمن ذلك الجزء يتراحم الخلائق حتى ترفع الدابة حافرها عن ولدها خشية أن تصيبه".

"وفي رواية: "إن لله تعالى مائة رحمة أنزل منها رحمة واحدة بين الجن والإنس والبهائم والهوام، فيها يتعاطفون، وبها يتراحمون، وبها تعطف الوحش على ولدها، وأخر الله تعالى تسعاً وتسعين رحمة يرحم بها عباده يوم القيامة" ((متفق عليه)) .

ورواه مسلم أيضاً من رواية سلمان الفارسي، رضي الله عنه ، قال: قال رسول الله صلى الله عليه وسلم: "إن لله تعالى مائة رحمة فمنها رحمة يتراحم بها الخلق بينهم، وتسع وتسعون ليوم القيامة"

"وفي رواية: "إن الله تعالى خلق يوم خلق السماوات والأرض مائة رحمة كل رحمة طباق ما بين السماء إلى الأرض، فجعل منها في الأرض رحمة، فيها تعطف الوالدة على ولدها، والوحش والطير بعضها على بعض، فإذا كان يوم القيامة، أكملها بهذه الرحمة".

Arabic/English book reference : Book 1, Hadith 420

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Allah, the Exalted, and Glorious said: 'A slave committed a sin and he said: O Allah, forgive my sin,' and Allah said: 'My slave committed a sin and then he realized that he has a Rubb Who forgives the sins and punishes for the sin.' He then again committed a sin and said: 'My Rubb, forgive my sin,' and Allah (SWT) said: 'My slave committed a sin and then realized that he has a Rubb Who forgives his sin and punishes for the sin.' He again committed a sin and said: 'My Rubb, forgive my sin,' and Allah (SWT) said: 'My slave has committed a sin and then realized that he has a Rubb Who forgives the sin or takes (him) to account for sin. I have granted forgiveness to my slave. Let him do whatever he likes".

[Al-Bukhari and Muslim].

The last sentence "let him do..". means, as long he keeps asking for forgiveness after the commission of sins, and repents, Allah will forgive him because repentance eliminates previous sins". (Editor's Note)

وعنه عن النبي صلى الله عليه وسلم، فيما يحكى عن ربه، تبارك وتعالى، قال: "أذنب عبدي ذنباً، فقال: اللهم اغفر لى ذنبي، فقال الله تبارك وتعالى: أذنب عبدى ذنبا، فعلم أن له رباً يغفر الذنب، ويأخذ بالذنب، ثم عاد فأذنب، فقال: أي رب اغفر لي ذنبي، فقال تبارك وتعالى: أذنب عبدي ذنباً، فعلم أن له رباً يغفر الذنب، ويأخذ بالذنب، ثم عاد فأذنب، فقال: أي رب اغفر لى ذنبي، فقال، تبارك وتعالى: أذنب عبدي ذنباً، فعلم أن له رباً يغفر الذنب، ويأخذ بالذنب، قد غفرت لعبدى فليفعل ما شاء" ((متفق عليه)) .

وقوله تعالى: "فليفعل ما شاء" أي: ما دام يفعل هكذا، يذنب ويتوب اغفر له، فإن التوبة تهدم ما قبلها.

Arabic/English book reference : Book 1, Hadith 421

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "By the One in Whose Hand my soul is, were you not to commit sins, Allah would replace you with a people who would commit sins and then seek forgiveness from Allah; and Allah would forgive them".

[Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم : "والذي نفسي بيده لو لم تذنبوا، لذهب الله بكم، ولجاء بقوم يذنبون، فيستغفرون الله تعالى، فيغفر لهم" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 422

Abu Ayyub Khalid bin Zaid (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Were you not to commit sins, Allah would create people who would commit sins and ask for forgiveness and He would forgive them".

[Muslim].

وعن أبي أيوب خالد بن زيد، رضي الله عنه ، قال سمعت رسول الله صلى الله عليه وسلم، يقول: "لولا أنكم تذنبون ؛ لخلق الله خلقاً يذنبون، فيستغفرون، فيغفر لهم" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 423

Abu Hurairah (May Allah be pleased with him) reported:
We were sitting with Messenger of Allah (ﷺ). Abu Bakr and 'Umar (May Allah be pleased with them) were also there among the audience. In the meanwhile Messenger of Allah (ﷺ) got up and left us. We waited long for his return: When we were worried about his safety, and got scared, we got up. I, therefore, went out to look for Messenger of Allah and came to a garden which belonged to the Ansar. He (ﷺ) said to me "Go and give glad tidings of Jannah to anyone who testifies 'La ilaha illallah (There is no true god except Allah),' being whole-heartedly certain of it"

[Muslim].

وعن أبي هريرة رضي الله عنه ، قال: كنا قعوداً مع رسول الله صلى الله عليه وسلم، معنا أبو بكر وعمر، رضي الله عنهما في نفر، فقام رسول الله، صلى الله عليه وسلم، من بين أظهرنا، فأبطأ علينا، فخشينا أن يقتطع دوننا، ففزعنا، فقمنا، فكنت أول من فزع، فخرجت ابتغي رسول الله صلى الله عليه وسلم، حتى أتيت حائطاً للأنصار -وذكر الحديث بطوله إلى قوله: فقال رسول الله، صلى الله عليه وسلم، "اذهب فمن لقيت وراء هذا الحائط يشهد أن لا إله إلا الله ، مستيقناً بها قلبه فبشره بالجنة" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 424

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

The Prophet (ﷺ) recited the Words of Allah, the Exalted, and the Glorious, about Ibrahim (ﷺ) who said: "O my Rubb! They have led astray many among mankind. But whosoever follows me, he verily, is of me". (14:36) and those of 'Isa (Jesus) (ﷺ) who said: "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise". (5:118). Then he (ﷺ) raised up his hands and said, "O Allah! My Ummah, my Ummah," and wept; Allah, the Exalted, said: "O Jibril (Gabriel)! Go to Muhammad (ﷺ) and ask him: 'What makes you weep?" So Jibril came to him and asked him (the reason of his weeping) and the Messenger of Allah informed him what he had said (though Allah knew it well). Upon this Allah said: "Jibril, go to Muhammad (ﷺ) and say: 'Verily, We will please you with regard to your Ummah and will never displease you".

[Muslim].

وعن عبد الله بن عمرو بن العاص، رضي الله عنهما، أن النبي، صلى الله عليه وسلم، تلا قول الله عز وجل في إبراهيم، صلى الله عليه وسلم: {رب إنهن أضللن كثيراً من الناس فمن تبعني فإنه مني} ((إبراهيم:36))، وقول عيسى، صلى الله عليه وسلم:{إن تعذبهم فإنهم عبادك وإن تغفر لهم فإنك أنت العزيز الحكيم} ((المائدة: 118))، فرفع يديه وقال: "اللهم أمتى أمتى" وبكى، فقال الله عز وجل:" " يا جبريل اذهب إلى محمد وربك أعلم، فسله ما يبكيه؟ " فأتاه جبريل، فأخبره رسول الله صلى الله عليه وسلم، بما قال: وهو أعلم، فقال الله تعالى: "يا جبريل اذهب إلى محمد فقل: إنا سنرضيك في أمتك ولا نسؤوك"

((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 425

Mu'adh bin Jabal (May Allah be pleased with him) reported:

I was riding a pillion with the Prophet (ﷺ) on a donkey. He (ﷺ) said, "O Mu'adh, do you know what is the right of Allah upon His slaves, and what is the Right of His slaves upon Allah?" I said: "Allah and His Messenger know better". Upon this the Messenger of Allah (ﷺ) said, "Allah's Right upon His slaves is that they should worship Him Alone and associate nothing with Him; and His slaves' right upon Him is that He should not punish who does not associate a thing with Him." He (Mu'adh) added: I said to the Messenger of Allah: "Shall I give the glad tidings to people?" He (ﷺ) said, "Do not tell them this good news for they will depend on it alone".

[Al-Bukhari and Muslim].

وعن معاذ بن جبل ، رضي الله عنه ، قال: كنت ردف النبي صلى الله عليه وسلم، على حمار فقال: " يا معاذ هل تدري ما حق الله علي عباده، وما حق العباد على الله. ؟ قلت: الله ورسوله أعلم. قال:"فإن حق الله على العباد أن يعبدوه، ولا يشركوا به شيئاً، وحق العباد على الله أن لا يعذب من لا يشرك به شيئاً، فقلت، يا رسول الله أفلا أبشر الناس؟ قال لا تبشرهم فيتكلوا" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 426

Bara' bin 'Azib (May Allah be pleased with them) reported:

The Prophet (ﷺ) said, "When a believer is questioned in the grave, he testifies that, 'there is no true god except Allah and Muhammad is the Messenger of Allah.' About him the Words of Allah, the Exalted, are: 'Allah will keep firm those who believe, with the firm statement (The Testimony of Faith) in this world and the Hereafter)". (14:27)

[Al-Bukhari and Muslim].

وعن البراء بن عازب، رضي الله عنهما، عن النبي، صلى الله عليه وسلم، قال: "المسلم إذا سئل في القبر يشهد أن لا إله إلا الله، وأن محمداً رسول الله، فذلك قوله تعالى: {يثبت الله الذين آمنوا بالقول الثابت في الحياة الدنيا وفي الآخرة} ((إبراهيم:27)) ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 427

Anas (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "When an infidel accomplishes any good deed, he is rewarded for it in this world; and in the case of a Muslim, Allah stores up his good acts for him in the Hereafter and provides him with subsistence in this life due to his obedience."

Another narration is: Messenger of Allah (ﷺ) said, "Allah does not wrong a believer a good deed because he is given blessings for it in this world and will be rewarded for it in the Hereafter. But the infidel is given in the world the reward for good deeds, he has performed for the sake of Allah and when he comes to the Hereafter, there is no good deed for which he can be rewarded".

[Muslim].

وعن أنس، رضي الله عنه ،عن رسول الله، صلى الله عليه وسلم، قال: "إن الكافر إذا عمل حسنة، أطعم بها طعمة من الدنيا، أما المؤمن، فإن الله تعالى يدخر له حسناته في الآخرة، ويعقبه رزقاً في الدنيا على طاعته".

وفي رواية: "إن الله لا يظلم مؤمنا حسنة يعطى بها في الدنيا، ويجزى بها في الآخرة، وأما الكافر، فيطعم بحسنات ما عمل لله تعالى، في الدنيا حتى إذا أفضى إلى الآخرة، لم يكن له حسنة يجزى بها" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 428

Jabir (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "The five daily Salat (prayers) are like a great river running by your door in which you take a bath five times a day."

[Muslim].

وعن جابر، رضي الله عنه قال: قال رسول الله ، صلى الله عليه وسلم: "مثل الصلوات الخمس كمثل نهر جار غمر على باب أحدكم يغتسل منه كل يوم خمس مرات" ((رواه مسلم)).(17)

Arabic/English book reference : Book 1, Hadith 429

Ibn 'Abbas (May Allah be pleased with them) reported:
Messenger of Allah (ﷺ) said, "Any Muslim dies and forty men who do not associate anything with Allah (in worship), perform his funeral prayer, Allah makes them intercede for him".

[Muslim]

وعن ابن عباس، رضي الله عنهما، قال: سمعت رسول الله، صلى الله عليه وسلم، يقول: "ما من رجل مسلم يموت فيقوم على جنازته أربعون رجلاً لا يشركون بالله شيئاً إلا شفعهم الله فيه". ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 430

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

There were, about forty of us with Messenger of Allah (ﷺ) in a camp when he said, "Aren't you pleased that you will constitute one-fourth of the inhabitants of Jannah?" We said, "Yes". He again said, "Aren't you pleased that you will constitute one-third of the inhabitants of Jannah?". We said: "Yes." Upon this he (ﷺ) said, "By Him in Whose Hand Muhammad's soul is, I hope that you will constitute one-half of the inhabitants of Jannah; and the reason is that only Muslims will be admitted into Jannah; and you are no more compared to the polytheists than as a white hair on the skin of a black ox, or a black hair on the skin of a white ox."

[Al-Bukhari and Muslim].

وعن ابن مسعود، رضي الله عنه ، قال: كنا مع رسول الله صلى الله عليه وسلم في قبة نحوا من أربعين ، فقال: "أترضون أن تكونوا ربع أهل الجنة؟" قلنا نعم، قال: أترضون أن تكونوا ثلث أهل الجنة؟ قلنا: نعم، قال: "والذي نفسى محمد بيده إني لأرجو أن تكونوا نصف أهل الجنة، وذلك أن الجنة لا يدخلها إلا نفس مسلمة، وما أنتم في أهل الشرك إلا كالشعرة البيضاء في جلد الثور الأسود، أو كالشعرة السوداء في جلد الثور الأحمر" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 431

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "On the Day of Resurrection, Allah will deliver to every Muslim, a Jew or a Christian and say: 'This is your ransom from Hell-fire.'"

Another narration is: Messenger of Allah (ﷺ) said, "There would come people amongst the Muslims on the Day of Resurrection with sins as heavy as a mountain, and Allah would forgive them".

[Muslim].

وعن أبي موسى الأشعري، رضي الله عنه، قال: قال رسول الله، صلى الله عليه وسلم: إذا كان يوم القيامة دفع الله إلى كل مسلم يهودياً أونصرانياً فيقول: هذا فكاكك من النار".

وفي رواية عنه عن النبي، صلى الله عليه وسلم قال: "يجئ يوم القيامة ناس من المسلمين بذنوب أمثال الجبال يغفرها الله لهم " ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 432

Ibn 'Umar (May Allah be pleased with them) reported:

I heard Messenger of Allah (ﷺ) saying, "A believer will be brought close to his Rubb on the Day of Resurrection and enveloping him in His Mercy, He (SWT) will make him confess his sins by saying: 'Do you remember (doing) this sin and this sin?' He will reply: 'My Rubb, I remember.' Then He (SWT) will say: 'I covered it up for you in the life of world, and I forgive it for you today.' Then the record of his good deeds will be handed to him".

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم، يقول: يدنى المؤمن يوم القيامة من ربه حتى يضع كنفه عليه، فيقرره بذنوبه، فيقول: أتعرف ذنب كذا؟ أتعرف ذنب كذا؟ فيقول: رب أعرف قال: فإني قد سترتها عليك في الدنيا، وأنا أغفرها لك اليوم، فيعطى صحيفة حسناته" ((متفق عليه)) .(19)

Arabic/English book reference : Book 1, Hadith 433

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

A man kissed a woman and he came to the Prophet (ﷺ) and made a mention of that to him. It was (on this occasion) that this Ayah was revealed:

"And perform As-Salat (Iqamat-As-Salat), at the two ends of the day and in some hours of the night **[i.e., the five compulsory Salat (prayers)]**. Verily, the good deeds remove the evil deeds (i.e., small sins)". (11:114)

That person said, "O Messenger of Allah (ﷺ), does it concern me only?". He (Messenger of Allah (ﷺ)) said, "It concerns the whole of my Ummah".

[Al-Bukhari and Muslim].

وعن ابن مسعود، رضي الله عنه ، أن رجلاً أصاب من امرأة قبلة، فأتى النبي، صلى الله عليه وسلم، فأخبره، فأنزل الله تعالى: { وأقم الصلاة طرفي النهار وزلفاً من الليل إن الحسنات يذهبن السيئات } ((هود:114)) فقال الرجل: ألي هذا يا رسول الله؟ قال " لجميع أمتى كلهم" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 434

Anas bin Malik (May Allah be pleased with him) reported:

A man came to the Prophet (ﷺ) and said, "O Messenger of Allah, I have committed a sin liable of ordained punishment. So execute punishment on me". Messenger of Allah (ﷺ) did not ask him about it, and then came the (time for) Salat (prayers). So he performed Salat with Messenger of Allah (ﷺ). When Messenger of Allah (ﷺ) finished Salat, the man stood up and said: "O Messenger of Allah! I have committed a sin. So execute the Ordinance of Allah upon me". He (ﷺ) asked, "Have you performed Salat with us?" "Yes", he replied. Messenger of Allah (ﷺ) said, "Verily, Allah has forgiven you".

[Al-Bukhari and Muslim].

وعن أنس، رضي الله عنه ، قال: جاء رجل إلى النبي، صلى الله عليه وسلم فقال: يا رسول الله أصبت حداً، فأقمه علي، وحضرت الصلاة، فصلى مع رسول الله، صلى الله عليه وسلم، فلما قضى الصلاة قال : يارسول الله إنى أصبت حداً، فأقم في كتاب الله. قال "هل حضرت معنا الصلاة؟" قال: نعم . قال: قد غفر لك" ((متفق عليه)).(20)

Arabic/English book reference : Book 1, Hadith 435

Anas bin Malik (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Allah is pleased with His slave who eats a meal and praises Him for it; and takes a drink and praises Him for it".

[Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله ليرضى عن العبد أن يأكل الأكلة، فيحمده عليها، أو يشرب الشربة، فيحمده عليها" ((رواه مسلم)).(21)

Arabic/English book reference : Book 1, Hadith 436

Abu Musa (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Allah, the Exalted, stretches His Hand during the night so that those who commit sins by day may repent, and He stretches His Hand in the day so that those who commit sins by night may repent. He keeps doing so until the sun rises from the West".

[Muslim].

وعن أبي موسى، رضي الله عنه، عن النبي صلى الله عليه وسلم قال "إن الله تعالى يبسط يده بالليل ليتوب مسئ النهار، ويبسط يده بالنهار ليتوب مسئ الليل حتى تطلع الشمس من مغربها" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 437

Abu Najih 'Amr bin 'Abasah (May Allah be pleased with him) reported:

In the Pre-Islamic Period of Ignorance, I used to think that people who used to worship idols, were deviated and did not adhere to the true religion. Then I heard of a man in Makkah who was preaching a message. So I mounted my camel and went to him. I found that (this man who was) Messenger of Allah (ﷺ) remained hidden because of the persecution by his people. I had entered Makkah stealthily and when I met him I asked him, "Who are you?" He (ﷺ) said, "I am a Prophet." I asked; "What is a Prophet?" He said, "Allah has sent me (with a message)". I asked, "With what has He sent you?" He said, "He sent me to strengthen the ties of kinship, to destroy idols so that Allah alone should be worshipped and nothing should be associated with Him". I asked, "Who has followed you in this?" He said, "A freeman and a slave". (At that time only Abu Bakr and Bilal (May Allah be pleased with her) were with him). I said, "I shall follow you". He said, "You can not do that now. Do you not see my situation and that of the people? Go to your people, and when you hear that my cause has prevailed, come to me". So I went back to my people, and while I was with my people, Messenger of Allah (ﷺ) emigrated to Al-Madinah. I continued to ask people about him till some of my people visited Al- Madinah. On their return, I asked them, "How is that man who has arrived in Al-Madinah faring?" They said, "People are hastening to him. His own people had planned to kill him but did not succeed." Then I went to Al-Madinah and came to him and said, "O Messenger of Allah, do you recognize me?" He (ﷺ) said, "Yes, you are the one who met me in Makkah." I said, "O Messenger of Allah, tell me of that which Allah has taught you and of which I am unaware. Tell me about Salat first." He (ﷺ) replied, "Perform the Fajr (morning) Salat, then stop Salat until the sun has risen up to the height of a lance, for when it rises, it rises up between the horns of the devil, and the infidels prostrate themselves before it at that time. Then perform Salat, for Salat is witnessed and angels attend it, until the shadow becomes equal to the length of its object; then stop Salat, for at that time Jahannam (Hell) is heated up. Then pray when the shadow becomes longer, for the prayer is witnessed and angels attend it, until you perform 'Asr prayer; then stop Salat till sun sets, for it sets between the horns of a devil. At that time the infidels prostrate themselves before it." I then asked the Messenger of Allah to tell me about Wudu', and he (ﷺ) said, "When a person begins the Wudu' and washes his mouth and nose, the sins committed by his face, mouth and nostrils are washed out. Then when he washes his face as commanded by Allah, the sins of his face are washed out with the water from the sides of his beard. Then when he washes his hands up to elbows, the sins of his hands are washed out through his fingers with water. Then he passes his wet hands over his head and the sins of the head are washed out through the ends of his hair with water. Then he washes his feet up to the ankles, the sins of his feet are washed out through his toes with water. Then, if he stands up for Salat and praises Allah, glorifies Him, proclaims His Greatness as He deserves and devotes his heart wholly to Allah, he emerges sin free as the day he was born".

When 'Amr bin 'Abasah (May Allah be pleased with him) narrated this Hadith to Abu Umamah (May Allah be pleased with him) a Companion of the Prophet (ﷺ), the latter said to him, "Watch what you are saying. O 'Amr bin 'Abasah, a man will be getting all of this in one shot?" 'Amr (May Allah be pleased with him) replied, "O Abu Umamah, I have attained old age, my bones have become dry, my death is approaching and there is no need for me to tell lies concerning Allah and His Messenger (ﷺ). Had I not heard this from the Messenger of Allah only once, twice, thrice (and he counted up to seven) I would never have reported it. Indeed I have heard this frequently".

[Muslim].

وعن أبي نجيح عمرو بن عبسة -بفتح العين والباء- السلمي، رضي الله عنه ، قال: كنت وأنا في الجاهلية أظن أن الناس على ضلالة، وأنهم ليسوا على شئ، وهم يعبدون الأوثان، فسمعت برجل بمكة يخبر أخباراً، فقعدت على راحلتى، فقدمت عليه، فإذا رسول الله ، صلى الله عليه وسلم مستخفياً، جرءاء عليه قومه ، فتلطف حتى دخلت عليه بمكة، فقلت له : ما أنت؟ قال: "أنا نبي" قلت: وما نبي ؟ قال: "أرسلني الله" قلت: وبأي شئ أرسك؟ قال "أرسلني بصلة الأرحام، وكسر الأوثان وأن يوحد الله لا يشرك به شئ: قلت: فمن معك على هذا؟ قال: "حر وعبد" ومعه يومئذ أبو بكر وبلال، رضي الله عنهما، قلت: إني متبعك، قال: "إنك لن تستطيع ذلك يومك هذا، ألا ترى حالي وحال الناس؟ ولكن ارجع إلى أهلك فإذا سمعت بي قد ظهرت فأتني" قال: فذهبت إلى أهلي وقدم رسول الله صلى الله عليه وسلم، المدينة، وكنت في أهلي، فجعلت أتخبر الأخبار، واسأل الناس حين قدم المدينة حتى قدم نفر من أهلي المدينة، فقلت: ما فعل هذا الرجل الذي قدم المدينة؟ فقالوا: الناس إليه سراع، وقد أراد قومه قتله، فلم يستطيعوا ذلك، فقدمت المدينة، فدخلت عليه، فقلت: يا رسول الله أتعرفني؟ قال: "نعم أنتالذي لقيتني بمكة" قال: فقلت يا رسول الله أخبرني عما علمك الله وأجهله، أخبرنى عن الصلاة؟ قال :" صل صلاة الصبح، ثم أقصر عن الصلاة حتى ترتفع الشمس قيد رمح، فإنه تطلع حين تطلع بين قرني شيطان، وحينئذ يسجد لها الكفار، ثم صل فإن الصلاة مشهودة محضورة حتى يستقل الظل بالرمح، ثم أقصر عن الصلاة، فإنه حينئذ تسجر جهنم؛ فإذا أقبل الفيء فصل؛ فإن الصلاة مشهودة محضورة حتى تصلي العصر، ثم اقصر عن الصلاة حتى تغرب الشمس ، فإنها تغرب بين قرني شيطان، وحينئذ يسجد لها الكفار" قال: فقلت: يا نبى الله ؛ فالوضوء حدثنى عنه؟ فقال: "ما منكم رجل يقرب وضوءه، فيتمضمض ويستنشق فينتثر، إلا خرت خطايا وجهه وفيه وخياشيمه، ثم إذا غسل وجهه كما أمره الله ، إلا خرت خطايا وجهه من أطراف لحيته مع الماء، ثم يغسل يديه إلى المرفقين، إلا خرت خطايا يديه من أنامله مع الماء ثم يمسح رأسه، إلا خرت خطايا يديه من أنامله مع الماء، ثم يغسل يديه إلى المرفقين ، إلاخرت خطايا يديه من أنامله مع الماء، ثم يمسح رأسه، إلا خرت خطايا رأسه من أطراف شعره مع الماء، ثم يغسل قديمه إلى الكعبين إلا خرت خطايا رجليه من أنامله مع الماء، فإن هو قام فصلى، فحمد الله تعالى، وأثنى عليه ومجده بالذي هو له أهل ، وفرغ قلبه لله تعالى، إلا انصرف من خطيئته كهيئته يوم ولدته أمه".

فحدث عمرو بن عبسة بهذا الحديث أبا أمامة صاحب رسول الله، فقال له أبو أمامة: يا عمرو بن عبسة، انظر ما تقول! في مقام واحد يعطى هذا الرجل؟ فقال عمرو: يا أبا أمامة لقد كبرت سني، ورق عظمي ، واقترب أجلي، وما بي حاجة أن أكذب على الله تعالى، ولا على رسول الله، صلى الله عليه وسلم، لو لم اسمعه من رسول الله، صلى الله عليه وسلم إلا مرة أو مرتين أو ثلاثاً، حتى عد سبع مرات، ماحدثت أبداً به، ولكني سمعته أكثر من ذلك ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 438

Abu Mu sa Al-Ash'ari (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "When Allah intends to show mercy to a people, He collects their Prophet before them and makes him a herald to happiness for them in the Hereafter; and when He intends to destroy a people, He punishes them while their Prophet is alive, and destroys them while he is alive and watches them and makes him witness their destruction because they disbelieved in him and disobeyed his commands".

[Muslim].

وعن أبي موسى الأشعري، رضي الله عنه ، عن النبي صلى الله عليه وسلم قال: " إذا أراد الله تعالى، رحمة أمةٍ ، قبض نبيها قبلها، فجعله لها فرطاً وسلفاً بين يديها، وإذا أراد هلكة أمةٍ، عذبها ونبيها حي، فأهلكها وهو حى ينظر، فأقر عينه بهلاكها حين كذبوه وعصوا امره" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 439

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Allah says: 'I am just as My slave thinks of Me when he remembers Me.' By Allah! Allah is more pleased with the repentance of His slave than one of you who unexpectedly finds in the desert his lost camel. 'He who comes closer to Me one span, I come closer to him a cubit; and he who comes closer to Me a cubit, I come closer to him a fathom; and if he comes to Me walking, I come to him running".

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه ، عن رسول الله صلى الله عليه وسلم أنه قال: " قال الله، عز وجل: أنا عند ظن عبدي بي وأنا معه حيث يذكرني، والله لله أفرح بتوبة عبده من أحدكم يجد ضالته بالفلاة، ومن تقرب إلي شبراً، تقربت إليه ذراعاً، ومن تقرب إلي ذراعاً، تقربت إليه باعاً، وإذا أقبل إلي يمشي، أقبلت إليه أهرول" ((متفق عليه)) . وهذا لفظ إحدى روايات مسلم. وتقدم شرحه في الباب قبله.

وروي في الصحيحين : "وأنا معه حين يذكرني" بالنون، وفي هذه الرواية "حيث" بالثاء وكلاهما صحيح.

Arabic/English book reference : Book 1, Hadith 440

Jabir bin 'Abdullah (May Allah be pleased with him) reported:
I heard the Prophet (ﷺ) saying three days before his death: "Let none of you die unless he has good expectations from Allah".

[Muslim].

وعن جابر بن عبد الله، رضي الله عنهما ، أنه سمع النبي، صلى الله عليه وسلم، قبل موته بثلاثة أيام يقول : لا يموتن أحدكم إلا وهو يحسن الظن بالله عز وجل" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 441

Anas (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Allah, the Exalted, has said: 'O son of adam, I forgive you as long as you pray to Me and hope for My forgiveness, whatever sins you have committed. O son of 'Adam, I do not care if your sins reach the height of the heaven, then you ask for my forgiveness, I would forgive you. O son of 'Adam, if you come to Me with an earth load of sins, and meet Me associating nothing to Me, I would match it with an earthload of forgiveness.'"

[At- Tirmidhi].

وعن أنس ، رضي الله عنه قال:" سمعت رسول الله ، صلى الله عليه وسلم يقول: "قال الله تعالى: يا ابن آدم، إنك ما دعوتني ورجوتني غفرت لك على ما كان منك ولا أبالي، يا أبن آدم، لو بلغت ذنوبك عنان السماء، ثم استغفرتني غفرت لك ، يا ابن آدم، إنك لو أتيتنى بقراب الأرض خطايا، ثم لقيتني لا تشرك به شيئاً، لأتيتك بقرابها مغفرة" ((رواه الترمذي. وقال حديث حسن)).

Arabic/English book reference : Book 1, Hadith 442

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "If a believer had full knowledge of the chastisement of Allah, none would covet His Jannah; and were an infidel to know the Mercy Allah has, none would despair of His Jannah".

[Muslim].

وعن أبي هريرة، رضي الله عنه ، أن رسول الله صلى الله عليه وسلم قال" لو يعلم المؤمن ما عند الله من العقوبة، ما طمع بجنته أحد، ولو يعلم الكافر ما عند الله من الرحمة، ما قنط من جنته أحد" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 443

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "When a dead body is placed on a bier and men carry it on their shoulders, if the deceased was pious, it (the corpse) will say: 'Take me in haste'; but if he was not, it will say (to its bearers): 'Woe to it. Where are you taking it?' Everything except man hears its voice. Had a human being heard its voice, he would have surely died".

[Al- Bukhari].

وعن أبي سعيد الخدري، رضي الله عنه ، أن رسول الله صلى الله عليه وسلم قال: "إذا وضعت الجنازة واحتملها الناس أو الرجال على أعناقهم، فإن كانت صالحة قالت: قدموني قدموني، وإن كانت غير صالحة، قالت يا ويلها! أين تذهبون بها؟ يسمع صوته كل شئ إلا الإنسان، ولو سمعه صعق" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 444

Ibn Mas'ud (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Jannah is nearer to you than your shoelace, and so is the (Hell) Fire".

[Al-Bukhari].

وعن ابن مسعود، رضي الله عنه ، قال: قال رسول الله صلى الله عليه وسلم، "الجنة أقرب إلى أحدكم من شراك نعله، والنار مثل ذلك" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 445

Ibn Mas'ud (May Allah be pleased with him) reported:

The Prophet (ﷺ) said to me: "Recite the Qur'an to me". I said, "O Messenger of Allah! Shall I recite the Qur'an to you, when it has been revealed to you?" He (ﷺ) replied, "I love to hear it recited by others". So I recited to him a portion from Surat An-Nisa'. When I reached the Ayah:

"How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad (ﷺ)) as a witness against these people?". (4:41)

He (ﷺ) said, "Enough for now". When I looked at him I saw his eyes were shedding tears.

[Al- Bukhari and Muslim].

وعن ابن مسعود، رضي الله عنه ، قال: قال لي النبي، صلى الله عليه وسلم، "اقرأ علي القرآن" قلت: يا رسول الله أقرأ عليك وعليك أنزل ؟! قال:"إني أحب أن أسمعه من غيري" فقرأت عليه سورة النساء، حتى جئت إلى هذه الآية (فكيف إذا

جئنا من كل أمة بشهيد وجئنا بك على هؤلاء شهيداً} ((النساء:41)) قال: "حسبك الآن" فالتفت إليه، فإذا عيناه تذرفان . ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 446

Anas bin Malik (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) delivered a Khutbah to us the like of which I had never heard from him before. In the course of the Khutbah, he said: "If you knew what I know, you would laugh little and weep much". Thereupon those present covered their faces and began to sob.

[Al- Bukhari and Muslim].

وعن أنس، رضي الله عنه ، قال: خطب رسول الله، صلى الله عليه وسلم، خطبة ما سمعت مثلها قط، فقال: "لو تعلمون ما أعلم لضحكتم قليلاً ولبكيتم كثيراً" قال : فغطي أصحاب رسول الله صلى الله عليه وسلم وجوههم، ولهم خنين ، ((متفق عليه)) ، وسبق بيان في باب الخوف.

Arabic/English book reference : Book 1, Hadith 447

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "One who weeps out of fear of Allah, will not enter the Hell till milk returns back in the udder; and the dust raised on account of fighting in the path of Allah and the smoke of Hell will never exist together".

[At- Tirmidhi].

وعن أبي هريرة، رضي الله عنه ، قال: قال رسول الله صلى الله عليه وسلم، لا يلج النار رجل بكى من خشية الله حتى يعود اللبن في الضرع، ولا يجتمع غبار في سبيل الله ودخان جهنم" ((رواه الترمذي: وقال حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 448

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Seven people Allah will give them His Shade on the Day when there would be no shade but the Shade of His Throne (i.e., on the Day of Resurrection): And they are: a just ruler; a youth who grew up with the worship of Allah; a person whose heart is attached to the mosques, two men who love and meet each other and depart from each other for the sake of Allah; a man whom an extremely beautiful woman seduces (for illicit relation), but he (rejects this offer and) says: 'I fear Allah'; a man who gives in charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a man who remembers Allah in solitude and his eyes become tearful".

[Al-Bukhari and Muslim].

وعنه قال: قال رسول الله ، صلى الله عليه وسلم:"سبعة يظلهم الله في ظله يوم لا ظل إلا ظله: إمام عادل، وشاب نشأ في عبادة الله ، ورجل قلبه معلق في المساجد، ورجلان تحابا في الله، اجتمعا عليه، وتفرقا عليه، ورجل دعته امرأة ذات منصب وجمال، فقال: إنى أخاف الله، ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما تنفق يمينه، ورجل ذكر الله خالياً ففاضت عيناه" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 449

'Abdullah bin Ash-Shikhkhir (May Allah be pleased with him) reported:

I came to Messenger of Allah (ﷺ) when he was performing prayers. He was sobbing and his chest sounded like a boiling kettle.

[Abu Dawud and At-Tirmidhi].

وعن عبد الله بن الشخير، رضي الله عنه ، قال: أتيت رسول الله صلى الله عليه وسلم، وهو يصلي ولجوفه أزيز كأزير المرجل من البكاء. ((حديث صحيح رواه أبو داود، والترمذي بإسناد صحيح)).

Arabic/English book reference : Book 1, Hadith 450

Anas (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said to Ubayy bin Ka'b (May Allah be pleased with him), "Allah (SWT) has ordered me to recite to you Surat-Al-Baiyyinah (98): 'Those who disbelieve ..."

Ubayy (May Allah be pleased with him) asked, "Did He name me?" Messenger of Allah (ﷺ) replied in the affirmative. Whereupon Ubayy (May Allah be pleased with him) began to weep.

[Al-Bukhari and Muslim].

وعن أنس، رضي الله عنه ، قال: قال رسول الله، صلى الله عليه وسلم، لأبي بن كعب، رضي الله عنه :"إن الله عز وجل أمرني أن أقرأ عليك: لم يكن الذين كفرو" قال: وسماني؟ قال: "نعم" فبكى أبي. ((متفق عليه)) .

((وفي رواية: فجعل أبي يبكى)).

Arabic/English book reference : Book 1, Hadith 451

Anas bin Malik (May Allah be pleased with him) reported:

After the death of Messenger of Allah (ﷺ), Abu Bakr said to 'Umar (May Allah be pleased with them): "Let us visit Umm Aiman (May Allah be pleased with him) as Messenger of Allah (ﷺ) used to visit her." As we came to her, she wept. They (Abu Bakr and 'Umar (May Allah be pleased with them) said to her, "What makes you weep? Do you not know that what Allah has in store for His Messenger (ﷺ) is better than (this worldly life)?" She said, "I weep not because I am ignorant of the fact that what is in store for Messenger of Allah (ﷺ) (in the Hereafter) is better than this world, but I weep because the Revelation has ceased to come." This reply moved both of them to tears and they began to weep along with her.

[Muslim].

وعنه قال: قال أبو بكر لعمر، رضي الله عنهما، بعد وفاة رسول الله، صلى الله عليه وسلم: انطلق بنا إلى أم أيمن ، رضي الله عنها، نزورها كما كان يزورها ، فلما انتهينا إليها بكت، فقالا: ما يبكيك؟ أما تعلمين أن ما عند الله تعالى خير لرسول الله، صلى الله عليه وسلم قالت: إنى لا أبكي ، أني لا أعلم أن ما عند الله خير لرسول الله صلى الله عليه وسلم ، ولكنى أبكي أن الوحي قد انقطع من السماء، فهيجتهما على البكاء، فجعلا يبكيان معها. ((رواه مسلم وقد سبق في باب زيارة أهل الخير)).

Arabic/English book reference : Book 1, Hadith 452

Ibn 'Umar (May Allah be pleased with them) reported:

When the illness of Messenger of Allah (ﷺ) became serious, he was asked about the leading of Salat and he said, "Ask Abu Bakr to lead Salat." Whereupon, 'Aishah (May Allah be pleased with her) said; "Abu Bakr is very tender

hearted. He is bound to be overcome by weeping when he recites the Qur'an." Messenger of Allah (ﷺ) repeated, "Ask him (Abu Bakr) to lead Salat".

In another narration: 'Aishah (May Allah be pleased with her) said: "When Abu Bakr stands in your place, he will not be able to recite the Noble Qur'an to the people on account of weeping."

[Al-Bukhari and Muslim].

وعن ابن عمر، رضي الله عنهما، قال: لما اشتد برسول الله صلى الله عليه وسلم، وجعه، قيل له في الصلاة، فقال: مروا أبا بكر فليصل بالناس" فقالت عائشة، رضي الله عنها : إن أبا بكر رجل رقيق، إذا قرأ القرآن غلبه البكاء، فقال : "مروه فليصل".

وفي رواية عن عائشة، رضي الله عنها، قالت: قلت: إن أبا بكر إذا قام مقامك لم يسمع الناس من البكاء. ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 453

Ibrahim bin 'Abdur-Rahman bin 'Auf reported:

Food was brought to 'Abdur-Rahman bin 'Auf (May Allah be pleased with him) when he was observing Saum (fast) and he said: "Mus'ab bin 'Umair (May Allah be pleased with him) was martyred and he was better than me, but only one sheet was available to shroud him. It was so small that when his head was covered; his feet remained uncovered and if his feet were covered, his head remained uncovered. Then the bounties of this world have been bestowed upon us generously. I am afraid that the reward of our good deeds have been awarded to us in this world." On this he began to sob and left the food untouched.

[Al- Bukhari].

وعن إبراهيم بن عبد الرحمن بن عوف أن عبد الرحمن بن عوف، رضي الله عنه ، أتي بطعام وكان صائما، فقال: قتل مصعب بن عمير رضي الله عنه، وهو خير مني، فلم يوجد له ما يكفن به إلا بردة إن غطى بها رأسه بدت رجلاه، وإن غطى بها رجلاه بدا رأسه، ثم بسط لنا من الدنيا ما بسط -أو قال: أعطينا من الدنيا ما أعطينا -قد خشينا أن تكون حسناتنا عجلت لنا. ثم جعل يبكي حتى ترك الطعام. ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 454

Abu Umamah Sudaiy bin 'Ajlan Al-Bahili (May Allah be pleased with him) reported:

The Prophet (ﷺ) said: "Nothing is dearer to Allah than two drops and two marks: A drop of tears shed out of fear of Allah and a drop of blood shed in Allah's way. Regarding the two marks, they are: Marks left in the Cause of Allah and a mark left in observing one of the obligatory act of worship of Allah, the Exalted".

[At-Tirmidhi].

وعن أبي أمامة صدي بن عجلان الباهلي، رضي الله عنه ، عن النبي صلى الله عليه وسلم قال: "ليس شئ أحب إلى الله تعالى من قطرتين وأثرين: قطرة دموع من خشية الله، وقطرة دم تهراق في سبيل الله، وأما الأثران: فأثر في سبيل الله تعالى، وأثر في فريضة من فرائض الله تعالى" ((رواه الترمذي.وقال حديث حسن)).

وفي الباب أحاديث كثيرة، منها..

Arabic/English book reference : Book 1, Hadith 455

Al-'Irbad bin Sariyah (May Allah be pleased with him) reported:

One day Messenger of Allah (ﷺ) delivered us a very eloquent Khutbah on account of which eyes shed tears and hearts became softened.

[Abu Dawud and At- Tirmidhi].

حديث العرباض بن سارية، رضي الله عنه ، قال: وعظنا رسول الله صلى الله عليه وسلم، موعظة وجلت منها القلوب، وذرفت منها العيون.

Arabic/English book reference : Book 1, Hadith 456

'Amr bin 'Auf Al-Ansari (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) sent Abu 'Ubaidah bin Al-Jarrah (May Allah be pleased with him) to Bahrain to collect (Jizyah). So he returned from Bahrain with wealth. The Ansar got news of it and joined with the Prophet (ﷺ) in the Fajr prayer. When the Prophet (ﷺ) concluded the prayer, they stood in his way. When he saw them, he smiled and said, "I think you have heard about the arrival of Abu 'Ubaidah with something from Bahrain". They said, "Yes! O Messenger of Allah!". He (ﷺ) said, "Rejoice and hope for that which will please you. By Allah, it is not poverty that I fear for you, but I fear that this world will be opened up with its wealth for you as it was opened to those before you; and you vie with one another over it as they did and eventually it will ruin you as it ruined them".

[Muslim].

عن عمرو بن عوف الأنصاري، رضي الله عنه، أن رسول الله صلى الله عليه وسلم، بعث أبا عبيدة بن الجراح، رضي الله عنه ، إلى البحرين يأتي بجزيتها، فقدم بمال من البحرين ، فسمعت الأنصار بقدوم أبو عبيدة، فوافوا صلاة الفجر مع رسول الله ، صلى الله عليه وسلم فلما صلى رسول الله صلى الله عليه وسلم، انصرف فتعرضوا له ، فتبسم رسول الله، صلى الله عليه وسلم حين رآهم، ثم قال: "أظنكم سمعتم أن أبا عبيدة قدم بشئ من البحرين؟" فقالوا: أجل يا رسول الله فقال: "أبشروا وأملوا ما يسركم ، فوالله ما الفقر أخشى عليكم، ولكني أخشى أن تبسط الدنيا عليكم كما بسطت على من كان قبلكم، فتنافسوها كما تنافسوها ، فتهلككم كما أهلكتهم" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 457

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) sat on the pulpit and we sat around him. He said: "What I am concerned most is the flourishment and the beauty of this world will be available to you".

[Al-Bukhari and Muslim].

وعن أبي سعيد الخدري، رضي الله عنه ، قال : جلس رسول الله صلى الله عليه وسلم، على المنبر، وجلسنا حوله، فقال: "إن مما أخاف عليكم من بعدي ما يفتح عليكم من زهرة الدنيا وزينتها" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 458

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said: "The world is sweet and green (alluring); and verily, Allah is making you to succeed each other, generations after generations in it in order to see how you act. So beware of this world and beware of women".

[Muslim].

وعنه أن رسول الله، صلى الله عليه وسلم، قال: "إن الدنيا حلوة خضرة وإن الله تعالى مستخلفكم فيها، فينظر كيف تعملون، فاتقوا الدنيا واتقوا النساء" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 459

Anas (May Allah be pleased with him) reported:
The Prophet (ﷺ) said: "O Allah, there is no true life but the life of the Hereafter".

[Al-Bukhari and Muslim].

وعن أنس ، رضي الله عنه، أن النبي، صلى الله عليه وسلم، قال:"اللهم لا عيش إلا عيش الآخرة" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 460

Anas (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said: "Three (things) follow a dead person: Members of his family, his property and his deeds. Two of them return; and one remains with him. The people and his wealth return; his deeds remain with him".

[Al-Bukhari and Muslim].

وعنه عن رسول الله ، صلى الله عليه وسلم قال: "يتبع الميت ثلاثة: أهله وماله وعمله: فيرجع اثنان ويبقى واحد: يرجع أهله وماله ويبقى علمه". ((متفق عليه)) ؟.

Arabic/English book reference : Book 1, Hadith 461

Anas bin Malik (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Among the inmates of Hell, a person who had led the most luxurious life in this world will be brought up on the Day of Resurrection and dipped in the Fire and will be asked: 'O son of Adam! Did you ever experience any comfort? Did you happen to get any luxury?' He will reply: 'By Allah, no, my Rubb.' And then one of the people of Jannah who had experienced extreme misery in the life of this world will be dipped in Jannah. Then he will be asked: 'O son of Adam! Did you ever experience any misery? Did you ever encounter difficulty?' He will say: "By Allah, no my Rubb, I neither experienced misery nor passed through hardship".

[Muslim].

وعنه قال: قال رسول الله، صلى الله عليه وسلم : "يؤتى بأنعم أهل الدنيا من أهل النار يوم القيامة، فيصبغ في النار صبغة، ثم يقال: يا ابن آدم هل رأيت خيراً قط؟ هل مر بك نعيم قط؟ فيقول: لا والله يا رب. ويؤتى بأشد الناس بؤساً في الدنياً من أهل الجنة، فيصبغ صبغة في الجنة، فيقال له: يا ابن آدم هل رأيت بؤساً قط؟ هل مربك شدة قط؟ فيقول: لا، والله، ما مر بى بؤس قط، ولا رأيت شدة قط" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 462

Al-Mustaurad bin Shaddad (May allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "This world (i.e., its pleasures and duration) in comparison with the Hereafter is (similar to the amount of water) one gets when he puts his finger in the sea. Let him then see what it returns with".

[Muslim].

وعن المستورد بن شداد رضي الله عنه ، قال: قال رسول الله، صلى الله عليه وسلم:”ما الدنيا في الآخرة، إلا مثل ما يجعل أحدكم أصبعه في اليم، فلينظر بم يرجع؟" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 463

Jabir bin 'Abdullah (May allah be pleased with him) reported:

Messenger of Allah (ﷺ) was passing through the bazaar with his Companions on his both sides, when he saw a dead skinny lamb. He held its ear and said, "Who of you would like to have it for a dirham". They replied, "We do not like to get it for nothing, and what shall we do with it?". Then he (ﷺ) asked, "Would you like to have it for nothing?". They replied, "Had it been alive, it would have been defective because it is skinny; but when dead it is of no use". Messenger of Allah (ﷺ) said, "Truly, the world is more contemptible to Allah than this (the dead lamb) is to you".

[Muslim].

وعن جابر، رضي الله عنه أن رسول الله، صلى الله عليه وسلم، مر بالسوق والناس كنفتيه، فمر بجدى أسك ميت، فتناوله، فأخذ بأذنيه، ثم قال: "أيكم يحب أن يكون هذا له بدرهم؟ " فقالوا: ما نحب أنه لنا بشئ ومانصنع به؟ ثم قال: “أتحبون أنه لكم؟ قالوا: والله لو كان حياً كان عيباً؛ أنه أسك. فكيف وهو ميت _! فقال: "فوالله للدنيا أهون على الله من هذا عليكم" ((رواه مسلم)).(25)

Arabic/English book reference : Book 1, Hadith 464

Abu Dharr (May allah be pleased with him) reported:

I was walking with the Prophet on the stony ground in Al-Madinah in the afternoon when Uhud Mount came into sight. Messenger of Allah (ﷺ) said, "O Abu Dharr!" I said, "O Messenger of Allah, here I am responding to you". He said, "If I had as much gold as the weight of Uhud, it would not please me to have a single dinar out of it with me after the passage of three days, but I would hold back something for the repayment of a debt. I would distribute it among the slaves of Allah like this and like this and like this." And he (ﷺ) pointed in front of him, and on his right side and on his left side. We then walked a little further and he (ﷺ) said: "The rich would be poor on the Day of Resurrection, except he who spent like this and like this and like this,". and he pointed as he did the first time. "But such persons are few". Then he said, "Stay where you are till I come back to you". He (the Prophet (ﷺ)) walked ahead a little further in the darkness of the night and disappeared from my sight. I heard a loud voice. I said (to myself): "The Messenger of Allah might have met (mishap or an enemy)". I wished I could go after him but I remembered his commanding me to stay till he came back. So I waited for him; and when he came, I made mention of what I had heard. He asked, "Did you hear it?". I said, "Yes". Then he said, "It was Jibril (Gabriel), who came to me and said: 'He who dies among your Ummah without having associated anything with Allah (in worship) will enter Jannah.' I said: 'Even if he committed illicit sexual intercourse or steals?' He (Jibril) said: 'Even if he has committed illicit sexual intercourse or steals".

[Al-Bukhari and Muslim].

وعن أبي ذر رضي الله عنه ، قال كنت أمشى مع النبي صلى الله عليه وسلم في حرة بالمدينة ، فاستقبلنا أحد فقال: "يا أبا ذر" قلت: لبيك يا رسول الله. فقال: "ما يسرني أن عندي مثل أحد هذا ذهبا تمضى علي ثلاثة أيام وعندي منه دينار، إلا شئ أرصده لدين، إلا أن أقول له به في عباد الله هكذا، وهكذا وهكذا" عن يمينه وعن شماله ومن خلفه، ثم سار فقال: "إن الأكثرين هم الأقلون يوم القيامة إلا من قال بالمال هكذا وهكذا وهكذا" عن يمينه وعن شماله ومن خلفه" وقليل ما هم" ثم

قال لى "مكانك لا تبرح حتى آتيك" ثم انطلق في سواد الليل حتى توارى، فسمعت صوتا قد ارتفع ، فتخوفت أن يكون أحد عرض للنبى، صلى الله عليه وسلم، فأردت أن آتيه فذكرت قوله: "لا تبرح حتى آتيك" فلم أبرح حتى أتانى، فقلت : لقد سمعت صوتاً تخوفت منه، فذكرت له، فقال: "وهل سمعته؟" قلت: نعم، قال: "ذاك جبريل أتانى فقال: من مات من أمتك لا يشرك بالله شيئاً دخل الجنة، قلت: وإن زنى وإن سرق؟ قال: وإن زنى وإن سرق" ((متفق عليه وهذا لفظ البخاري)).

Arabic/English book reference : Book 1, Hadith 465

Abu Hurairah (May allah be pleased with him) reported:
Messenger of Allah (ﷺ) said: "If I had gold equal to Mount Uhud (in weight), it would not please me to pass three nights and I have a thing of it left with me, except what I retain for repayment of a debt".

[Al- Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه، عن رسول الله صلى الله عليه وسلم قال: "لو كان لي مثل أحد ذهباً، لسرنى أن لا تمر على ثلاث ليال وعندي منه شئ إلا شئ أرصده لدين" ((متفق عليه))

Arabic/English book reference : Book 1, Hadith 466

Abu Hurairah (May allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Look at those who are inferior to you and do not look at those who are superior to you, for this will keep you from belittling Allah's Favour to you."

[Al-Bukhari and Muslim].

This is the wording in Sahih Muslim. The narration in Al-Bukhari is: Messenger of Allah (ﷺ) said: "When one of you looks at someone who is superior to him in property and appearance, he should look at someone who is inferior to him".

وعنه قال: قال رسول الله صلى الله عليه وسلم انظروا إلى من هو أسفل منكم ولا تنظروا إلى من هو فوقكم فهو أجدر أن لا تزدروا نعمة الله عليكم" ((متفق عليه وهذا لفظ مسلم)). وفي رواية البخاري: "إذا نظر أحدكم إلى من فضل عليه في المال والخلق، فلينظر إلى من هو أسفل منه".

وفي رواية البخاري: "إذا نظر أحدكم إلى من فضل عليه في المال والخلق، فلينظر إلى من هو أسفل منه".

Arabic/English book reference : Book 1, Hadith 467

Abu Hurairah (May allah be pleased with ihm) reported:
The Prophet (ﷺ) said, "May he be miserable, the worshipper of the dinar and dirham, and the worshipper of the striped silk cloak. If he is given anything, he is satisfied; but if not, he is unsatisfied".

[Al-Bukhari]

وعنه عن النبي صلى الله عليه وسلم، قال: "تعس عبد الدينار والدرهم والقطيفة والخميصة؛ إن أعطى رضي؛ وإن لم يعط لم يرض" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 468

Abu Hurairah (May allah be pleased with him) reported:

I saw seventy of the people of the Suffah and none of them had a cloak. They had either a lower garment or a blanket which they suspended from their necks. Some (cloaks) reached halfway down to the legs and some to the ankles; and the man would manage to keep it in his hand to avoid exposing his private parts.

[Al- Bukhari].

وعنه، رضي الله عنه، قال: لقد رأيت سبعين من أهل الصفة، ما منهم رجل عليه رداء، إما إزار وأما كساء، قد ربطوا في أعناقهم، فمنها ما يبلغ نصف الساقين، ومنها ما يبلغ الكعبين، فيجمعه بيده كراهية أن ترى عورته" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 469

Abu Hurairah (May allah be pleased with him) reported:
Messenger of Allah (ﷺ) said: "The world is the believer's prison and the infidel's Jannah".

[Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم "الدنيا سجن المؤمن وجنة الكافر" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 470

'Abdullah bin 'Umar (May allah be pleased with them) reported:
Messenger of Allah (ﷺ) took hold of my shoulders and said, "Be in the world like a stranger or a wayfarer".

Ibn 'Umar (May Allah be pleased with them) used to say: "When you survive till the evening, do not expect to live until the morning; and when you survive until the morning, do not expect to live until the evening; (do good deeds) when you are in good health before you fall sick, and (do good deeds) as long as you are alive before death strikes".

[Al- Bukhari].

وعن ابن عمر، رضي الله عنهما، قال: أخذ رسول الله صلى الله عليه وسلم بمنكبي، فقال: "كن في الدنيا كأنك غريب، أو عابر سبيل". وكان ابن عمر، رضي الله عنهما، يقول: إذا أمسيت، فلا تنتظر الصباح، وإذا أصبحت لا تنتظر المساء، وخذ من صحتك لمرضك ومن حياتك لموتك. ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 471

Sahl bin Sa'd As-Sa'idi (May Allah be pleased with him) reported:
A man came to the Prophet (ﷺ) and said, "O Messenger of Allah, guide me to such an action which, if I do Allah will love me and the people will also love me." He (ﷺ) said, "Have no desire for this world, Allah will love you; and have no desire for what people possess, and the people will love you."

[Ibn Majah]

وعن أبي العباس سهل بن سعد الساعدى، رضي الله عنه، قال: جاء رجل إلى النبي صلى الله عليه وسلم فقال: يا رسول الله دلني على عمل إذا عملته أحبني الله، واحبني الناس، فقال: "ازهد في الدنيا يحبك الله، وازهد فيما عند الناس يحبك الناس" ((حديث حسن رواه ابن ماجه وغيره بأسانيد حسنة)).

Arabic/English book reference : Book 1, Hadith 472

An-Nu'man bin Bashir (May Allah be pleased with them) reported:

'Umar bin Al-Khattab (May Allah be pleased with him) spoke at length regarding the worldly prosperity that people had achieved and said: "I saw that the Messenger of Allah (ﷺ) would pass his days in hunger and could not get even degraded dates to fill his stomach".

[Muslim].

وعن النعمان بن بشير، رضي الله عنهما، قال: ذكر عمر ابن الخطاب، رضي الله عنه، ما أصاب الناس من الدنيا، فقال: لقد رأيت رسول الله، صلى الله عليه وسلم، يظل اليوم يتلوى ما يجد من الدقل ما يملأ به بطنه. ((رواه مسلم)).

الدقل بفتح الدال المهملة والقاف: ردئ التمر.

Arabic/English book reference : Book 1, Hadith 473

'Aishah (May Allah be pleased with her) reported:

Messenger of Allah (ﷺ) died when my house was void of any edible thing except for a small quantity of barley I had on a shelf and from which I kept eating it for a long time. Then when I measured what was left of it, it soon finished.

[Al-Bukhari and Muslim].

وعن عائشة، رضي الله عنها، قالت: توفي رسول الله صلى الله عليه وسلم وما في بيتي من شئ يأكله ذو كبد إلا شطر شعير في رف لي، فاكلت منه حتى طال علي، فكلته ففنى، ((متفق عليه))

شطر شعير" شئ من شعير، كذا فسره الترمذي.

Arabic/English book reference : Book 1, Hadith 474

'Amr bin Al-Harith (May Allah be pleased with him) the brother of Juwairiyah (May Allah be pleased with her), the Mother of believers) reported:

(When he died) Messenger of Allah (ﷺ) left neither a dinar nor a dirham nor a male slave nor a female slave, nor anything else except his white riding mule, his weapons and his land which he had given in charity to wayfarers.

[Al- Bukhari].

وعن عمرو بن الحارث أخي الجويرية بنت الحارث أم المؤمنين، رضي الله عنهما، قال: ما ترك رسول الله، صلى الله عليه وسلم، عند موته ديناراً ولا درهماً، ولا عبداً، ولا امة، ولا شيئا إلا بغلته البيضاء التى كان يركبها، وسلاحه، وأرضا جعلها لابن السبيل صدقة" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 475

Al-Khabbab bin Al-Aratt (May Allah be pleased with him) reported:

We emigrated with Messenger of Allah (ﷺ) seeking the pleasure of Allah and expecting our reward from Him. Some of us died without enjoying anything of it. Among them was Mus'ab bin 'Umair (May Allah be pleased with him), who was killed in the battle of Uhud, leaving only a small coloured sheet of wool (which we used as his shroud). When we covered his head with it, his feet were exposed, and when we covered his feet with it, his head was uncovered. So the Prophet (ﷺ) told us to cover his head and to put some Idhkhir (i.e., fragrant grass) over his feet. Others among us enjoy prosperity.

[Al-Bukhari and Muslim].

وعن خباب بن الأرت، رضي الله عنه، قال: هاجرنا مع رسول الله صلى الله عليه وسلم نلتمس وجه الله تعالى؛ فوقع أجرنا على الله، فمنا من مات ولم يأكل من أجره شيئا، منهم مصعب بن عمير، رضي الله عنه، قتل يوم أحد، وترك نمرة، فكنا إذا غطينا بها رأسه، بدت رجلاه، وإذا غطينا به رجليه، بدا رأسه، فأمرنا رسول الله صلى الله عليه وسلم أن نغطى رأسه، ونجعل على رجليه شيئاً من الإذخر، ومنا من أينعت له ثمرته، فهو يهديها. ((متفق عليه)).

النمرة : كساء ملون من صوف. وقوله: أينعت أي: نضجت وأدركت. وقوله يهديها وهو بفتح الياء وضم الدال وكسرها، لغتان؛ أي: يقطفها ويجتنيها، وهذه استعارة لما فتح الله تعالى عليهم من الدنيا وتمكنوا فيها.

Arabic/English book reference : Book 1, Hadith 476

Sahl bin Sa'd (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Were this world worth a wing of mosquito, He would not have given a drink of water to an infidel."

[At- Tirmidhi].

وعن سهل بن سعد الساعدى، رضي الله عنه، قال: قال رسول الله، صلى الله عليه وسلم : " لو كانت الدنيا تعدل عند الله جناح بعوضة ما سقى كافرا منها شربة ماء"((رواه الترمذي . وقال حديث حسن صحيح))

Arabic/English book reference : Book 1, Hadith 477

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Verily! The world is accursed and what it contains is accursed, except remembrance of Allah and those who associate themselves with Allah; and a learned man, and a learning person."

[At-Tirmidhi].

وعن أبي هُرَيْرَة رضي اللَّه عنه ، قال : سمعتُ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقول ألا إن الدنيا ملعونة، ملعون ما فيها، إلا ذكر الله تعالى، وما والاه، وعالماً ومتعلماً". ((رواه الترمذي وقال: حديث حسن)).

((رواه الترمذي وقال: حديث حسن)).

Arabic/English book reference : Book 1, Hadith 478

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said: "Do not crave for property lest you should be absorbed in the desire of worldly life."

[At- Tirmidhi]

وعن عَبْدِ اللَّه بنِ مسعودٍ ، رضي اللَّه عنه ، قال : قال رسول الله صلى الله عليه وسلم" لا تتخذوا الضيعة فترغبوا في الدنيا".

((رواه الترمذي وقال : حديثٌ حسنٌ)).

Arabic/English book reference : Book 1, Hadith 479

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

We were repairing our thatchy hut when Messenger of Allah (ﷺ) passed by and asked us, "What are you doing?" We said, "The thatch had gone weak and we are repairing it." He (ﷺ) said, "I see the sure thing (death) approaching sooner than this."

[Abu Dawud].

وعن عبد الله بن عمرو بن العاص، رضي الله عنهما، قال: مر علينا رسول الله، صلى الله عليه وسلم ، ونحن نعالج خصاً لنا فقال: " ما هذا؟" فقلنا: قد وهي، فنحن نصلحه، فقال: " ما أرى الأمر إلا أعجل من ذلك". رواه أبو داود، والترمذي بإسناد البخاري ومسلم، وقال الترمذي: ((حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 480

Ka'b bin 'Iyad (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Verily, there is a Fitnah (trial) for every nation and the trial for my nation (or Ummah) is wealth."

[At- Tirmidhi].

وعن كعب بن عياض، رضي الله عنه، وقال سمعت رسول الله، صلى الله عليه وسلم ، يقول: " إن لكل أمة فتنة، وفتنة أمتى المال" ((رواه الترمذي وقال: حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 481

'Uthman bin 'Affan (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "There is no right for the son of adam except in these (four) things: A house to live in, a cloth to cover therewith his private parts, bread and water."

[At-Tirmidhi].

وعن أبي عمرو، ويقال: أبو عبد الله: ويقال: أبو ليلى، عثمان ابن عفان، رضي الله عنه أن النبي صلى الله عليه وسلم، قال: " ليس لابن آدم حق في سوى هذه الخصال: بيت يسكنه، وثوب يواري عورته، وجلف الخبز، والماء" ((رواه الترمذي وقال: حديث صحيح)) .(30).

Arabic/English book reference : Book 1, Hadith 482

'Abdullah bin Ash-Shikhkhir (May Allah be pleased with him) reported:
I came to the Prophet (ﷺ) while he was reciting (Surat At-Takathur 102):

"The mutual rivalry (for hoarding worldly things) preoccupy you. Until you visit the graves (i.e., till you die). Nay! You shall come to know! Again nay! You shall come to know! Nay! If you knew with a sure knowledge (the end result of hoarding, you would not have been occupied in worldly things). Verily, you shall see the blazing Fire (Hell)! And again, you shall see it with certainty of sight! Then (on that Day) you shall be asked about the delights (you indulged in, in this world)!" (102:1-8)

(After reciting) he (ﷺ) said, "Son of adam says: 'My wealth, my wealth.' Do you own of your wealth other than what you eat and consume, and what you wear and wear out, or what you give in Sadaqah (charity) (to those who deserve it), and that what you will have in stock for yourself."

[Muslim].

وعن عبد الله بن الشخير " بسكر الشين والخاء المشددة المعجمتين" رضي الله عنه، أنه قال: أتيت النبي ، صلى الله عليه وسلم، وهو يقرأ: { ألهاكم التكاثر} قال: " يقول ابن آدم: مالي، وهل لك يا ابن آدم من مالك إلا ما أكلت فأفنيت، أو لبست فأبليت، أو تصدقت فأمضيت؟ !" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 483

'Abdullah bin Mughaffal (May Allah be pleased with him) reported:

A man came to the Prophet (ﷺ) and said, "O Messenger of Allah! By Allah, I love you." He (ﷺ) said, "Think about what you are saying." The man repeated thrice, "I swear by Allah that I love you." He (Prophet (ﷺ)) said, "If you love me, you should be ready for acute poverty; because poverty comes to those who love me, faster than a flood flowing towards its destination."

[At-Tirmidhi].

وعن عبد الله بن مغفل، رضي الله عنه، قال: قال رجل للنبي صلى الله عليه وسلم يارسول الله، والله إنى لأحبك، فقال: " انظر ماذ تقول؟" قال: والله إنى لأحبك، ثلاث مرات، فقال: " إن كنت تحبنى فأعد للفقر تجفافاً، فإن الفقر أسرع إلى من يحبنى من السيل إلى منتهاه" ((رواه الترمذي وقال حديث حسن)).(31)

Arabic/English book reference : Book 1, Hadith 484

K'ab bin Malik (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Two hungry wolves sent in the midst of a flock of sheep are no more destructive to them than a man's greed for wealth and fame is to his Deen."

[At- Tirmidhi]

وعن كعب بن مالك، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " ما ذئبان جائعان أرسلا في غنم بأفسد لها من حرص المرء على المال والشرف، لدينه" ((رواه الترمذي وقال: حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 485

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) slept on a straw mat and got up with the marks left by it on his body. Ibn Mas'ud (May Allah be pleased with him) said, "O Messenger of Allah! Would that you make us spread out a soft bedding for you." He (ﷺ) replied, "What have I to do with the world? I am like a rider who had sat under a tree for its shade, then went away and left it."

[At- Tirmidhi].

وعن عبد الله بن مسعود، رضي الله عنه، قال: نام رسول الله صلى الله عليه وسلم، على حصير، فقال وقد أثر في جنبه. قلنا: يا رسول الله لو اتخذنا لك وطاء! فقال: " مالي وللدنيا؟ ما أنا في الدنيا إلا كراكب استظل تحت شجرة ثم راح وتركها".

((رواه الترمذي وقال: حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 486

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "The poor will enter Jannah five hundred years before the rich."

[At-Tirmidhi].

وعن أبي هريرة، رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: " يدخل الفقراء الجنة قبل الأغنياء بخمسمائة عام" ((رواه الترمذي وقال: جديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 487

Ibn 'Abbas and 'Imran bin Al-Husain (May Allah be pleased with them) reported:

The Prophet (ﷺ) said, "I looked into Jannah and saw that most of its dwellers are the poor; and I looked into Hell and saw that most of its inmates were women."

[Al-Bukhari and Muslim].

وعن ابن عباس، وعمران بن الحصين، رضي الله عنهم، عن النبي ، صلى الله عليه وسلم " قال " اطلعت في الجنة فرأيت أكثر أهلها الفقراء، واطلعت في النار فرأيت أكثر أهلها النساء" ((متفق عليه من رواية ابن عباس)). ((ورواه البخاري أيضاً من رواية عمران بن الحصين)).

Arabic/English book reference : Book 1, Hadith 488

Usamah bin Zaid (May Allah be pleased with them) reported:

The Prophet (ﷺ) said, "I stood at the gate of Jannah and saw that most of those who enter it were poor, whereas the rich were held back; but those who were destined to go to Hell were ordered to be sent there (immediately)."

[Al-Bukhari and Muslim].

وعن أسامة بن زيد، رضي الله عنهما، عن النبي صلى الله عليه وسلم قال: "قمت على باب الجنة، فكان عامة من دخلها المساكين. وأصحاب الجد محبوسون، غير أن أصحاب النار قد أمر بهم إلى النار" ((متفق عليه)).(32)

Arabic/English book reference : Book 1, Hadith 489

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "The most truthful statement a poet has ever made is the saying of Labid: Everything besides Allah is vain."

[Al- Bukhari and Muslim].

وعن أبي هريرة، رضي الله عنه، عن النبي صلى الله عليه وسلم، قال: "أصدق كلمة قالها شاعر كلمة لبيد: ألا كل شئ ما خلا الله باطل". ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 490

'Aishah (May Allah be pleased with her) reported:

The family of Muhammad (ﷺ) never ate to the fill the bread of barley for two successive days until he died.

[Al-Bukhari and Muslim].

Another narration is: 'Aishah (May Allah be pleased with her) said: Never did the family of Muhammad (ﷺ) eat to the fill, since their arrival to Al-Madinah, the bread of wheat for three successive nights until his death.

وعن عائشة، رضي الله عنها ، قالت: ما شبع آل محمد، صلى الله عليه وسلم ، من خبز شعير يومين متتابعين حتى قبض. ((متفق عليه)).

وفي رواية: ما شبع آل محمد، صلى الله عليه وسلم ، منذ قدم المدينة من طعام البر ثلاث ليال تباعاً حتى قبض.

Arabic/English book reference : Book 1, Hadith 491

'Urwah from 'Aishah (May Allah be pleased with her) reported that she used to say to Urwah (May Allah be pleased with him):

"O son of my sister, by Allah, I used to see the new moon, then the new moon, then the new moon, i.e., three moons in two months, and a fire was not kindled in the house of Messenger of Allah (ﷺ). "I ('Urwah) said, "O my aunt, what were your means of sustenance?" She said; "Dates and water. But it (so happened) that Messenger of Allah (ﷺ) had some Ansar neighbours who had milch animals. They used to send Messenger of Allah (ﷺ) some milk of their (animals) and he gave that to us to drink."

[Al-Bukhari and Muslim].

وعن عروة عن عائشة، رضي الله عنها، أنها كانت تقول: والله يا ابن اختي إن كنا لننظر إلى الهلال، ثم الهلال: ثلاثة أهلة في شهرين، وما أوقد في أبيات رسول صلى الله عليه وسلم ، نار. قلت: يا خالة فما كان يعيشكم؟ قالت: الأسودان: التمر والماء، إلا أنه قد كان لرسول الله صلى الله عليه وسلم جيران من الأنصار، وكانت لهم منائح وكانوا يرسلون إلى رسول الله من ألبانها فيسقينا. ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 492

Abu Sa'id Maqburi reported:

Abu Hurairah (May Allah be pleased with him) said that he happened to pass by some people who had a roast lamb before them. They invited him, but he declined, saying: "The Messenger of Allah (ﷺ) left the world without having eaten his fill with barley bread."

[Al- Bukhari].

وعن أبي سعيد المقبري عن أبي هريرة رضي الله عنه، أنه مر بقوم بين أيديهم شاة مصلية، فدعوه فأبي أن يأكل، وقال: خرج رسول الله صلى الله عليه وسلم من الدنيا ولم يشبع من خبز الشعير. ((رواه البخاري)).javascript:opencomment("' مصلية بفتح الميم: أي: مشوية. '")">(33)

Arabic/English book reference : Book 1, Hadith 493

Anas (May Allah be pleased with him) reported:

The Prophet (ﷺ) neither ate on a dining cloth, nor ate soft bread throughout his life.

[Al-Bukhari].

One narration adds: He (ﷺ) never even saw a Samit lamb.

Samit is an animal prepared for food by removing its hair by boiling water, and then roasted without being skinned. This type of food is preferred by wealthy people. (Editor's Note)

وعن أنس رضي الله عنه، قال: لم يأكل النبي صلى الله عليه وسلم على خوان حتى مات، وما أكل خبزاً مرققاً حتى مات. ((رواه البخاري)).

((وفي روايه له: ولا رأى شاة سميطاً بعينه قط)).

Arabic/English book reference : Book 1, Hadith 494

An-Nu'man bin Bashir (May Allah be pleased with them) reported:

I have seen your Prophet (ﷺ) when he did not find enough of even the inferior quality of dates to eat and fill his belly.

[Muslim].

وعن النعمان بن بشير رضي الله عنهما قال: لقد رأيت نبيكم صلى الله عليه وسلم ، وما يجد من الدقل ما يملأ به بطنه، ((رواه مسلم)).''javascript:opencomment('((الدقل: تمر رديء)). ')">(34)

Arabic/English book reference : Book 1, Hadith 495

Sahl bin Sa'd (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) had never seen bread made out of fine flour throughout his life, since Allah commissioned him until his death. He was asked, "Did you not have sieves at the time of the Messenger of Allah?" He replied, "Messenger of Allah (ﷺ) never saw a sieve." He was asked, "How did you manage to eat barley bread made of unsieved flour?" He said, "We used to ground it and then blew away the husk, and what remained we kneaded into dough."

[Al-Bukhari].

وعن سهل بن سعد رضي الله عنه، قال: ما رأى رسول الله صلى الله عليه وسلم النقي من حين ابتعثة الله تعالى حتى قبضه الله تعالى، فقيل له: هل كان لكم في عهد رسول الله صلى الله عليه وسلم مناخل؟ قال: ما رأى رسول الله صلى الله عليه وسلم منخلا من حين ابتعثه الله تعالى حتى قبضه الله تعالى، فقيل له: كيف كنتم تأكلون الشعير غير منخول؟ قال: كنا نطحنه وننفخه، فيطير ما طار، وما بقى ثريناه ((رواه البخاري)).''javascript:opencomment('قوله: النقي : هو بفتح النون وكسر القاف وتشديد الياء، وهو الخبز الحواري، وهو: الدرمك. قوله: ثريناه هو بثاء مثلثة، ثم راء مشدده، ثم ياء مثناة من تحت ثم نون، أي: بللناه وعجناه. ')">(35)

Arabic/English book reference : Book 1, Hadith 496

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) went out (of his house) one day, or one night, and there he met Abu Bakr and 'Umar (May Allah be pleased with them) also. He (ﷺ) said, "What made you leave your houses at this hour?" They said, "It is hunger, O Messenger of Allah." He said, "By Him in Whose Hands my soul is, what made you leave, made me also leave, so come along!" And he went along with them to a man from the Ansar, but they did not find him in his house. When the wife of that man saw the Prophet, she said, "You are most welcome." Messenger of Allah (ﷺ) said to her, "Where is so-and-so?" She said, "He went to fetch some fresh water for us." In the meantime, the Ansari came back, saw Messenger of Allah (ﷺ) and his two companions and said: "Praise be to Allah, today no one has more honourable guests than I." He then went out and brought them a bunch of date fruit, having dates, some still green, some ripe, and some fully ripe, and requested them to eat from it. He then took his knife (to slaughter a sheep). Messenger of Allah (ﷺ) said to him, "Do not kill a milch sheep." So he slaughtered a sheep for them. After they had eaten and drunk to their fill, Messenger of Allah (ﷺ) said to Abu Bakr and 'Umar (May Allah be pleased with them), "By Him in Whose Hand my soul is, you will certainly be questioned about this treat on the Day of Resurrection. Hunger brought you out of your homes, and you do not return to your homes till you have been blessed with this treat."

[Muslim].

وعن أبي هريرة رضي الله عنه قال: خرج رسول الله صلى الله عليه وسلم ذات يوم أو ليلة، فإذا هو بأبي بكر وعمر رضي الله عنهما، فقال: " ما أخرجكما من بيوتكما هذه الساعة؟" قالا: الجوع يا رسول الله. قال: " وأنا، والذي نفسي بيده، لأخرجني الذي أخرجكما. قوما" فقاما معه، فأتى رجلا من الأنصار، فإذا هو ليس في بيته، فلما رأته المرأة قالت: مرحباً وأهلا، فقال لها رسول الله صلى الله عليه وسلم "أين فلان؟" قالت ذهب يستعذب لنا الماء، إذ جاء الأنصاري، فنظر إلى رسول الله صلى الله عليه وسلم وصاحبيه، ثم قال: الحمد الله، ما أحد اليوم أكرم أضيافاً مني. فانطلق فجاءهم بعذق فيه بسر وتمر ورطب، فقال: كلوا وأخذ المدية فقال رسول الله صلى الله عليه وسلم " إياك والحلوب" فذبح لهم فأكلوا من الشاة ومن ذلك العذق وشربوا فلما أن شبعوا ورووا قال رسول الله صلى الله عليه وسلم لأبي بكر وعمر رضي الله عنهما: " والذي نفسي بيده، لتسألن عن هذا النعيم يوم القيامة، أخرجكم من بيوتكم الجوع، ثم لم ترجعوا حتى أصابكم هذا النعيم" ((رواه مسلم)).(36)

Arabic/English book reference : Book 1, Hadith 497

Khalid bin 'Umar Al-'Adawi reported:

'Utbah bin Ghazwan, the governor of Basrah, delivered a Khutbah. He praised Allah, glorified Him, then said: "Amma b'adu, verily, the world has been given the news of its end and is running to meet its end swiftly. Nothing is left out of it but a very little amount. Similar to the remainder in a dish whose owner is collecting it to drink; and you are going to move to an abode which knows no end, and you should proceed there with the good before you, for we have been informed (by the Prophet (ﷺ)) that a stone would be thrown at one side of the Hell and it would travel down for seventy years but would not reach its bottom. By Allah, it will be filled (with men and jinn). Do you find it strange? We have been informed (i.e., by the Prophet (ﷺ)) that the distance between two shutters of the gate of Jannah is forty years (distance). And a day would come when it would be fully packed; I was the seventh amongst the seven who had been with Messenger of Allah (ﷺ), and we had nothing to eat but the leaves of the tree until the sides of our mouth were injured. We found a sheet which we tore into two and divided between myself and Sa'd bin Malik. I made the lower garment with half of it and so did Sa'd. Today, there is none amongst us who has not become the governor of a city, and I seek refuge with Allah that I should consider myself great while I am insignificant to Allah."

[Muslim].

وعن خالد بن عمر العدوي قال: خطبنا عتبة بن غزوان، وكان أمير على البصرة، فحمد الله وأثنى عليه، ثم قال: أما بعد؛ فإن الدنيا قد آذنت بصرم، وولت حذاء، ولم يبق منها إلا صبابة كصبابة الإناء يتصابها صاحبها، وإنكم منتقلون منها إلى دار لا زوال لها، فانتقلوا بخير ما بحضرتكم، فإنه قد ذكر لنا أن الحجر يلقى من شفير جنهم فيهوي فيها سبعين عاماً، لا يدرك لها قعراً، والله لتملأن ...أفعجبتم!؟ ولقد ذكر لنا أن ما بين مصراعين من مصاريع الجنة مسيرة أربعين عاماً، وليأتين عليه يوم وهو كظيظ من الزحام، ولقد رأيتني سابع سبعة مع رسول الله، صلى الله عليه وسلم ما لنا طعام إلا ورق الشجر، حتى قرحت أشداقنا، فالتقطت بردة فشققتها بيني وبين سعد بن مالك، فاتزرت بنصفها، واتزر سعد بنصفها، فما أصبح اليوم منا أحد إلا أصبح أميراً على مصر من الأمصار، وإني أعوذ بالله أن أكون في نفسي عظيماً، وعند الله صغيراً. ((رواه مسلم)).''javascript:opencomment('قوله: آذنت هو بمد الألف، أي أعلمت. وقوله: بصرم : هو بضم الصاد، أي بانقطاعها وفنائها. وقوله وولت حذاء هو بحاء مهملة مفتوحة، ثم ذال معجمة مشددة، ثم ألف ممدودة، أي: سريعة. و الصبابة بضم الصاد المهملة: وهي البقية اليسيرة. وقوله: يتصابها هو بتشديد الباء قبل الهاء، أي: يجمعها. و الكظيظ : الكثير الممتليء. وقوله: قرحت هو بفتح القاف وكسر الراء، أي: صارت فيها قروح. ')''>(37)

Arabic/English book reference : Book 1, Hadith 498

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

'Aishah (May Allah be pleased with her) showed us a sheet and a thick lower garment and said to us Messenger of Allah (ﷺ) was wearing them when he died.

[Al-Bukhari and Muslim].

وعن أبي موسى الأشعري رضي الله عنه قال: أخرجت لنا عائشة رضي الله عنها كساء وإزاراً غليظاً قالت: قبض رسول الله صلى الله عليه وسلم في هذين ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 499

Sa'd bin Abu Waqqas (May Allah be pleased with him) reported:

By Allah, I am the first Arab who shot an arrow in the Cause of Allah. We fought along with Messenger of Allah (ﷺ) when our food was only the leaves of Hublah and Samur trees (wild trees) until one of us would defecate like the droppings of sheep.

[Al-Bukhari and Muslim].

وعن سعيد بن أبي وقاص، رضي الله عنه، قال: إني لأول العرب رمي بسهم في سبيل الله، ولقد كنا نغزو مع رسول الله صلى الله عليه وسلم ما لنا طعام إلا ورق الحلبة، هذا السمر، حتى إن كان أحدنا ليضع كما تضع الشاة ما له خلط. ((متفق عليه)).

" الحلبة" بضم الحاء المهملة وإسكان الباء الموحدة: وهي والسمر، نوعان معروفان من شجر البادية.

Arabic/English book reference : Book 1, Hadith 500

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) used to supplicate: "O Allah, make the provisions of family of Muhammad (ﷺ) bare subsistence."

[Al-Bukhari and Muslim].

وعن أبي هريرة، رضي الله عنه، قال: قال رسول الله، صلى الله عليه وسلم : " اللهم اجعل رزق آل محمد قوتاً" ((متفق عليه)).

قال أهل اللغة والغريب: معنى " قوتاً" أي: ما يسد الرمق.

Arabic/English book reference : Book 1, Hadith 501

Abu Hurairah (May Allah be pleased with him) reported:

By Allah other than Whom there is none worthy of worship, I used to press my stomach against the earth owing to my hunger; I would tie a stone over it. One day, I was sitting on the way they usually take when the Prophet (ﷺ) passed by me. When he saw me he smiled at me and knew my condition and my feelings. He called me and I replied, "At your service, O Messenger of Allah." He said, "Follow me." So I followed him. Having arrived at home, he sought permission and entered. He allowed me in and I, too, entered. He found milk in a bowl and asked, "Where is this from?" He was told that it was a gift for him from so- and-so. He called me and I responded: "At your service, O Messenger of Allah." He said, "Go to the people of As-Suffah and usher them in." He Abu Hurairah (May Allah be pleased with him) explained: The people of As-Suffah were guests of Islam; they had no family, no property and no relations. When Messenger of Allah (ﷺ) used to receive something in charity, he would send it to them without

taking anything from it. When he received a present, he would send for them and share it with them. On this occasion, I disliked to give them anything. I said to myself: "This meagre quantity of milk will not be enough for all the people of As-Suffah! I am more deserving of it than anyone else. By drinking it I may attain some strength. When they come, he will order me to give it to them. I do not expect that anything will be left for me from this milk." As there was no alternative but to obey Allah and His Messenger (ﷺ). I went and called them. They came and sought permission which was granted. They took their seats. The Prophet (ﷺ) called me and I responded, "At your service, O Messenger of Allah." He then said, "Take the milk and give it to them." I took the bowl and gave it to one man who drank his fill and returned it to me, and I gave it to the next and he did the same. I went on doing this till the bowl reached Messenger of Allah (ﷺ). By that time all had taken their fill. He (ﷺ) took the bowl, put it on his hand, looked at me, smiled and said, "Abu Hirr." I said, "At your service, O Messenger of Allah." He said, "Now you and I are left." I said, "That is true, O Messenger of Allah." He said, "Sit down and drink." I drank, but he went on saying, "Drink some more." I said, "By Him Who has sent you with the Truth, I have no room for it." He said, "Then give it to me." So I gave him the bowl. He praised Allah, uttered the Name of Allah and drank the remainder.

[Al- Bukhari].

وعن أبي هريرة رضي الله عنه قال: والله الذي لا إله إلا هو، إن كنت لأعتمد بكبدي على الأرض من الجوع، وإن كنت لأشد الحجر على بطني من الجوع. ولقد قعدت يوماً على طريقهم الذي يخرجون منه، فمر بي النبي، صلى الله عليه وسلم ، فتبسم حين رآني، وعرف ما في وجهي وما في نفسي، ثم قال: " أبا هر" قلت لبيك يا رسول الله، قال: " الحق" ومضى فاتبعته، فدخل فاستأذن، فأذن لي فدخلت، فوجد لبنا في قدح فقال: " من أين هذا اللبن؟" قالوا: أهداه لك فلان- أو فلانة- قال:" أبا هر" قلت: لبيك يارسول الله، قال: " الحق إلى أهل الصفة فادعهم لي" قال: وأهل الصفة أضياف الإسلام، لا يأوون على أهل، ولا مال، وإذا أتته هدية أرسل إليهم، وأصاب منها وأشركهم فيها، فساءني ذلك فقلت: وما هذا اللبن في أهل الصفة! كنت أحق أن أصيب من هذا اللبن شربة أتقوى بها، فإذا جاؤوا وأمرني فكنت أنا أعطيهم؛ وما عسى أن يبلغني من هذا اللبن، ولم يكن من طاعة الله وطاعة رسوله، صلى الله عليه وسلم بد، فأتيتهم فدعوتهم،

فأقبلوا واستأذنوا، فأذن لهم وأخذوا مجالسهم من البيت قال:" يا أبا هر" قلت: لبيك يا رسول الله قال: " خذ فأعطهم" قال: فأخذت القدح، فجعلت أعطيه الرجل فيشرب حتى يروى، ثم يرد علي القدح، فأعطيه الآخر فيشرب حتى يروى، ثم يرد علي القدح حتى انتيهت إلى النبي صلى الله عليه وسلم ، وقد روي القوم كلهم، فأخذ القدح فوضعه على يده، فنظر إلي فتبسم، فقال: " أبا هر" قلت: لبيك يا رسول الله، قال: " بقيت أنا وأنت" قلت: صدقت يا رسول الله، قال: " اقعد فاشرب" فقعدت فشربت: فقال: " اشرب" فشربت، فما زال يقول: " اشرب" حتى قلت: لا والذي بعثك بالحق ما أجد له مسلكاً! قال: " فأرني" فأعطيته القدح، فحمد الله تعالى، وسمى وشرب الفضلة" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 502

Muhammad bin Sirin (May Allah be pleased with him) reported:
Abu Hurairah (May Allah be pleased with him) said: "I would fall in swoon between the pulpit of (the mosque of) Messenger of Allah (ﷺ) and the chamber of 'Aishah (May Allah be pleased with her) and every passer-by would put his foot on my neck thinking I was insane. I was not insane but I was awfully hungry."

[Al- Bukhari].

وعن محمد بن سيرين عن أبي هريرة، رضي الله عنه، قال: لقد رأيتني وإني لأجر فيما بين منبر رسول الله، صلى الله عليه وسلم، إلى حجرة عائشة رضي الله عنها مغشياً علي، فيجيء الجائي، فيضع رجلة على عنقي، ويرى أني مجنون وما بي من جنون، ما بي إلا الجوع. ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 503

'Aishah (May Allah be pleased with her) reported:

When Messenger of Allah (ﷺ) died, his armour was mortgaged with a Jew for thirty Sa' (measures) of barley.

[Al-Bukhari and Muslim].

وعن عائشة، رضي الله عنها قالت: توفي رسول الله صلى الله عليه وسلم ودرعه مرهونة عند يهودي في ثلاثين صاعاً من شعير. ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 504

Anas (May Allah be pleased with him) reported:

The Prophet (ﷺ) mortgaged his armour for a quantity of barley, and I took to him some barley bread and rancid fat. I heard him saying: "The family of Muhammad never possessed a measure of wheat from dawn to dusk although they were nine houses (to feed)."

[Al- Bukhari].

وعن أنس رضي الله عنه قال: رهن النبي صلى الله عليه وسلم درعه بشعير، ومشيت إلى النبي صلى الله عليه وسلم بخبز شعير، وإهالة سنخة، ولقد سمعته يقول: " ما أصبح لآل محمد صاع ولا أمسى" وإنهم لتسعة أبيات. ((رواه البخاري)).(38)

Arabic/English book reference : Book 1, Hadith 505

Abu Hurairah (May Allah be pleased with him) reported:

I saw seventy of the people of As-Suffah and none of them had a cloak. They had either a lower cloth or a blanket which they suspended from their necks. Some reached half way down to the legs and some to the ankles, and one of them would manage to keep it in his hand to avoid exposing his private parts.

[Al-Bukhari].

وعن أبي هريرة، رضي الله عنه، قال: لقد رأيت سبعين من أهل الصفة، ما منهم رجل عليه رداء، إما إزار وإما كساء، قد ربطوا في أعناقهم منها ما يبلغ نصف الساقين، ومنها ما يبلغ الكعبين، فيجمعه بيده كراهية أن ترى عورته. ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 506

'Aishah (May Allah be pleased with her) reported:

The mattress of Messenger of Allah (ﷺ) was a piece of tanned skin stuffed with palm fibres.

[Al-Bukhari].

وعن عائشة رضي الله عنها قالت: كان فراش رسول الله صلى الله عليه وسلم من أدم حشوه ليف. ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 507

Ibn 'Umar (May Allah be pleased with them) reported:

We were once sitting in the company of Messenger of Allah (ﷺ) when a man from the Ansar came and greeted. As he was leaving, Messenger of Allah (ﷺ) said to him, "O brother of the Ansar, how is my brother Sa'd bin 'Ubadah?" He replied, "He is well." Messenger of Allah (ﷺ) asked, "Which of you is desirous of visiting him?" Having said this he got up and we followed him. We were ten and odd in number and we had neither shoes nor light boots nor

caps nor shirts. We walked on foot through the barren plain till we came to the residence of Sa'd (May Allah be pleased with him). His people made way and Messenger of Allah (ﷺ) along with those who accompanied him went up to him.

[Muslim].

وعن ابن عمر رضي الله عنهما قال: كنا جلوساً مع رسول الله صلى الله عليه وسلم ، إذ جاء رجل من الأنصار، فسلم عليه، ثم أدبر الأنصاري، فقال رسول الله. صلى الله عليه وسلم : " يا أخا الأنصار؛ كيف أخي سعد بن عبادة؟" فقال: صالح، فقال رسول الله صلى الله عليه وسلم : "من يعوده منكم؟" فقام وقمنا معه، ونحن بضعة عشر، ما علينا نعال، ولا خفاف، ولا قلانس، ولا قمص، نمشي في تلك السباخ، حتى جئناه، فاستأخر قومه من حوله حتى دنا رسول الله صلى الله عليه وسلم وأصحابه الذين معه. ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 508

'Imran bin Husain (May Allah be pleased with them) reported:
The Prophet (ﷺ) said, "The best of you, are my contemporaries, then those who follow them, then those who will come after them. ('Imran said, I do not know if he said this twice or thrice). Then, they will be followed by those who will testify but will not be called upon to testify; they will betray the trust, and will not be trusted. They will make vows but will not fulfill them, and obesity will prevail among them."

[Al-Bukhari and Muslim].

وعن عمران بن الحصين رضي الله عنهما، عن النبي صلى الله عليه وسلم أنه قال: " خيركم قرني، ثم الذين يلونهم، ثم الذين يلونهم" قال عمران: فما أدري قال: النبي صلى الله عليه وسلم مرتين أو ثلاثاً " ثم يكون بعدهم قوم يشهدون ولا يستشهدون، ويخونون ولا يؤتمنون، وينذرون ولا يوفون، ويظهر فيهم السمن" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 509

Abu Umamah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "O son of Adam, if you spend the surplus, it will be better for you; and if you retain it, it will be evil for you. You will not be reprimanded for storing what is enough for your need. First of all spend upon those who are your dependents."

[At- Tirmidhi].

وعن أبي أمامة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " يا ابن آدم: إنك أن تبذل الفضل خير لك، وأن تمسكه شر لك، ولا تلام على كفاف، وابدأ بمن تعول" ((رواه الترمذي وقال: حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 510

'Ubaidullah bin Mihsan Al-Ansari (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Whosoever begins the day feeling family security and good health; and possessing provision for his day is as though he possesed the whole world."

[At- Tirmidhi].

وعن عبيد الله بن محصن الأنصاري الخطمي رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " من أصبح منكم آمنا في سربه، معافى في جسده، عنده قوت يومه، فكأنما حيزت له الدنيا بحذافيرها" ((رواه الترمذي وقال: حديث حسن)).

Arabic/English book reference : Book 1, Hadith 511

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:
Messenger of Allah (ﷺ) said, "Successful is the one who enters the fold of Islam and is provided with sustenance which is sufficient for his day's needs, and Allah makes him content with what He has bestowed upon him."

[Muslim].

-وعن عبد الله بن عمرو بن العاص رضي الله عنهما ، أن رسول الله صلى الله عليه وسلم قال : " قد أفلح من أسلم ، وكان رزقه كفافا ، وقنعه الله بما آتاه " ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 512

Fadalah bin 'Ubaid Al-Ansari (May Allah be pleased with him) reported:
I heard Messenger of Allah (ﷺ) say: "Happiness is due to him who is guided to Islam and possesses provision that suffices him for his day and remains content."

[At- Tirmidhi].

-وعن أبي محمد فضاله بن عبيد الأنصاري رضي الله عنه ، أنه سمع رسول الله صلى الله عليه وسلم يقول : "طوبى لمن هدي إلى الإسلام ، وكان عيشه كفافا ،وقنع " ((رواه الترمذي وقال :حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 513

Ibn 'Abbas (May Allah be pleased with them) reported:
Messenger of Allah (ﷺ) went to bed hungry for several successive nights, nor did his family have a thing for supper for many consecutive nights; and their bread was mostly of barley.

[At- Tirmidhi].

وعن ابن عباس رضي الله عنهما قال : كان رسول الله صلى الله عليه وسلم يبيت الليالي المتتابعه طاويا، وأهله لايجدون عشاء ، وكان أكثر خبزهم خبز الشعير . ((رواه الترمذي وقال : حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 514

Fadalah bin 'Ubaid (May Allah be pleased with him) reported:
When Messenger of Allah (ﷺ) led Salat, some people would fall down from their standing posture out of extreme hunger. They were of the people of As-Suffah. The nomad Arabs would say that they were insane. After concluding Salat, Messenger of Allah (ﷺ) would turn to them and say, "If you were to know what is in store for you with Allah, the Exalted, you would wish to augment your starvation and lack of provisions."

[At-Tirmidhi].

وعن فضالة بن عبيد رضي الله عنه، أن رسول الله صلى الله عليه وسلم كان إذا صلى بالناس، يخر رجال من قامتهم في الصلاة من الخصاصة -وهم أصحاب الصفة- حتى يقول الأعراب: هؤلاء مجانين، فإذا صلى رسول الله صلى الله عليه

وسلم انصرف إليهم، فقال: "لو تعلمون ما لكم عند الله تعالى، لأحببتم أن تزدادوا فاقة وحاجة" ((رواه الترمذي، وقال: حديث صحيح)).

"الخصاصة": الفاقة والجوع الشديد.

Arabic/English book reference : Book 1, Hadith 515

Miqdad bin Ma'dikarib (May Allah be pleased with him) reported:

I heard Messenger of Allah (ﷺ) say: "No man fills a container worse than his stomach. A few morsels that keep his back upright are sufficient for him. If he has to, then he should keep one-third for food, one-third for drink and one-third for his breathing."

[At-Tirmidhi].

وعن أبي كريمة المقدام بن معديكرب رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول "ما ملأ آدمي وعاء شراً من بطن، بحسب ابن آدم أكلات يقمن صلبه، فإن كان لا محالة؛ فثلث لطعامه وثلث لشرابه، وثلث لنفسه".

((رواه الترمذي وقال: حديث حسن)).

"أكلات" أي: لقم.

Arabic/English book reference : Book 1, Hadith 516

Abu Umamah bin Tha'labah (May Allah be pleased with him) reported:

The Companions of Messenger of Allah (ﷺ) mentioned the life of the world before him. He (ﷺ) said, "Do you not hear? Do you not hear? Simplicity (in life) is part of Faith, simplicity is part of Faith."

[Abu Dawud].

وعن أبي أمامة إياس بن ثعلبة الأنصاري الحارثي رضي الله عنه قال: ذكر أصحاب رسول الله صلى الله عليه وسلم يوماً عنده الدنيا، فقال رسول الله صلى الله عليه وسلم : "ألا تسمعون؟ ألا تسمعون؟ إن البذاذة من الإيمان، إن البذاذة من الإيمان" يعني: التقحل. ((رواه أبو داود)).

"البذاذة" بالباء الموحدة والذالين المعجمتين، وهي رثاثة الهيئة، وترك فاخر اللباس. وأما "التقحل" فبالقاف والحاء، قال أهل اللغة: المتقحل: هو الرجل اليابس الجلد من خشونة العيش، وترك الترفة.

Arabic/English book reference : Book 1, Hadith 517

Jabir bin 'Abdullah (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) sent us in an expedition under the command of Abu 'Ubaidah (May Allah be pleased with him) to intercept a caravan of the Quraish. He provided us with a bag of dates, apart from which he found nothing for us. Abu 'Ubaidah (May Allah be pleased with him) gave each of us one date (every day). He (the narrator) was asked: "What did you do with that?" He said: We sucked that just like a baby and then drank water over that, and it was sufficient for us for the day until night. We beat off leaves with the help of our sticks, then drenched them with water and ate them. We then went to the seaside, when there appeared before us something like a big mound. We came near it and we found that it was a beast called Al-Anbar. Abu 'Ubaidah (May Allah be pleased with him) said: "It is dead (so it useless for us)." He then said: "No (but it does not matter), we have been sent by Messenger of Allah (ﷺ) in the way of Allah and you are hard-pressed (on account of the scarcity of food), so you can eat that." We, three hundred in number, stayed there for a month until we fattened up (having plenty to eat of that fish). He (Jabir)

said: I saw how we extracted pitcher after pitcher full of fat from the cavity of its eye, and sliced from it compact piece of meat equal to a bull or almost like a bull. Abu 'Ubaidah (May Allah be pleased with him) called thirteen men from us and he made them sit in the cavity of its eye, and he held one of its ribs and raised it erect and then saddled the biggest of the camels we had with us and it passed through it (the arched rib), and we carried large pieces of meat for use in our journey. When we came back to Al-Madinah we went to Messenger of Allah (ﷺ) and told him about that, whereupon he said, "That was a sustenance Allah had brought forth for you. Do you have any piece of meat left with you, for us to eat." Jabir (May Allah be pleased with him) said: We sent to Messenger of Allah (ﷺ) some of that (meat) and he ate it.

[Muslim].

وعن أبي عبد الله جابر بن عبد الله رضي الله عنهما قال: بعثنا رسول الله صلى الله عليه وسلم وأمر علينا أبا عبيدة رضي الله عنه، نتلقى عيرا لقريش، وزودنا جراباً من تمر لم يجد لنا غيره، فكان أبوعبيدة يعطينا تمرة تمرة، فقيل كيف كنتم تصنعون بها؟ قال: نمصها كما يمص الصبي، ثم نشرب عليها من الماء، فتكفينا يومنا إلى الليل، وكنا نضرب بعصينا الخبط، ثم نبله بالماء فنأكله. قال: وانطلقنا على ساحل البحر، فرفع لنا على ساحل البحر كهيئة الكثيب الضخم، فأتيناه فإذا هي دابة تدعى العنبر، فقال أبو عبيدة: ميتة، ثم قال: لا، بل نحن رسل رسول الله صلى الله عليه وسلم وفي سبيل الله وقد اضطررتم فكلوا، فأقمنا عليه شهرا، ونحن ثلاثمائة، حتى سمنا، ولقد رأيتنا نغترف من وقب عينه بالقلال الدهن ونقطع منه الفدر كالثور أو كقدر الثور، ولقد أخذ منا أبوعبيدة ثلاثة عشر رجلا فأقعدهم في وقب عينه وأخذ ضلعا من أضلاعه فأقامها ثم رحل أعظم بعير معنا فمر من تحتها وتزودنا من لحمه وشائق، فلما قدمنا المدينة أتينا رسول الله صلى الله عليه وسلم فذكرنا ذلك له، فقال: "هو رزق أخرجه الله لكم، فهل معكم من لحمه شئ فتطعمونا؟" فأرسلنا إلى رسول الله صلى الله عليه وسلم منه فأكله. ((رواه مسلم)).

"الجراب": وعاء من جلد معروف، وهو بكسر الجيم وفتحها، والكسر أفصح. قوله: نمصها" بفتح الميم. "والخبط" ورق شجر معروف تأكله الإبل. "والكثيب": التل من الرمل. "والوقب" بفتح الواو وإسكان القاف وبعدها باء موحدة، وهو نقرة العين. "بتخفيف الحاء: أي جعل عليه الرحل. "الشائق" بالشين المعجمة والقاف: اللحم الذي اقتطع ليقدد منه، والله اعلم.

Arabic/English book reference : Book 1, Hadith 518

Asma' bint Yazid (May Allah be pleased with them) reported:
The sleeves of the shirt of Messenger of Allah (ﷺ) reached his wrists.

[At-Tirmidhi].

وعن أسماء بنت يزيد رضي الله عنها قالت: كان كم قميص رسول الله صلى الله عليه وسلم إلى الرصغ، ((رواه أبو داود، والترمذي، وقال: حديث حسن)).

"الرصغ: بالصاد والرسغ بالسين أيضاً: هو المفصل بين الكف والساعد.

Arabic/English book reference : Book 1, Hadith 519

Jabir (May Allah be pleased with him) reported:
On the day of the battle of Al-Khandaq (the Trench), we were digging the trench when a very hard boulder came in our way. The Companions went to Messenger of Allah (ﷺ) and told him about it. He said, "I will go down the trench to see it." He stood up and it was noticed that he had tied a stone over his stomach due to intense hunger. We had not tasted anything for three days. He took up a spade and struck the hard rock with it and it turned into sand. I sought his permission to go home, (after reaching home I) said to my wife, "I have seen the Prophet (ﷺ) in a state

that I am unable to endure. Have you got anything in the house?" She said, "I have a small quantity of barley and a lamb." I slaughtered the lamb, ground the barley and put the meat in the cooking pot. Then I went to the Prophet (ﷺ). In the meantime the flour had been kneaded and the meat in the pot was nearly cooked. I said to him, "O Messenger of Allah, I have some food, will you come along with one or two Companions?" He asked, "How many men should go there?" I told him the number. He said, "It will be better if they are more in number. Tell your wife not to remove the pot from the hearth nor the bread from the oven till I arrive." Then he said to the Muhajirun and the Ansar: "Let us go (to eat)." They all rose (and went with him). I went to my wife and said, "Bless you, the Prophet (ﷺ), the Muhajirun, the Ansar and the whole company are coming." She said, "Did he (ﷺ) ask you?" I replied in the affirmative. (When they arrived) Messenger of Allah (ﷺ) said to his Companions, "Enter, but do not crowd in." Then he started breaking up the bread and putting meat on it. He would take from the pot and the oven then would cover them up, approach his Companions and hand it over to them. He would then go back and uncover the pot and the oven. He continued to break up the bread and put meat on it till all had eaten to their fill and still some of the food remained. Then he said to my wife, "Eat from it, and send it as a present, for the people have been afflicted with severe hunger."

[Al-Bukhari and Muslim].

Another narration is: Jabir said: When the trench was being dug, I noticed the signs of hunger on the face of the Prophet (ﷺ). I returned to my wife and said to her, "Have you got anything in the house? I have seen the signs of severe hunger on the face of Messenger of Allah (ﷺ)." She brought out a bag which contained a Sa' (a measure that equals approximately 3kg.) of barley. We had a lamb which was reared in the home. I slaughtered the lamb and she ground the flour for baking bread. I then cut the meat and put it in the cooking pot. When I was returning to Messenger of Allah (ﷺ), my wife said to me, "Do not embarass me before Messenger of Allah (ﷺ) and his Companions." (She said this because she thought that the food would not be enough for everyone, for how can very little food cater for a thousand people?) When I came to him, I said to him in a low tone, "O Messenger of Allah (ﷺ), we have slaughtered a small lamb and have ground a Sa' of barley. Please accompany me with a few of your Companions." Thereupon he (ﷺ) announced in a loud voice, "O people of the Trench, Jabir has arranged a feast for you, so all of you are welcome." And addressing me he said, "Do not take the pot off the fire, nor bake the kneaded flour till I arrive." So I came home and he came ahead of the people. My wife said, "It will be a matter of disgrace for you (because there is not enough food)." I said, "I did only what you told me." She brought out the kneaded flour and Messenger of Allah (ﷺ) spat into it, and invoked the blessing of Allah on it, and then he spat into the cooking pot and invoked the blessing of Allah on it. Then he said, "Call another woman to help bake bread and let her take out from the cooking pot, but do not take it off the fire." There were about a thousand guests. All of them ate till they left the food and went off. Our pot still bubbled as before and the dough was being baked as before.

وعن جابر رضي الله عنه قال: إنا كنا يوم الخندق نحفر، فعرضت كدية شديدة، فجاؤوا إلى النبي صلى الله عليه وسلم فقالوا: هذه كدية عرضت في الخندق. فقال: "أنا نازل" ثم قام، وبطنه معصوب بحجر، ولبثنا ثلاثة أيام لا نذوق ذوقاً فأخذ النبي صلى الله عليه وسلم المعول، فضرب، فعاد كثيباً أهيل، أو أهيم، فقلت: يا رسول الله ائذن لي إلى البيت، فقلت لامرأتي: رأيت بالنبي صلى الله عليه وسلم شيئاً ما في ذلك صبر فعندك شيء؟ فقالت: عندي شعير وعناق، فذبحت العناق وطحنت الشعير حتى جعلنا اللحم في البرمة، ثم جئت النبي صلى الله عليه وسلم والعجين قد انكسر، والبرمة بين الأثاقي قد كادت تنضج، فقلت: طعيم لي، فقم أنت يا رسول الله ورجل أو رجلان، قال: "كم هو؟" فذكرت له فقال: "كثير طيب، قل لها لا تنزع البرمة، ولا الخبز من التنور حتى آتي" فقال: "قوموا" فقام المهاجرون والأنصار، فدخلت عليها فقلت: ويحك جاء النبي صلى الله عليه وسلم والمهاجرون والأنصار ومن معهم! قالت: هل سألك؟ قلت: نعم، قال: "ادخلوا ولا

تضاغطوا فجعل يكسر الخبز، ويجعل عليه اللحم، ويخمر البرمة والتنور إذا أخذ منه، ويقرب إلى أصحابه ثم ينزع، فلم يزل يكسر ويغرف حتى شبعوا، وبقي منه، فقال: كلي هذا وأهدي، فإن الناس أصابتهم مجاعة" ((متفق عليه)).

وفي رواية: قال جابر: لما حفر الخندق رأيت النبي صلى الله عليه وسلم خمصاً، فانكفأت إلى امراتى فقلت: هل عندك شيء؛ فإني رأيت برسول الله صلى الله عليه وسلم خمصاً شديداً فأخرجت إلي جرابا فيه صاع من شعير، ولنا بهيمة داجن فذبحتها، وطحنت الشعير، ففرغت إلى فراغى، وقطعتها في برمتها، ثم وليت إلى رسول الله صلى الله عليه وسلم فقالت: لا تفضحني برسول الله صلى الله عليه وسلم ومن معه، فجئته وساررته فقلت: يا رسول الله، ذبحنا بهيمة لنا، وطحنت صاعا من شعير، فتعال أنت ونفر معك، فصاح رسول الله صلى الله عليه وسلم فقال: يا أهل الخندق إن جابراً قد صنع سؤراً فحيهلا بكم" فقال النبي صلى الله عليه وسلم : "لا تنزلن برمتكم ولا تخبزن عجينكم حتى أجيء" فجئت، وجاء النبي صلى الله عليه وسلم يقدم الناس، حتى جئت امرأتي فقالت: بك وبك! فقلت: قد فعلت الذي قلت. فأخرجت عجيناً، فبسق فيه وبارك، ثم عمد إلى برمتنا فبصق وبارك، ثم قال: "ادعي خابزة فلتخبز معك، واقدحي من برمتكم ولا تنزلوها"وهم ألف، فأقسم بالله لأكلوا حتى تركوه وانحرفوا، وإن برمتنا لتغط كما هي، وإن عجيننا ليخبز كما هو.

قوله: "عرضت كدية" : بضم الكاف وإسكان الدال وبالياء المثناة تحت؛ وهي قطعة غليظة صلبة من الأرض لا يعمل فيها الفأس. "والكثيب" أصله تل الرمل، والمراد هنا: صارت تراباً ناعماً، وهو معنى "أهيل". "الأثافي" : الأحجار التى يكون عليها القدر. و"تضاغطوا" : تزاحموا. و"المجاعة" :الجوع، وهو بفتح الميم. و"الخمص" بفتح الخاء المعجمة والميم: الجوع. و"انكفأت" : انقلبت ورجعت. "البهيمة" بضم الباء: تصغير بهمة، وهي العناق -بفتح العين-. و"الداجن": هي التي ألفت البيت. و"السؤر" :الطعام الذي يدعى الناس إليه، وهو بالفارسية. و"حيهلا" أي: تعالوا. وقولها: "بك وبك" أي: خاصمته وسبته، لأنها اعتقدت أن الذي عندها لا يكفيهم، فاستحيت وخفي عليها ما أكرم الله سبحانه وتعالى به نبيه صلى الله عليه وسلم من هذه المعجزة الظاهرة والآية اباهرة. "بسق" أي :بصق؛ ويقال أيضاً: بزق -ثلاث لغات- و"عمد" بفتح الميم: أي قصد. و"اقدحي" أي اغرفي؛ والمقدحة: المغرفة. و"تغط" أي: لغليانها صوت، والله اعلم.

Arabic/English book reference : Book 1, Hadith 520

Anas (May Allah be pleased with him) reported:

Abu Talhah (May Allah be pleased with him) said to (to his wife) Umm Sulaim(May Allah be pleased with her), "I noticed some weakness in the voice of Messenger of Allah (ﷺ) and I feel it was due to hunger. Have you got any food?" She said, "Yes." So she brought out barley loaves, took off her head covering, in a part of which she wrapped these loaves and then put them beneath my mantle and covered me with a part of it. She then sent me to Messenger of Allah (ﷺ). I set forth and found Messenger of Allah (ﷺ) sitting in the mosque in the company of some people. I stood near them whereupon Messenger of Allah (ﷺ) asked, "Has Abu Talhah sent you?" I said, "Yes." Thereupon he said to those who were with him to get up (and follow him). He went forth and so did I, ahead of them until I came to Abu Talhah and informed him. Abu Talhah said, "O Umm Sulaim, here comes Messenger of Allah (ﷺ) along with the people and we do not have enough (food) to feed them." She said, "Allah and His Messenger know better." Abu Talhah went out (to receive him) until he met Messenger of Allah (ﷺ), and he came forward along with him until they both (Messenger of Allah (ﷺ) and Abu Talhah (May Allah be pleased with him) came in. Then Messenger of Allah (ﷺ) said, "O Umm Sulaim, bring forth what you have with you." So she brought the bread. Messenger of Allah (ﷺ) commanded that the bread be broken into small pieces and after Umm Sulaim (May Allah be pleased with her) had squeezed clarified butter out of a butter container and made it just like soup. Messenger of Allah (ﷺ) recited over it what Allah wished him to recite. He then said, "Allow ten guests to come in." They ate until they had their fill. They then went out. He (Messenger of Allah (ﷺ)) again said, "Allow ten (more to come in)", and he (the host) ushered them in. They ate to their fill. Then they went out. He (ﷺ) again said, "Allow ten (more)," until all the people ate to their fill. They were seventy or eighty persons.

[Al-Bukhari and Muslim].

Another narration is: Anas said: When all had eaten, the remaining food was collected. It was as much as there was in the beginning.

Yet another narration is: Anas said: The groups of ten people ate by turn. After eighty persons had eaten, Messenger of Allah (ﷺ) and the family of that house ate, and there was still a quantity left over.

Another narration is: Anas (May Allah be pleased with him) said: I visited Messenger of Allah (ﷺ) one day, and found him sitting in the company of his Companions, with a belt tied over his waist. I asked, "Why has Messenger of Allah (ﷺ) tied the belt on his waist?" I was told, "Due to hunger." I went to Abu Talhah (May Allah be pleased with him) the husband of Umm Sulaim (May Allah be pleased with her) and said, "O father, I have seen Messenger of Allah (ﷺ) with a belt tied over his waist. I asked one of his Companions about the reason of it and he said that it was on account of severe hunger." Abu Talhah (May Allah be pleased with him) went to my mother and asked, "Have you got anything?" She said, "Yes. I have a piece of bread and some dry dates. Were Messenger of Allah (ﷺ) to come alone, we could feed him his fill, but if he comes along with others, there would not be enough food." Anas then narrated the Hadith in full.

وعن أنس رضي الله عنه قال: قال أبو طلحة لأم سليم: قد سمعت صوت رسول الله صلى الله عليه وسلم ضعيفاً أعرف فيه الجوع، فهل عندك من شيء؟ فقالت: نعم، فأخرجت أقراصاً من شعير، ثم أخذت خماراً لها، فلفت الخبز ببعضه، ثم دسته تحت ثوبي وردتني ببعضه، ثم أرسلتني إلى رسول الله صلى الله عليه وسلم فذهبت به، فوجدت رسول الله صلى الله عليه وسلم جالساً في المسجد، ومعه الناس، فقمت عليهم، فقال لي رسول الله صلى الله عليه وسلم "أرسلك أبو طلحة؟" فقلت: نعم، فقال: "ألطعام" فقلت: نعم، فقال رسول الله صلى الله عليه وسلم: "قوموا" فانطلقوا بين أيديهم حتى جئت أبا طلحة فأخبرته، فقال أبو طلحة: يا أم سليم: قد جاء رسول الله بالناس وليس عندنا ما نطعمهم؟ فقالت: الله ورسوله أعلم. فانطلق أبو طلحة حتى لقي رسول الله صلى الله عليه وسلم فأقبل رسول الله صلى الله عليه وسلم معه حتى دخلا، فقال رسول الله صلى الله عليه وسلم: "هلمى ما عندك يا أم سليم" فأتت بذلك الخبز، فأمر به رسول الله صلى الله عليه وسلم ففت وعصرت عليه أم سليم عكة فآدمته، ثم قال فيه رسول الله صلى الله عليه وسلم ما شاء الله أن يقول، ثم قال: "ائذن لعشرة" فأذن لهم، فأكلوا حتى شبعوا ثم خرجوا، ثم قال: "ائذن لعشرة" فأذن لهم، فأكلوا حتى شبعوا، ثم خرجوا، ثم قال: "ائذن لعشرة" فأذن لهم حتى أكل القوم كلهم وشبعوا، والقوم سبعون رجلاً أو ثمانون. ((متفق عليه)).

وفي رواية: فما زال يدخل عشرة ويخرج عشرة، حتى لم يبق منهم أحد إلا دخل، فأكل حتى شبع، ثم هيأها فإذا هي مثلها حين اكلوا منها.

وفي رواية: فأكلوا عشرة عشرة، حتى فعل ذلك بثمانين رجلا، ثم أكل النبي صلى الله عليه وسلم بعد ذلك وأهل البيت، وتركوا سؤراً.

وفي رواية: ثم أفضلوا ما بلغوا جيرانهم.

وفي رواية عن أنس قال: جئت رسول الله صلى الله عليه وسلم يوماً، فوجدته جالساً مع أصحابه، وقد عصب بطنه بعصابة، فقلت لبعض أصحابه: لم عصب رسول الله صلى الله عليه وسلم بطنه؟ فقالوا: من الجوع، فذهبت إلى أبي طلحة، وهو زوج أم سليم بنت ملحان، فقلت: يا أبتاه، قد رأيت رسول الله صلى الله عليه وسلم عصب بطنه بعصابة، فسألت بعض أصحابه، فقالوا: من الجوع. فدخل أبو طلحة على أمي فقال: هل من شيء ؟ قالت: نعم عندي كسر من خبز وتمرات، فإن جاءنا رسول الله صلى الله عليه وسلم وحده أشبعناه وإن جاء آخر معه قل عنهم، وذكر تمام الحديث.

Arabic/English book reference : Book 1, Hadith 521

Abu Hurairah (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "Richness is not the abundance of wealth, rather it is self-sufficiency."

[Al-Bukhari and Muslim].

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "ليس الغنى عن كثرة العرض، ولكن الغنى غنى النفس" ((متفق عليه)).

"العرض" بفتح العين والراء: هو المال.

Arabic/English book reference : Book 1, Hadith 522

'Abdullah bin 'Amr bin Al-as (May Allah be pleased with them) reported:
the Messenger of Allah (ﷺ) said, "Successful is the one who has entered the fold of Islam and is provided with sustenance which is sufficient for his needs, and Allah makes him content with what He has bestowed upon him.".

[Muslim].

وعن عبد الله بن عمرو رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "قد أفلح من أسلم، ورزق كفافاً، وقنعه الله بما آتاه" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 523

Hakim bin Hizam (May Allah be pleased with him) reported:
I begged Messenger of Allah (ﷺ) and he gave me; I begged him again and he gave me. I begged him again and he gave me and said, "O Hakim, wealth is pleasant and sweet. He who acquires it with self-contentment, it becomes a source of blessing for him; but it is not blessed for him who seeks it out of greed. He is like one who goes on eating but his hunger is not satisfied. The upper hand is better than the lower one." I said to him, "O Messenger of Allah, by Him Who sent you with the Truth I will not, after you, ask anyone for anything till I leave this world." So Abu Bakr (May Allah be pleased with him) would summon Hakim (May Allah be pleased with him) to give his rations, but he would refuse. Then 'Umar (May Allah be pleased with him) would call him but he would decline to accept anything. So 'Umar (May Allah be pleased with him) said addressing Muslims: "O Muslims, I ask you to bear testimony that I offer Hakim his share of the booty that Allah has assigned for him but he refuses my offer." Thus Hakim did not accept anything from anyone after the death of Messenger of Allah (ﷺ), till he died.

[Al-Bukhari and Muslim].

وعن حكيم بن حزام رضي الله عنه قال: سألت رسول الله صلى الله عليه وسلم فأعطاني، ثم سألته فأعطاني، ثم سألته فأعطاني ثم قال: "يا حكيم، إن هذا المال خضر حلو، فمن أخذه بسخاوة نفس بورك له فيه، ومن أخذه بإشراف نفس لم يبارك له فيه، وكان كالذي يأكل ولا يشبع، واليد العليا خير من اليد السفلى" قال حكيم: فقلت يا رسول الله والذي بعثك بالحق لا أرزأ أحداً بعدك شيئاً حتى أفارق الدنيا. فكان أبو بكر رضي الله عنه يدعو حكيماً ليعطيه العطاء، فيأبى أن يقبل منه شيئاً ثم إن عمر رضي الله عنه دعاه ليعطيه، فأبى أن يقبله. فقال: يا معشر المسلمين، أشهدكم على حكيم أني أعرض عليه حقه الذي قسمه الله له في هذا الفيء فيأبى أن يأخذه فلم يرزأ حكيم أحداً بعد النبي صلى الله عليه وسلم حتى توفي. ((متفق عليه)).

"يرزأ" براء ثم زاى ثم همزة، أي: لم يأخذ من أحد شيئاً، وأصل الرزء: النقصان، أي: لم ينقص أحداً شيئاً بالأخذ منه. و"إشراف النفس": تطلعها وطمعها بالشيء. "سخاوة النفس": هي عدم الإشراف إلى الشيء، والطمع فيه، والمبالاة به والشره.

Arabic/English book reference : Book 1, Hadith 524

Abu Burdah (May Allah be pleased with him) reported:

Abu Musa Al- Ash'ari (May Allah be pleased with him) said: "Six of us accompanied Messenger of Allah (ﷺ) in an expedition. We had one camel with us; we rode it in turn. Our feet got injured and my nails also fell out. We wrapped up our feet in rags; and because of this the campaign came to be known as Dhat-ur-Riqa' (the Campaign of Rags)." Abu Burdah (May Allah be pleased with him) says: Abu Musa reported this Hadith but regretted having done so. He said, "Would that I had not mentioned it!" He said so because he disliked to disclose anything concerning his deeds.

[Al-Bukhari and Muslim].

وعن أبي بردة عن أبي موسى الأشعري رضي الله عنه قال: خرجنا مع رسول الله صلى الله عليه وسلم في غزاة، ونحن ستة نفر بيننا بعير نعتقبه، فنقبت أقدامنا ونقبت قدمي، وسقطت أظافري، فكنا نلف على أرجلنا الخرق، فسميت غزوة ذات الرقاع لما كنا نعصب على أرجلنا من الخرق قال أبو بردة: فحدث أبوموسى بهذا الحديث، ثم كره ذلك، وقال: ما كنت أصنع بأن أذكره! قال: كأنه كره أن يكون شئياً من عمله أفشاه. ((متفق عليه))

Arabic/English book reference : Book 1, Hadith 525

'Amr bin Taghlib (May Allah be pleased with him) reported:

Some booty or prisoners of war were brought to Messenger of Allah (ﷺ) and he distributed them, giving some men and neglecting others. Then, he was informed that those whom he had not given a thing were displeased. On this the Messenger of Allah (ﷺ) praised Allah and glorified Him and said, "It is a fact that I give to one and overlook another. The one I ignore is dearer to me than the one I give. I give to those in whose hearts I perceive anxiety; others I leave with the richness and contentment that Allah has put in their hearts. One of them is 'Amr bin Taghlib." Upon this 'Amr bin Taghlib said, "By Allah I shall not accept a herd of red camels in exchange for what the Prophet said (about me)."

[Al-Bukhari].

وعن عمرو بن تغلب - بفتح التاء المثناة فوق وإسكان الغين المعجمة وكسر اللام - رضي الله عنه أن رسول الله صلى الله عليه وسلم أتي بمال أو سبي فقسمه، فأعطى رجالا، وترك رجالا، فبلغه أن الذين ترك عتبوا ؛فحمد الله ثم أثنى عليه ثم قال، أما بعد فوالله إني لأعطي الرجل وأدع الرجل والذي أدع أحب إلي من الذي أعطي، ولكني إنما أعطي أقواماً لما أرى في قلوبهم من الجزع والهلع، وأكل أقواماً إلى ما جعل الله في قلوبهم من الغنى والخير، منهم عمرو بن تغلب" قال عمرو بن تغلب: فوالله ما أحب أن لي بكلمة رسول الله صلى الله عليه وسلم حمر النعم ((رواه البخاري)).

"الهلع": هو أشد الجزع، وقيل: الضجر.

Arabic/English book reference : Book 1, Hadith 526

Hakim bin Hizam (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "The upper hand is better than the lower one; and begin (charity) with those who are under your care; and the best charity is (the one which is given) out of surplus; and he who wishes to abstain from begging will be protected by Allah; and he who seeks self- sufficiency will be made self-sufficient by Allah."

[Al- Bukhari].

وعن حكيم بن حزام رضي الله عنه عن النبي صلى الله عليه وسلم قال: "اليد العليا خير من اليد السفلى، وابدأ بمن تعول، وخير الصدقة عن ظهر غنى ومن يستعفف يعفه الله، ومن يستغن يغنه الله" ((متفق عليه)).

((وهذا لفظ البخاري، ولفظ مسلم أخصر)).

Arabic/English book reference : Book 1, Hadith 527

Abu Sufyan (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Do not be importunate in begging. By Allah! If one of you asks me for something and I give it to him unwillingly, there is no blessing in what I give him."

[Muslim].

وعن أبي سفيان صخر بن حرب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا تلحفوا في المسألة، فوالله لا يسألني أحد منكم شيئاً، فتخرج له مسألته مني شئا وأنا له كاره، فيبارك له فيما أعطيته" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 528

'Auf bin Malik Al-Ashja'i (May Allah be pleased with him) reported:
Seven, eight or nine people, including myself, were with Messenger of Allah (ﷺ) on an occasion when he (ﷺ) remarked, "Would you pledge allegiance to Messenger of Allah?" As we had taken oath of allegiance shortly before, we said, "We have already done so, O Messenger of Allah." He again asked, "Would you not pledge allegiance to Messenger of Allah?" So we stretched out our hands and said, "We have already made our pledge with you, O Messenger of Allah, on what should we make a pledge with you?" He said, "To worship Allah and not to associate anything with Him, to perform the five (daily) Salat and to obey." Then he added in a low tone, "And not to ask people for anything." Thereafter, I noticed that some of these people who were present did not ask anyone to pick up even the whip for them if it fell from their hands. **[Muslim]**.

وعن أبي عبد الرحمن عوف بن مالك الأشجعي رضي الله عنه قال: كنا عند رسول الله صلى الله عليه وسلم تسعة أو ثمانية أو سبعة فقال: "ألا تبايعون رسول الله صلى الله عليه وسلم" وكنا حديثي عهد ببيعة، فقلنا: قد بايعناك يا رسول الله، فعلام نبايعك؟ قال: "على أن تعبدوا الله ولا تشركوا به شيئاً، والصلوات الخمس وتطيعوا" وأسر كلمة خفية: "ولا تسألوا الناس شيئاً" فلقد رأيت بعض أولئك النفر يسقط سوط أحدهم فما يسأل احداً يناوله اياه. ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 529

Ibn 'Umar (May Allah be pleased with them) reported:
The Prophet (ﷺ) said, "If one of you would keep begging (of people) until he meets Allah (on the Day of Resurrection) his face will be without a shred of flesh."

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما أن النبي صلى الله عليه وسلم قال: "لا تزال المسألة بأحدكم حتى يلقى الله تعالى وليس في وجهه مزعة لحم" ((متفق عليه)).

"المزعة" بضم الميم وإسكان الزاى وبالعين المهملة: القطعة.

Arabic/English book reference : Book 1, Hadith 530

Ibn 'Umar (May Allah be pleased with them) reported:
While Messenger of Allah (ﷺ) was on his pulpit (in the mosque) delivering a Khutbah (religious talk) about Sadaqah (charity) and begging, he said, "The upper hand is better than the lower hand, the upper hand is the one which gives and the lower hand is the begging one."
[Al- Bukhari and Muslim].
وعنه أن رسول الله صلى الله عليه وسلم قال وهو على المنبر، وذكر الصدقة والتعفف عن المسألة: "اليد العليا خير من اليد السفلى. واليد العليا هي المنفقة، والسفلى هي السائلة" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 531

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "He who begs to increase his riches is in fact asking only for a live coal. It is up to him to decrease it or increase it."

[Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من سأل الناس تكثراً فإنما يسأل جمراً؛ فليستقل أو ليستكثر" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 532

Samurah bin Jundub (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Begging is a cut that a person inflicts upon his face; except for asking a ruler, or under the stress of circumstances from which there is no escape."

[At- Tirmidhi].

وعن سمرة بن جندب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "إن المسألة كد يكد بها الرجل وجهه، إلا أن يسأل الرجل سلطاناً أو في أمر لا بد منه" ((رواه الترمذي، وقال: حديث حسن صحيح)).

"الكد" :الخدش ونحوه.

Arabic/English book reference : Book 1, Hadith 533

Ibn Mas'ud (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "He who suffers poverty and seeks relief from people, he will not be relieved; but he who seeks relief from Allah Alone, he will be relieved sooner or later."

[Abu Dawud and At-Tirmidhi].

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من أصابته فاقة فأنزلها بالناس لم تسد فاقته، ومن أنزلها بالله، فيوشك الله له برزق عاجل أو آجل"

((رواه أبو داود، والترمذي وقال: حديث حسن))

"يوشك" بكسر الشين: أي يسرع.

Arabic/English book reference : Book 1, Hadith 534

Thauban (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "He who guarantees me that he will not beg anything from anyone, I will guarantee him (to enter) Jannah." I said, "I give you the guarantee." Then Thauban (May Allah be pleased with him) never begged anything from anyone.

[Abu Dawud].

وعن ثوبان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من تكفل لي أن لا يسأل الناس شيئاً، وأتكفل له الجنة؟" فقلت: أنا؛ فكان لا يسأل أحداً شيئاً، ((رواه أبو داود بإسناد صحيح)).

Arabic/English book reference : Book 1, Hadith 535

Qabisah bin Al-Mukhariq (May Allah be pleased with him) reported:
I stood as surety for a debt and came to Messenger of Allah (ﷺ) to seek his help in discharging it. Messenger of Allah (ﷺ) said, "Wait till we receive charity and I shall give you out of it." He (ﷺ) added, "O Qabisah, begging is not lawful except for three people. One who has incurred debt (for assuming guarantee), for him begging is permissible till the guarantee is discharged and he should then refrain; a person whose property has been destroyed by a calamity is allowed to beg till he attains self-sufficiency; a person who meets with dire necessity (due to hunger) provided that three men of understanding from his people affirm the genuineness (of his poverty), for him begging is lawful till he attains means of his subsistence. Other than these, O Qabisah, anything received through begging is unlawful, its recipient devours it unlawfully."

[Muslim].

وعن أبي بشر قبيصة بن المخارق رضي الله عنه قال: تحملت حمالة رسول الله صلى الله عليه وسلم أسأله فيها، فقال: "أقم حتى تأتينا الصدقة فنأمر لك بها" ثم قال: "يا قبيصة إن المسألة لا تحل إلا لأحد ثلاثة: رجل تحمل حمالة، فحلت له المسألة حتى يصيبها، ثم يمسك. ورجل أصابته جائحة اجتاحت ماله، فحلت له المسألة حتى يصيب قوماً من عيش، أو قال: سداداً من عيش، ورجل أصابته فاقة، حتى يقول ثلاثة من ذوى الحجى من قومه: لقد أصابت فلاناً فاقة، فحملت له المسألة حتى يصيب قواما من عيش، أو قال: سداداً من عيش. فما سواهن من المسألة يا قبيصة سحت، يأكلها صاحبها سحتاً" ((رواه مسلم)).

"الحمالة" بفتح الحاء: أن يقع قتال ونحوه بين فريقين، فيصلح إنسان بينهم على مال يتحمله ويلتزمه على نفسه. و"الجائحة" : الآفة تصيب مال الإنسان. و"القوام" بكسر القاف وفتحها: هو ما يقوم به أمر الإنسان من مال ونحوه. و"السداد" بكسر السين: ما يسد حاجة المعوز ويكفيه، و"الفاقة" : الفقر. و"الحجى": العقل.

Arabic/English book reference : Book 1, Hadith 536

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "A needy person is not the one who goes from door to door, begging and is turned away with a morsel or two or with a date or two. But a needy person is the one who does not have enough to live upon, and neither from his appearance it occurs that he is needy and should be given alms, nor does he himself beg anything from others."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "ليس المسكين الذي يطوف على الناس ترده اللقمة واللقمتان، والتمرة والتمرتان، ولكن المسكين الذي لا يجد غنى يغنيه، ولا يفطن له، فيتصدق عليه، ولا يقوم فيسأل الناس" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 537

538. Salim, son of Abdullah bin 'Umar, from his father Abdullah; from 'Umar (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) would give me some gift, but I would say: "Give it to someone who needs it more than I." Thereupon he (ﷺ) would say, "Take it when it comes to you without begging and without greed, and add it to your property. Then use it yourself or give it away in charity. As for the rest, do not covet it." Salim said: 'Abdullah bin 'Umar would never ask anything from anyone, nor would he refuse accepting it when it was given to him.

[Al-Bukhari and Muslim].

عن سالم بن عبد الله بن عمر، عن أبيه عبد الله بن عمر، عن عمر رضي الله عنهم قال: كان رسول الله صلى الله عليه وسلم يعطيني العطاء، فأقول: أعطه من هو أفقر إليه مني، فقال: "خذه؛ إذا جاءك من هذا المال شئ، وأنت غير مشرف ولا سائل، فخذه فتموله فإن شئت كله، وإن شئت تصدق به، وما لا، فلا تتبعه نفسك" قال سالم: فكان عبد الله لا يسأل أحداً شيئاً، ولا يرد شيئاً أعطيه. ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 538

Zubair bin 'Awwam (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "It is far better for you to take your rope, go to the mountain, (cut some firewood) carry it on your back, and sell it and thereby save your face than begging from people whether they give you or refuse."

[Al-Bukhari].

عن أبي عبد الله الزبير بن العوام رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لأن يأخذ أحدكم أحبله ثم يأتى الجبل فيأتي بحزمة من حطب على ظهره فيبيعها، فيكف الله بها وجهه، خير له من أن يسأل الناس أعطوه أومنعوه" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 539

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "It is better for anyone of you to carry a bundle of wood on his back and sell it than to beg of someone whether he gives him or refuses."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لأن يحتطب أحدكم حزمة على ظهره، خير له من أن يسأل أحداً فيعطيه أو يمنعه" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 540

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "(Prophet) Dawud (ﷺ) ate only out of that which he earned through his manual work."

[Al-Bukhari].

وعنه عن النبي صلى الله عليه وسلم قال: "كان داود عليه السلام لا يأكل إلا من عمل يده". ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 541

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "(Prophet) Zakariyya (ﷺ) was a carpenter."
[Al-Bukhari].

وعنه أن رسول الله صلى الله عليه وسلم قال: "كان زكريا عليه السلام نجاراً" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 542

Abu Hurairah (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "No food is better to man than that which he earns through his manual work. Dawud (ﷺ), the Prophet of Allah, ate only out of his earnings from his manual work."

[Al- Bukhari].

وعن المقدام بن معد يكرب رضي الله عنه، عن النبي صلى الله عليه وسلم قال: " ما أكل أحد طعاماً قط خيراً من أن يأكل من عمل يده، وإن نبى الله دواد صلى الله عليه وسلم كان يأكل من عمل يده". ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 543

Ibn Mas'ud (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it."

[Al- Bukhari and Muslim].

وعن ابن مسعود رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا حسد إلا فى اثنتين: رجل آتاه الله مالاً، فسلطه على هلكته فى الحق، ورجل آتاه الله حكمة، فهو يقضي بها ويعلمها" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 544

Ibn Mas'ud (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) asked, "Who of you loves the wealth of his heir more than his own wealth?" The Companions said: "O Messenger of Allah! There is none of us but loves his own wealth more." He (ﷺ) said, "His wealth is that which he has sent forward, but that which he retains belongs to his heir."

[Al-Bukhari].

وعنه قال: قال رسول الله صلى الله عليه وسلم : "أيكم مال وارثه أحب إليه من ماله؟" قالوا: يا رسول الله، ما منا أحد إلا ماله أحب إليه. قال: "فإن ماله ما قدم ومال وارثه ما أخر" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 545

'Adi bin Hatim (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Protect yourself from Hell-fire even by giving a piece of date as charity."

[Al-Bukhari and Muslim].

وعن عدى بن حاتم رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "اتقوا النار ولو بشق تمرة" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 546

Jabir (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) never said 'no' to anyone who asked him for anything.

[Al-Bukhari and Muslim].

وعن جابر رضي الله عنه قال: ما سئل رسول الله صلى الله عليه وسلم شيئاً قط فقال: لا. ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 547

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Everyday two angels descend and one of them says, 'O Allah! Compensate (more) to the person who gives (in charity)'; while the other one says, 'O Allah! Destroy the one who withholds (charity, etc)".

[Al-Bukhari].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " ما من يوم يصبح العباد فيه إلا ملكان ينزلان فيقول أحدهما: اللهم أعط منفقاً خلفاً، ويقول الآخر: اللهم أعط ممسكاً تلفاً" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 548

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Allah, the Exalted, says, 'Spend, O son of Adam, you will also be spent upon."

[Al-Bukhari and Muslim].

وعنه أن رسول الله صلى الله عليه وسلم قال: "قال الله تعالى: انفق يا ابن آدم ينفق عليك" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 549

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

A man asked Messenger of Allah (ﷺ), "Which act in Islam is the best?" He (ﷺ) replied, "To feed (the poor and the needy) and to greet those whom you know and those you do not know."

[Al-Bukhari and Muslim].

عن عبد الله بن عمرو بن العاص رضي الله عنهما أن رجلاً سأل رسول الله صلى الله عليه وسلم : أى الإسلام خير؟ قال: "تطعم الطعام، وتقرأ السلام على من عرفت ومن لم تعرف". ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 550

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with him) reported:

the Messenger of Allah (ﷺ) said, "There are forty kinds of virtue, the highest of which is to gift a (milch) she goat. He who practises any of these virtues, expecting its reward (from Allah) and believing on the verity of the promise made for it, will enter Jannah."

[Al-Bukhari].

وعنه قال: قال رسول الله صلى الله عليه وسلم "أربعون خصلة أعلاها منيحة العنز ما من عامل يعمل بخصلة منها رجاء ثوابها وتصديق موعودها إلا أدخله الله تعالى بها الجنة" ((رواه البخاري. وقد سبق بيان هذا الحديث فى باب بيان كثرة طرق الخير)).

Arabic/English book reference : Book 1, Hadith 551

Abu Umamah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "O son of Adam, if you spend the surplus, it will be better for you; and if you retain it, it will be bad for you. You will not be reprimanded for keeping what is enough for your need. Begin with those who are your dependents, and the upper hand (i.e., the one that spends in the way of Allah) is better than the lower hand (i.e., the one that receives charity.)"

[Muslim].

وعن أبي أمامة صدى بن عجلان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "يا ابن آدم إنك أن تبذل الفضل خير لك، وأن تمسكه شر لك، ولا تلام على كفاف، وابدأ بمن تعول واليد العليا خير من اليد السفلى" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 552

Anas (May Allah be pleased with him) reported:

Whenever the Messenger of Allah (ﷺ) was asked a thing by one who is about to accept Islam but he would give it. A man came to the Prophet (ﷺ) and he gave him a herd of sheep scattered between two mountains. When he returned to his people, he said to them: "O my people! Embrace Islam because Muhammad gives like one who has no fear of poverty." Some people would embrace Islam only for worldly gains, but soon Islam becomes dearer to them than the world with all what it contains.

[Muslim].

وعن أنس رضي الله عنه قال: ما سئل رسول الله صلى الله عليه وسلم على الإسلام شيئاً إلا أعطاه، ولقد جاءه رجل، فأعطاه غنماً بين جبلين فرجع إلى قومه فقال: يا قوم أسلموا، فإن محمداً يعطى من لا يخشى الفقر، وإن كان الرجل ليسلم ما يريد إلا الدنيا، فما يلبث إلا يسيراً حتى يكون الإسلام أحب إليه من الدنيا وما عليها". ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 553

'Umar (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) distributed some wealth and I said to him, "O Messenger of Allah! Do you not think that there are other people who are more deserving than these whom you gave." He (ﷺ) said, "They had, in fact, left no alternative for me except either they should beg of me importunately or they would regard me as a miser; but I am not a miser."

[Muslim].

وعن عمر رضي الله عنه قال: قسم رسول الله صلى الله عليه وسلم قسماً، فقلت: يا رسول الله لغير هؤلاء كانوا أحق به منهم؟ فقال: "إنهم خيروني أن يسألوني بالفحش فأعطيهم، أو يبخلوني، ولست بباخل" . ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 554

Jubair bin Mut'im (May Allah be pleased with him) reported:

While I was walking with the Prophet (ﷺ) on his return from the battle of Hunain, a few bedouins caught hold of him and began to demand their shares. They forced him to a tree and someone snatched away his cloak (which got entangled in that thorny tree). The Prophet (ﷺ) said, "Give my cloak back to me. Were I to have camels equal to the number of these trees, I would have distributed them all among you, and you would not have found me a miser, or a liar, or a coward."

[Al-Bukhari].

وعن جبير بن مطعم رضي الله عنه أنه قال: بينما هو يسير مع النبي صلى الله عليه وسلم مقفله من حنين، فعلقه الأعراب يسألونه، حتى اضطروه إلى سمرة، فخطفت رداءه، فوقف النبي صلى الله عليه وسلم فقال: "أعطونى ردائى، فلو كان لى عدد هذه العضاة نعماً، لقسمته بينكم، ثم لا تجدونى بخيلاً ولا كذاباً ولا جباناً ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 555

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Wealth is not diminished by giving (in charity). Allah augments the honour of one who forgives; and one who displays humbleness towards another seeking the pleasure of Allah, Allah exalts him in ranks."

[Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "ما نقصت صدقة من مال، وما زاد الله عبداً بعفو إلا عزاً، وما تواضع أحد لله إلا رفعه الله عز وجل" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 556

Abu Kabshah 'Amr bin Sa'd (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "I swear by Allah for three (qualities) which I am going to tell you about. Remember them well:

(1) The wealth of a man will not diminish by Sadaqah (charity).

(2) Allah augments the honour of a man who endures an oppression patiently.

(3) He who opens a gate of begging, Allah opens a gate of poverty (or he said a word similar to it)."

He (ﷺ) also said, "Remember well what I am going to tell you: The world is for four kinds of people. (1) One upon whom Allah has bestowed wealth and knowledge and so he fears his Rubb in respect to them, joins the ties of blood relationship and acknowledges the Rights of Allah on him (and fulfills them); this type will have the best position (in Jannah). (2) One upon whom Allah has conferred knowledge but no wealth, and he is sincere in his intention and says: 'Had I possessed wealth, I would have acted like so-and-so.' If that is his intention, his reward is the same as that of the other. (3) One whom Allah has given wealth but no knowledge and he squanders his wealth ignorantly, does not fear Allah in respect to it, does not discharge the obligations of kinship and does not acknowledge the Rights of Allah. Such a person will be in the worst position (in the Hereafter). (4) One upon whom Allah has bestowed neither wealth nor knowledge and he says: 'Had I possessed wealth, I would have acted like so-and-so (i.e., he would squander his wealth).' If this is his intention, both will have equal sin."

[At- Tirmidhi].

وعن أبي كبشة عمرو بن سعد الأنمارى رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم يقول: "ثلاثة أقسم عليهن وأحدثكم حديثاً فاحفظوه: ما نقص مال عبد من صدقة،ولا ظلم عبد مظلمة صبر عليها إلا زاده الله عزاً، ولا فتح عبد باب مسألة إلا فتح الله عليه باب فقر، أو كلمة نحوها وأحدثكم حديثاً فاحفظوه قال: إنما الدنيا لأربعة نفر:

عبد رزقه الله مالاً وعلماً، فهو يتقى فيه ربه، ويصل فيه رحمه، ويعلم لله فيه حقاً فهذا بأفضل المنازل.

وعبد رزقه الله علماً، ولم يرزقه مالاً فهو صادق النية يقول: لو أن لى مالاً لعملت بعمل فلان، فهو بنيته فأجرهما سواء.

وعبد رزقه الله مالاً، ولم يرزقه علماً، فهو يخبط فى ماله بغير علم، لا يتقى فيه ربه ولا يصل فيه رحمه، ولا يعلم لله فيه حقاً، فهذا بأخبث المنازل.

وعبد لم يرزقه الله مالاً ولا علماً، فهو يقول: لو أن لى مالاً لعملت فيه بعمل فلان، فهو بنيته، فوزرهما سواء" ((رواه الترمذى وقال: حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 557

'Aishah (May Allah be pleased with her) reported:
Messenger of Allah (ﷺ) had slaughtered a sheep and distributed major portions of its meat. Then he (ﷺ) asked, "Is there anything left?" She replied, "Nothing, except the shoulder." Thereupon he said, "All of it is left except its shoulder."

[At-Tirmidhi].

وعن عائشة رضي الله عنها أنهم ذبحوا شاة، فقال النبي صلى الله عليه وسلم : **"ما بقى منها؟"** قالت: ما بقى منها إلا كتفها، قال: "بقى كلها غير كتفها" ((رواه الترمذى وقال: حديث صحيح)).

Arabic/English book reference : Book 1, Hadith 558

Asma' bint Abu Bakr (May Allah be pleased with her) reported:
Messenger of Allah (ﷺ) said to me, "Do not hoard; otherwise, Allah will withhold from you."

[Al-Bukhari and Muslim].

وعن أسماء بنت أبي بكر الصديق رضي الله عنهما قالت: قال لى رسول الله صلى الله عليه وسلم : **"لا توكى فيوكى عليك"**.

Arabic/English book reference : Book 1, Hadith 559

Abu Hurairah (May Allah be pleased with him) reported:
I heard Messenger of Allah (ﷺ) saying: "The case of a miserly man and a generous man who gives in charity is similar to that of two persons who are clad in armour from their breasts up to their collar bones. When the generous man gives in charity, his armour expands so much as to cover his fingertips and toes. When the miser intends to spend something the armour contracts and every ring of it sticks to the place where it is (sinks into his flesh). He tries to loosen it but it does not expand."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم يقول: "مثل البخيل والمنفق، كمثل رجلين عليهما جنتان من حديد من ثديهما إلى ترا قيهما، فأما المنفق، فلا ينفق إلا سبغت، أو وفرت على جلده حتى تخفى بنانه، وتعفو أثره، وأما البخيل، فلا يريد أن ينفق شيئاً إلا لزقت كل حلقةْ مكانها، فهو يوسعها فلا تتسع" ((متفق عليه)) .

و"الجنة" الدرع، ومعناه: أن المنفق كلما أنفق سبغت، وطالت حتى تجر واره، وتخفى رجليه وأثر مشيه وخطواته.

Arabic/English book reference : Book 1, Hadith 560

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "He who gives in charity the value of a date which he legally earned, and Allah accepts only that which is pure, Allah accepts it with His Right Hand and fosters it for him, as one of you fosters his mare, until it becomes like a mountain."

[Al- Bukhari and Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم : "من تصدق بعدل تمرة من كسب طيب، ولا يقبل إلا الطيب، فإن الله يقبلها بيمينه، ثم يربيها لصاحبها كما يربى أحدكم فلوه حتى تكون مثل الجبل " ((متفق عليه))

"الفلو" بفتح الفاء وضم اللام وتشديد الواو، ويقال أيضاً: بكسر الفاء وإسكان اللام وتخفيف الواو: وهو المهر .

Arabic/English book reference : Book 1, Hadith 561

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "While a man was walking through a barren land, he heard a voice coming out of a cloud saying: 'Irrigate the garden of so-and- so.' Thereupon the cloud drifted in a certain direction and discharged its water over a rocky plain. The streamlets flowed into a channel. This man followed the channel until it reached a garden and he saw the owner of the garden standing in its center, working with his spade spreading the water (changing the course of the water). He asked him: "O slave of Allah, what is your name?" He told his name, which was the same that he heard from the cloud. The owner of the garden then asked him: "O slave of Allah, why did you ask my name?" He replied: "I heard a voice from a cloud which poured down this water saying: 'Irrigate the garden of so-and-so.' I would like to know what do you do with it." He said: "Now that you asked me, I will tell you. I estimate the produce of the garden and distribute one-third of it in charity, I spend one-third on myself and my family and invest one-third back into the garden."

[Muslim].

وعنه عن النبي صلى الله عليه وسلم قال: "بينما رجل يمشى بفلاة من الأرض، فسمع صوتاً فى سحابة: إسق حديقة فلان، فتنحى ذلك السحاب فأفرغ ماءه فى حرة، فإذا شرجة من تلك الشراج قد استوعبت ذلك الماء كله، فتتبع الماء، فإذا رجل قائم فى حديقته يحول الماء بمسحاته، فقال له: يا عبد الله ما اسمك ، قال: فلان للاسم الذى سمع فى السحابة، فقال له: يا عبد الله لم تسألني عن اسمي ؟ فقال: إنى سمعت صوتاً فى السحاب الذى هذا ماؤه يقول: اسق حديقة فلان لإسمك، فما تصنع فيها؟ فقال: أما إذا قلت هذا فإنى أنظر إلى ما يخرج منها، فأتصدق بثلثه، وآكل أنا وعيالى ثلثاً، وأرد فيها ثلثه ((رواه مسلم)).

"الحرة" الأرض الملبسة حجارة سوداء. "والشرجة" بفتح الشين المعجمة وإسكان الراء وبالجيم: هى مسيل الماء.

Arabic/English book reference : Book 1, Hadith 562

Jabir bin 'Abdullah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Beware of oppression, for oppression will be darkness on the Day of Resurrection; and beware of stinginess because it destroyed those who were before you. It incited them to shed their blood and deem unlawful as lawful."

[Muslim].

وعن جابر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: اتقوا الظلم فإن الظلم ظلمات يوم القيامة واتقوا الشح فإن الشح أهلك من كان قبلكم حملهم على أن سفكوا دماءهم واستحلوا محارمهم" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 563

Abu Hurairah (May Allah be pleased with him) reported:
A man came to the Prophet (ﷺ) and said; "I am hard pressed by hunger." He (ﷺ) sent a word to one of his wives who replied: "By Him Who has sent you with the Truth, I have nothing except water." Then he sent the same message to another (wife) and received the same reply. He sent this message to all of them (i.e., his wives) and received the same reply. Then he (ﷺ) said, "Who will entertain this (man) as guest?" One of the Ansar said: "O Messenger of Allah, I will." So he took him home and said to his wife: "Serve the guest of Messenger of Allah (ﷺ)."

Another narration is: The Ansari asked his wife: "Have you got anything?" She answered: "Nothing, except a little food for the children." He said: "Keep them busy with something, and when they ask for food put them to sleep. When the guest enters, extinguish the light and give him the impression that we are also eating." So they sat down and the guest ate and they passed the night hungry. When he came to the Prophet (ﷺ) in the morning, he said to him, "Allah admired what you did with your guest last night."

[Al- Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: جاء رجل إلى النبي صلى الله عليه وسلم فقال: إنى مجهود، فأرسل إلى بعض نسائه، فقالت: والذى بعثك بالحق ما عندى إلا ماء، ثم أرسل إلى أخرى، فقالت مثل ذلك، حتى قلن كلهن مثل ذلك: لا والذى بعثك بالحق ما عندى إلا ماء. فقال النبي صلى الله عليه وسلم " من يضيفه هذا الليلة؟" فقال رجل من الأنصار: أنا يا رسول الله، فانطلق به إلى رحله ، فقال لامرأته: أكرمي ضيف رسول الله صلى الله عليه وسلم

وفى رواية قال لامرأته : هل عندك شئ؟ قالت: لا، إلا قوت صبيانى. قال: فعلليهن بشئ.وإذا أرادوا العشاء فنوميهم. وإذا دخل ضيفنا فأطفئ السراج وأريه أنا نأكل، فقعدوا وأكل الضيف وبات طاويين، فلما أصبح ، غدا على النبي صلى الله عليه وسلم فقال: "لقد عجب الله من صنيعكما بضيفكما الليلة" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 564

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "The food for two suffices for three; and the food for three suffices for four persons."

[Al-Bukhari and Muslim].

In Muslim, Jabir (May Allah be pleased with him) reported: The Prophet (ﷺ) said, "The food for one person suffices for two; the food for two suffices for four, and the food fof four suffices for eight persons."

وعنه قال: قال رسول الله صلى الله عليه وسلم " طعام الاثنين كافي الثلاثة، وطعام الثلاثة كافي الأربعة" ((متفق عليه)) .

وفى رواية لمسلم عن جابر رضي الله عنه ، عن النبي صلى الله عليه وسلم قال: طعام الواحد يكفي الاثنين وطعام الاثنين يكفي الأربعة، وطعام الأربعة يكفي الثمانية.

Arabic/English book reference : Book 1, Hadith 565

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

Once we were on a journey with Messenger of Allah (ﷺ) when a rider came and began looking right and left. Messenger of Allah (ﷺ) said, "Whoever has an extra mount should offer it to him who is without it, and whoever has surplus food should give it to him who has nothing;" and he continued mentioning other properties until we thought that none of us had any right to surplus of his own property.

[Muslim].

عن أبي سعيد الخدرى قال: بينما نحن فى سفر مع النبي صلى الله عليه وسلم إذ جاء رجل على راحلة له ، فجعل يصرف بصره يمينا وشمالاً فقال رسول الله صلى الله عليه وسلم :" من كان معه فضل ظهر فليعد به على من لا ظهر له، ومن كان له فضل من زاد فليعد به على من لا زاد له" فذكر من أصناف المال ما ذكر حتى رأينا أنه لا حق لأحد منا فى فضل. ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 566

Sahl bin Sa'd (May Allah be pleased with him) reported:

A woman brought a woven piece of cloth to Messenger of Allah (ﷺ) and said to him: "I have woven this sheet with my own hands for you to wear." He accepted it as he was in need of it. He later came out wearing it as a lower garment. Someone said: "How nice it is! Kindly give it to me." Messenger of Allah (ﷺ) said, "Very well." He remained in our company for some time, then he went back, folded it and sent it to the man. The people said (to that man): "You did not do well. Messenger of Allah (ﷺ) wore it and he was in need of it, and you asked him for it when you are well aware that he (ﷺ) never refuses a request." He said: "I swear by Allah that I did not ask it for wearing. I asked him for it so that it might be my shroud after my death." Sahl (the narrator of this Hadith) said: And in fact it was used as his shroud.

[Al-Bukhari].

وعن سهل بن سعد رضي الله عنه، أن امرأة جاءت إلى رسول الله صلى الله عليه وسلم ببردة منسوجة فقالت: نسجتها لأكسوكها، فأخذها النبي صلى الله عليه وسلم محتاجاً إليها ، فخرج إلينا وإنها إزاره، فقال فلان، اكسونيها ما أحسنها! فقال:" نعم" فجلس النبي صلى الله عليه وسلم فى المجلس ثم رجع فطواها ثم أرسل به إليه: فقال له القوم: ما أحسنت! لبسها النبي صلى الله عليه وسلم محتاجاً إليها ثم سألته وعلمت أنه لا يرد سائلاً ، فقال: إنى والله ما سألته لألبسها وإنما سألته لتكون كفني، قال سهل: فكانت كفنه. ((رواه البخاري))

Arabic/English book reference : Book 1, Hadith 567

Abu Musa (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "When the Ash'ariyun run short of food in the Jihad or when they are at home in Al-Madinah, they collect all the provisions they have in a sheet and then divide it equally among themselves. They are of me and I am of them."

[Al-Bukhari and Muslim].

وعن أبي موسى رضي الله عنه قال رسول الله صلى الله عليه وسلم : إن الأشعريين إذا أرملوا فى الغزو، أو قل طعام عيالهم بالمدينة جمعوا ما كان عندهم فى ثوب واحد، اقتسموه بينهم فى إناء واحد بالسوية فهم منى وأنا منهم" ((متفق عليه)) .

"أرملوا" فرغ زادهم أو قارب الفراغ.

Arabic/English book reference : Book 1, Hadith 568

Sahl bin Sa'd (May Allah be pleased with him) reported:

A drink was brought to the Messenger of Allah (ﷺ) and he drank some of it. On his right was a boy and on his left were elderly people. He said to the boy, "Would you permit me to give the rest of this drink to these on my left?" The boy said, "O Messenger of Allah, I would certainly not give preference to anyone in anything that might come to me from you." So he handed over the rest of the drink to him.

[Al- Bukhari and Muslim].

وعن سهل بن سعد رضي الله عنه أن رسول الله صلى الله عليه وسلم أتي بشراب، فشرب منه وعن يمينه غلام، وعن يساره الأشياخ، فقال للغلام:" أتأذن لى أن أعطي هؤلاء؟" فقال الغلام لا والله يا رسول الله، لا أؤثر منك أحداً، فتله رسول الله صلى الله عليه وسلم فى يده . ((متفق عليه)) .

"تله" بالتاء المثناه، فوق ، أى وضعه، وهذا الغلام هو ابن عباس رضي الله عنهما.

Arabic/English book reference : Book 1, Hadith 569

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "While Ayyub (ﷺ) the Prophet was taking a bath, naked, a large number of gold locusts fell on him. He tried to collect them in a piece of cloth, when he heard his Rubb (Allah) calling him: 'O Ayyub ! Have I not sufficed you to care for what you see (the worldly possessions)?' Ayyub (ﷺ) said: 'Indeed by Your Power, but I can never do away with Your Blessings.'"

[Al- Bukhari].

وعن أبي هريرة رضي الله عنه ، عن النبي صلى الله عليه وسلم قال: "بينما أيوب عليه السلام يغتسل عريانا، فخر عليه جراد من ذهب، فجعل أيوب يحثي فى ثوبه فناداه ربه عز وجل يا أيوب ألم أكن أغنيتك عما ترى؟! قال:بلى وعزتك، ولكن لا غنى بى عن بركتك، ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 570

Ibn Mas'ud (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it."

[Al-Bukhari and Muslim].

وعن عبد الله بن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " لا حسد إلا فى اثنتين : رجل آتاه الله مالاً ، فسلطه على هلكته فى الحق، ورجل آتاه الله حكمة فهو يقضي بها ويعلمها" ((متفق عليه وتقدم شرحه قريباً)) .

Arabic/English book reference : Book 1, Hadith 571

Ibn 'Umar (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said: "Envy is justified in regard to two types of persons only: a man whom Allah has given knowledge of the Qur'an, and so he recites it during the night and during the day; and a man whom Allah has given wealth and so he spends from it during the night and during the day."

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما: عن النبي صلى الله عليه وسلم قال :" لا حسد إلى فى اثنتين: رجل آتاه الله القرآن، فهو يقوم به آناء الليل وآناء النهار، ورجل آتاه الله مالاً فهو ينفقه آناء الليل وآناء النهار" ((متفق عليه)) (((5))).

Arabic/English book reference : Book 1, Hadith 572

Abu Hurairah (May Allah be pleased with him) reported:

Some of the poor Emigrants came to Messenger of Allah (ﷺ) and said to him, "The wealthy have obtained all high ranks and everlasting bliss." He asked, "How is that?" They replied: "They offer Salat as we do, and observe Saum (fasting) as we do, but they give in Sadaqah (charity) and we do not, and they emancipate slaves and we cannot." He (ﷺ) said, "Shall I not teach you something whereby you will catch up with those who have preceded you and will get ahead of those who follow you, and no one will surpass you unless he does the same as you do?" They said, "Surely, O Messenger of Allah." He said, "Say: Subhan Allah, and Allahu Akbar, and praise Him (by saying Al-hamdu lillah) thirty-three times at the end of every Salat." They returned to him and said: "Our brothers, the possessors of wealth, having heard what we are doing, have started doing the same." Messenger of Allah (ﷺ) said, "This is Grace of Allah which He gives to whom He wishes."

[Al- Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه أن فقراء المهاجرين أتوا رسول الله صلى الله عليه وسلم فقالوا: "ذهب أهل الدثور بالدرجات العلى والنعيم المقيم، فقال: "وما ذاك؟" فقالو":يصلون كما نصلى، ويصومون كما نصوم ويتصدقون ولانتصدق، ويعتقون ولا نعتق فقال: رسول الله صلى الله عليه وسلم :" أفلا أعلمكم شيئا تدركون به من سبقكم، وتسبقون به من بعدكم ، ولا يكون أحد أفضل منكم إلا من صنع مثل ما صنعتم؟" قالوا: بلى يا رسول الله ، قال: تسبحون ، وتكبرون، وتحمدون ، دبر كل صلاة ثلاثاً وثلاثين مرة" فرجع فقراء المهاجرين إلى رسول الله صلى الله عليه وسلم ، فقالو: سمع إخواننا أهل الأموال بما فعلنا، ففعلوا مثله؟ فقال رسول الله صلى الله عليه وسلم "ذلك فضل الله يؤتيه من يشاء" ((متفق عليه)) ، وهذا لفظ ((رواية مسلم)).

Arabic/English book reference : Book 1, Hadith 573

'Abdullah bin 'Umar (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) took hold of my shoulders and said, "Be in the world like a stranger or a wayfarer." Ibn 'Umar (May Allah be pleased with them) used to say: When you survive till the evening do not expect to live until the morning; and when you survive till the morning do not expect to live until the evening. While in good health (do good deeds) before you fall sick; and while you are alive (do good deeds) before death strikes.

[Al- Bukhari].

وعن ابن عمر رضي الله عنهما قال: أخذ رسول الله صلى الله عليه وسلم بمنكبي فقال: "كن فى الدنيا كأنك غريب أو عابر سبيل".

وكان ابن عمر رضي الله عنهما يقول: إذا أمسيت، فلا تنتظر الصباح، وإذا أصبحت، فلا تنتظر المساء، وخذ من صحتك لمرضك، ومن حياتك لموتك " ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 574

'Abdullah bin 'Umar (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) said, "It is the duty of a Muslim who has something which is to be given as a bequest not to have it for two nights without executing a written will."

[Al-Bukhari and Muslim].

In the narration of Muslim it is narrated as 'three nights'. Ibn 'Umar (May Allah be pleased with them) said: Since I heard the Messenger of Allah say this, I have never spent a night without having my will with me.

وعنه أن رسول الله صلى الله عليه وسلم قال: " ما حق امرئ مسلم ، له شئ يوصي فيه ، يبيت ليلتين إلا ووصيته مكتوبة عنده" ((متفق عليه)) هذا لفظ البخاري.

وفى رواية لمسلم" يبيت ثلاث ليال: قال ابن عمر: ما مرت على ليلة منذ سمعت رسول الله صلى الله عليه وسلم قال ذلك إلا وعندي وصيتي.

Arabic/English book reference : Book 1, Hadith 575

Anas (May Allah be pleased with him) reported:

The Prophet (ﷺ) drew a few lines and said, "One of them represents man and another indicates death; and a man continues like this until the nearest line (i.e., death) overtakes him."

[Al-Bukhari].

وعن أنس رضي الله عنه قال: خط النبي صلى الله عليه وسلم خطوطا فقال: "هذا الإنسان، وهذا أجله، فبينما هو كذلك إذ جاء الخط الأقرب" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 576

Ibn Mas'ud (May Allah be pleased with him) reported:

The Prophet (ﷺ) drew up a square and in the middle of it he drew a line, the end of which jutted out beyond the square. Further across the middle line, he drew a number of smaller lines. Then he (ﷺ) said, "The figure represents man and the encircling square is the death which is encompassing him. The middle line represents his desires and the smaller lines are vicissitudes of life. If one of those misses him, another distresses him, and if that one misses him, he falls victim to another."

[Al-Bukhari].

وعن ابن مسعود رضي الله عنه قال: خط النبي صلى الله عليه وسلم خطا مربعا، وخط خطاً فى الوسط خارجاً منه، وخط خططاً صغاراً إلى هذا الذى فى الوسط من جانبه الذى فى الوسط، فقال: "هذا الإنسان، وهذا أجله محيطا به -أو قد أحاط به- وهذا الذى هو خارج أمله، وهذه الخطط الصغار الأعراض فإن أخطأه هذا ، نهشه هذا، وإن أخطأه هذا نهشه هذا" ((رواه البخاري)) وهذه صورته:

Arabic/English book reference : Book 1, Hadith 577

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Hasten to do good deeds before you are overtaken by one of the seven afflictions." Then (giving a warning) he said, "Are you waiting for poverty which will make you unmindful of devotion, or prosperity which will make you corrupt, or a disease which will disable you, or senility which will make you mentally unstable, or sudden death which will take you all of a sudden, or Ad-Dajjal who is the worst expected, or the Hour; and the Hour will be most grievous and most bitter."

[At- Tirmidhi].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم: قال: "بادروا بالأعمال سبعاً، هل تنتظرون إلا فقراً منسياً، أو غنى مطغياً، أو مرضاً مفسداً، أو هرماً مفنداً، أو موتاً مجهزاً، أو الدجال، فشر غائب ينتظر، أو الساعة، فالساعة أدهى وأمر؟!" ((رواه الترمذى وقال: حديث حسن)).

Arabic/English book reference : Book 1, Hadith 578

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Remember more often the destroyer of pleasures - death."

[At-Tirmidhi].

وعنه قال: قال رسول الله صلى الله عليه وسلم: "أكثروا ذكر هاذم اللذات" ((يعنى الموت)) ((رواه الترمذى وقال: حدث حسن)).

Arabic/English book reference : Book 1, Hadith 579

Ubayy bin Ka'b (May Allah be pleased with him) reported:
When one- third of the night would pass, Messenger of Allah (ﷺ) would get up and call out, "O people, remember Allah. The Rajifah (i.e., the first Blowing of the Trumpet which will shake the whole universe and thus cause all life to cease) has come, followed by Ar-Radifah (i.e., the second Blowing of the Trumpet which will restore life and thus mark the Resurrection Day). Death has approached with all that it comprises. Death has approached with all that it comprises." I said: "O Messenger of Allah (ﷺ), I frequently invoke Allah to elevate your rank. How much of my supplications should I devote to you?" He said, "You may devote as much as you wish." When I suggested a quarter, he said, "Do whatever you wish, but it will be better for you if you increase it." I suggested half, and he said, "Do whatever you wish, but it will be better for you if you increase." I suggested two- thirds, and he said, "Do whatever you wish but it will be better for you if you increase it." I said, "Shall I devote all my supplications invoking Allah to elevate your rank?" He said, "Then you will be freed from your worries and your sins will be forgiven."

[At- Tirmidhi].

وعن أبي بن كعب رضي الله عنه: كان رسول الله صلى الله عليه وسلم: إذا ذهب ثلث الليل، قام فقال: "يا أيها الناس اذكروا الله، جاءت الراجفة، تتبعها الرادفة، جاء الموت بما فيه، جاء الموت بما فيه" قلت: يا رسول الله إنى أكثر الصلاة عليك، فكم أجعل لك من صلاتى؟ قال: "ما شئت" قلت: الربع؟ قال: "ما شئت، فإن زدت فهو لك" قلت: فالنصف؟ قال: ما شئت فإن زدت فهو لك قلت " فالثلثين؟ قال: ما شئت فإن زدت فهو خير لك" قلت: أجعل لك صلاتى كلها؟ قال: "إذا تكفى همك، ويغفر لك ذنبك" ((رواه الترمذى وقال: حديث حسن)).

Arabic/English book reference : Book 1, Hadith 580

'Aishah (May Allah be pleased with her):
reported Whenever it was her turn to spend with Messenger of Allah (ﷺ), he used to go to the Baqi' (graveyard in Al-Madinah) at the last part of night and say, "May you be safe, O abode of the believing people. What you have been promised has come to you. You are tarried till tomorrow and certainly we shall follow you if Allah wills. O Allah, forgive the inmates of the Baqi'-al-Gharqad."

[Muslim].

وعن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم كلما كان ليلتها من رسول الله صلى الله عليه وسلم يخرج من آخر الليل إلى البقيع، فيقول: السلام عليكم دار قوم مؤمنين، وأتاكم ما توعدون، غداً مؤجلون وإنا إن شاء الله بكم لاحقون، اللهم اغفر لأهل بقيع الغرقد" ((رواه مسلم)).

Sunnah.com reference : Book 1, Hadith 581
Arabic/English book reference : Book 1, Hadith 582

Buraidah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "(In the past) I forbade you from visiting graves, but visit them now."
In another narration Messenger of Allah (ﷺ) said, "Whoever wants to visit a graveyard, let him do so, because it reminds us of the Hereafter."
[Muslim].

عن بريدة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم "كنت نهيتكم عن زيارة القبور فزوروها" ((رواه مسلم)).وفي رواية "فمن أراد أن يزور القبور فليزر؛ فإنها تذكرنا الآخرة "

Sunnah.com reference : Book 1, Hadith 582
Arabic/English book reference : Book 1, Hadith 581

Buraidah (May Allah be pleased with him) reported:

The Prophet (ﷺ) used to teach them (i.e., the Companions) whenever they came out to visit the graveyard to say: "As-salamu 'alaikum ahlad-diyyari minal- Mu'minina wal-Muslimina, wa inna in sha' Allahu bikum lahiqun. As 'alul-laha lana wa-lakumul- 'afiyyah (May you be safe, O inmates of the abodes of the believers and the Muslims, and if Allah pleases, we shall follow you, we pray to Allah for well-being for ourselves and for you)."

[Muslim].

وعن بريدة رضي الله عنه قال: كان النبي صلى الله عليه وسلم يعلمهم إذا خرجوا إلى المقابر أن يقول قائلهم: "السلام عليكم أهل الديار من المؤمنين والمسلمين وإنا إن شاء الله بكم للاحقون، أسأل الله لنا ولكم العافية" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 583

Ibn 'Abbas (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) passed by the graves at Al-Madinah. He turned his face towards them and said, "May you be granted safety, O inmates of the graves. May Allah forgive us and you. You have preceded us, and we are to follow."

[At-Tirmidhi].

وعن ابن عباس رضي الله عنهما، قال مر رسول الله صلى الله عليه وسلم بقبور بالمدينة فأقبل عليهم بوجهه فقال: "السلام عليكم يا أهل القبور، يغفر الله لنا ولكم أنتم سلفنا ونحن بالأثر" ((رواه الترمذي وقال: حديث حسن)).

Arabic/English book reference : Book 1, Hadith 584

Anas bin Malik (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Let none of you wish for death on account of an affliction that befalls him. If he has no alternative, let him pray: 'Allahumma ahyine ma kanatil-hayatu khairan li, wa tawaffani idha kanatil-wafatu khairan li (O Allah! Give my life so long as the life is good for me, and take away my life if death is good for me)'."

[Al-Bukhari and Muslim].

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا يتمنين أحدكم الموت لضر أصابه فإن كان لابد فاعلاً، فليقل: اللهم أحيني ما كانت الحياة خيراً لى، وتوفني إذا كانت الوفاة خيراً لى" ((متفق عليه)).

Sunnah.com reference : Book 1, Hadith 585
Arabic/English book reference : Book 1, Hadith 586

Qais bin Abu Hazim (May Allah be pleased with him) reported:

I went to visit Khabbab bin Aratt (May Allah be pleased with him) during his illness. He had been cauterized in seven places. He said: "Our companions who have died have left (this world) without having enjoyed the pleasures of the world (in order to get a great full reward in the Hereafter) while we have amassed wealth exceeding our needs for which there is no place to keep except in the earth. Had Messenger of Allah (ﷺ) not prohibited us from longing for death, I would have prayed for it." Then we visited him again and he was building a wall. He said: "There is a reward in store for a Muslim in respect of everything on which he spends except for something he places in the earth (i.e., something exceeding our needs or essentials)."

[Al-Bukhari and Muslim].

وعن قيس بن أبي حازم قال: دخلنا على خباب بن الأرت رضي الله عنه نعوده وقد اكتوى سبع كيات فقال: إن أصحابنا الذين سلفوا مضوا، ولم تنقصهم الدنيا، وإنا أصبنا ما لا نجد له موضعاً إلا التراب ولولا أن النبي صلى الله عليه وسلم نهانا أن ندعوا بالموت لدعوت به، ثم أتيناه مرة أخرى وهو يبني حائطاً له فقال: إن المسلم ليؤجر في كل شئ ينفقه إلا في شئ يجعله في هذا التراب. ((متفق عليه وهذا لفظ رواية البخاري)).

Sunnah.com reference : Book 1, Hadith 586
Arabic/English book reference : Book 1, Hadith 587

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "None of you should wish for death. If he is righteous, perhaps he may add to (his) good works, and if he is a sinner, possibly he may repent (in case he is given a longer life)."

[Al-Bukhari].

In Muslim, Abu Hurairah (May Allah be pleased with him) reported : Messenger of Allah (ﷺ) said, "Let none of you wish for death, nor he ask for it before it comes to him, because when he dies, his actions will be terminated; certainly the age of a (true) believer does not add but good."

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "لا يتمن أحدكم الموت إما محسناً فلعله يزداد، وإما مسيئاً فلعله يستعتب" ((متفق عليه)) .وهذا لفظ البخاري

وفى رواية لمسلم عن أبي هريرة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: "لا يتمن أحدكم الموت، ولا يدع به من قبل أن يأتيه، إنه إذا مات انقطع عمله، وإنه لا يزيد المؤمن عمره إلا خيراً".

Sunnah.com reference : Book 1, Hadith 587
Arabic/English book reference : Book 1, Hadith 585

An-Nu'man bin Bashir (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) said, "What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not know. So he who guards against doubtful things keeps his religion and his honour blameless. But he who falls into doubtful things falls into that which is unlawful, just as a shepherd who grazes his cattle in the vicinity of a pasture declared prohibited (by the king); he is likely to stray into the pasture. Mind you, every king has a protected pasture and Allah's involved limits is that which He has declared unlawful.

Verily, there is a piece of flesh in the body, if it is healthy, the whole body is healthy, and if it is corrupt, the whole body is corrupt. Verily, it is the heart."

[Al-Bukhari and Muslim].

وعن النعمان بن بشير رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إن الحلال بين، وإن الحرام بين، وبينهما مشتبهات لا يعلمهن كثير من الناس، فمن اتقى الشبهات، استبرأ لدينه وعرضه، ومن وقع فى الشبهات، وقع فى الحرام، كالراعى يرعى حول الحمى يوشك أن يرتع فيه ألا وإن لكل ملك حمى، ألا وإن حمى الله محارمه، ألا وإن فى الجسد مضغة إذا صلحت صلح الجسد كله، وإذا فسدت فسد الجسد كله: ألا وهى القلب" ((متفق عليه. ورروياه من طرق بألفاظ متقاربة))

Arabic/English book reference : Book 1, Hadith 588

Anas bin Malik (May Allah be pleased with him) reported:
The Prophet (ﷺ) found a dry date-fruit lying in the way and said, "Had it not been for fear of being from charity I would have eaten it."

[Al-Bukhari and Muslim].

عن أنس رضي الله عنه أن النبي صلى الله عليه وسلم، وجد تمرة فىالطريق فقال: "لولا أنى أخاف أن تكون من الصدقة لأكلتها" ((متفق عليه))

Arabic/English book reference : Book 1, Hadith 589

An-Nawwas bin Sam'an (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "Piety is good manner, and sin is that which creates doubt and you do not like people to know of it."

[Muslim].

وعن النواس بن سمعان رضي الله عنه عن النبي صلى الله عليه وسلم قال: البر حسن الخلق، والإثم ما حاك فى نفسك، وكرهت أن يطلع عليه الناس" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 590

Wabisah bin Ma'bad (May Allah be pleased with him) reported:
I went to Messenger of Allah (ﷺ) and he asked me, "Have you come to inquire about piety?" I replied in the affirmative. Then he said, "Ask your heart regarding it. Piety is that which contents the soul and comforts the heart, and sin is that which causes doubts and perturbs the heart, even if people pronounce it lawful and give you verdicts on such matters again and again."

[Ahmad and Ad- Darmi].

وعن وابصة بن معبد رضي الله عنه قال: أتيت رسول الله صلى الله عليه وسلم فقال: "جئت تسأل عن البر؟" قلت نعم، فقال: "استفت قلبك البر ما اطمأنت إليه النفس، واطمأن إليه القلب، والإثم ما حاك فى النفس وتردد فىالصدر، وإن أفتاك الناس وأفتوك" ((حديث حسن، رواه أحمد والدارمي فى مسنديهما)).

Arabic/English book reference : Book 1, Hadith 591

'Uqbah bin Al-Harith (May Allah be pleased with him) reported that he had married a daughter of Abu Ihab bin 'Aziz and a woman came to him and said she had suckled both 'Uqbah and the woman whom he had married, to which he replied:

"I am not aware that you suckled me, and you did not inform me." So he ('Uqbah) rode to Messenger of Allah (ﷺ) in Al-Madinah and put the matter before him. The Messenger of Allah (ﷺ) said, "How can you continue (to be her husband) after what you have been told?" 'Uqbah (May Allah be pleased with him) therefore divorced her and she married another man.

[Al- Bukhari].

وعن أبي سروعة -كسر السين المهملة ونصبها- عقبة بن الحارث رضي الله عنه أنه تزوج ابنة لأبي إهاب بن عزيز، فأتته امرأة فقالت: إنى قد أرضعت عقبة والتى قد تزوج بها، فقال لها عقبة: ما أعلم أنك أرضعتني ولا أخبرتني فركب إلى رسول الله صلى الله عليه وسلم بالمدينة فسأله فقال رسول الله صلى الله عليه وسلم: "كيف، وقد قيل؟!" ففارقها عقبة ونكحت زوجاً غيره". ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 592

Hasan bin 'Ali (May Allah be pleased with them) reported:

I have retained these words of Messenger of Allah (ﷺ), "Leave what causes you doubt and turn to what does not cause you doubt."

[At- Tirmidhi].

وعن الحسن بن على رضي الله عنهما، قال: حفظت من رسول الله صلى الله عليه وسلم: "دع ما يريبك إلى ما لا يريبك" ((رواه الترمذى وقال: حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 593

'Aishah (May Allah be pleased with her) reported:

Abu Bakr (May Allah be pleased with him) had a slave who brought him his earnings and Abu Bakr (May Allah be pleased with him) would eat from it. One day he brought him something and when Abu Bakr (May Allah be pleased with him) had eaten some of it, the slave asked him whether he knew where he had got that (food) from, Abu Bakr (May Allah be pleased with him) asked what it was, and he replied: I acted as a soothsayer for a man in the pre-Islamic period, and not being good at it, I deceived him; today he met me and he rewarded me for that soothsaying what you have eaten. Abu Bakr (May Allah be pleased with him) put his hand in his mouth and vomited up all that he had eaten.

[Al- Bukhari].

وعن عائشة رضي الله عنها، قالت: كان لأبي بكر الصديق رضي الله عنه غلام يخرج له الخراج وكان أبو بكر يأكل من خراجه فجاء يوماً بشئ، فأكل منه أبو بكر، فقال له الغلام: تدرى ما هذا؟ فقال أبو بكر: ما هو؟ قال: كنت تكهنت لإنسان فى الجاهلية وما أحسن الكهانة إلا أني خدعته فلقيني، فأعطاني بذلك هذا الذى أكلت منه، فأدخل أبو بكر يده فقاء كل شئ فى بطنه" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 594

Nafi' (May Allah be pleased with him) reported:

'Umar bin Al-Khattab (May Allah be pleased with him) fixed the payment amounting to four thousand dirhams for each of the early Emigrants, but for his son, he fixed only three thousand five hundred. He was asked: "He is also an (early) Emigrant, why have you fixed a lesser sum for him?" He said: "It was his father who took him along with him. He is not like one who emigrated by himself."

[Al-Bukhari].

وعن نافع أن عمر بن الخطاب رضي الله عنه كان فرض للمهاجرين الأولين أربعة آلاف وفرض لابنه ثلاثة آلاف وخمسمائة، فقيل له: هو من المهاجرين فلم نقصته؟ فقال: إنما هاجر به أبوه، يقول: ليس هو كمن هاجر بنفسه" ((رواه البخاري))

Arabic/English book reference : Book 1, Hadith 595

'Atiyyah bin 'Urwah As-Sa'di (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "No one will attain complete righteousness until he abandons (certain) unobjectionable (but doubtful) things so as to remain on his guard against something objectionable."
[At-Tirmidhi].
وعن عطية بن عروة السعدى الصحابي رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا يبلغ العبد أن يكون من المتقين حتى يدع مالا بأس به حذرا لما به بأس".

Arabic/English book reference : Book 1, Hadith 596

Sa'd bin Abu Waqqas (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Allah loves a slave who is pious, free of all wants and the unnoticed."

[Muslim].

وعن سعد بن أبي وقاص رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم: يقول: "إن الله يحب العبد التقي الغني الخفي" ((رواه مسلم)).

والمراد: بـ "الغني" غني النفس، كما سبق فى الحديث الصحيح.

Arabic/English book reference : Book 1, Hadith 597

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:
Someone asked Messenger of Allah (ﷺ): "Who is the best man?" He (ﷺ) answered, "A believer who strives in the Cause of Allah with his life and his wealth." The man asked: "Who is the next?" He said, "One who retires into a narrow valley and worships his Rubb."

Another narration is: Messenger of Allah (ﷺ) said, "One who fears Allah and safeguards people against his own mischief."

[Al-Bukhari and Muslim].

وعن أبي سعيد الخدرى رضي الله عنه قال: قال رجل: أى الناس أفضل يا رسول الله؟ قال: "مؤمن مجاهد بنفسه وماله فى سبيل الله" قال: ثم من؟ قال: " رجل معتزل فى شعب من الشعاب يعبد ربه"

وفى رواية: "يتقي الله، ويدع الناس من شره" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 598

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "The best possession of a Muslim will be a herd of sheep with which he retires to the top of a mountain or places where rain is expected to fall (pastures) so as to safeguard with his faith from tribulation."

[Al- Bukhari].

وعنه قال: قال رسول الله صلى الله عليه وسلم: "يوشك أن يكون خير مال المسلم غنم يتتبع بها شعف الجبال، ومواقع القطر، يفر بدينه من الفتن" ((رواه البخاري)). وشعف الجبال :أعلاها

Arabic/English book reference : Book 1, Hadith 599

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Every Prophet has tended sheep". He was asked: "And did you?" He replied, "Yes, I tended them for a few carats for the Makkans."

[Al-Bukhari].

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "ما بعث الله نبياً إلا رعى الغنم" فقال أصحابه: أنت؟ قال: كنت أرعاها على قراريط لأهل مكة". ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 600

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "The best of people is a man who is holding his horse's rein in the way of Allah (in Jihad) and is galloping towards the place wherever he hears a call for war or detects a note of danger; he goes on proceeding, seeking martyrdom or death wherever it is expected. And a man who retires with some sheep in a mountainside or a valley. He performs Salat regularly and pays the Zakat, continues worshipping his Rubb, till death overtakes him. He does not interfere in the affairs of the people except for betterment."

[Muslim].

وعنه عن رسول الله صلى الله عليه وسلم أنه قال: "من خير معاش الناس رجل ممسك عنان فرسه فى سبيل الله، يطير على متنه، كلما سمع هيعه أو فزعة، طار عليه يبتغى القتل، أو الموت مظانه، أو رجل فى غنيمة فى رأس شعفة من هذه الشعف، أو بطن واد من هذه الأودية يقيم الصلاة، ويؤتى الزكاة، ويعبد ربه حتى يأتيه اليقين، ليس من الناس إلا فى خير" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 601

'Iyad bin Himar (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Allah has revealed to me that you should humble yourselves to one another. One should neither hold himself above another nor transgress against another."

[Muslim].

وعن عياض بن حمار رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله أوحى إلي أن تواضعوا حتى لا يفخر أحد على أحد، ولا يبغي أحد على أحد" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 602

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Wealth does not diminish by giving Sadaqah (charity). Allah augments the honour of one who forgives; and one who serves another seeking the pleasure of Allah, Allah will exalt him in ranks."

[Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "ما نقصت صدقة من مال، و ما زادالله عبداً بعفو إلا عزاً، وما تواضع أحد لله إلا رفعه الله" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 603

Anas (May Allah be pleased with him) passed by some children and greeted them (by saying As-salamu 'alaikum to them). Then he said:

The Prophet (ﷺ) used to do the same.

[Al-Bukhari and Muslim].

وعن أنس رضي الله عنه أنه مر على صبيان فسلم عليهم وقال: كان النبي صلى الله عليه وسلم يفعله. ((متفق عليه))

Arabic/English book reference : Book 1, Hadith 604

Anas bin Malik (May Allah be pleased with him) reported:

A slave-girl of Al-Madinah would take hold of the hand of the Prophet (ﷺ) and take him wherever she desired.

[Al- Bukhari].

عنه قال: إن كانت الأمة من إماء المدينة لتأخذ بيد النبي صلى الله عليه وسلم، فتنطلق به حيث شاءت. ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 605

Al-Aswad bin Yazid (May Allah be pleased with him) reported:

'Aishah (May Allah be pleased with her) was asked: "What did Messenger of Allah (ﷺ) used to do inside his house?" She answered: "He used to keep himself busy helping members of his family, and when it was the time for Salat (the prayer), he would get up for prayer."

[Al-Bukhari].

وعن الأسود بن يزيد قال: سئلت عائشة رضي الله عنها: ما كان النبي صلى الله عليه وسلم يصنع فى بيته؟ قالت: كان يكون فى مهنة أهله -يعنى: خدمة أهله- فإذا حضرت الصلاة، خرج إلى الصلاة" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 606

Tamim bin Usaid (May Allah be pleased with him) reported:

I came to Messenger of Allah (ﷺ) while he was delivering a Khutbah and said: "O Messenger of Allah, a stranger (meaning himself) has come to inquire about his Deen. He is quite ignorant about his Deen." Messenger of Allah (ﷺ) interrupted his Khutbah and turned to me. Then a chair was brought for him and he sat on it. He started instructing me what Allah had taught him. Then he resumed his Khutbah and completed it.

[Muslim].

وعن أبي رفاعة تميم بن أسيد رضي الله عنه قال: انتهيت إلى رسول الله صلى الله عليه وسلم وهو يخطب، فقلت: يا رسول الله رجل غريب جاء يسأل عن دينه لا يدرى ما دينه؟ فأقبل علي رسول الله صلى الله عليه وسلم، وترك خطبته حتى انتهى إلى فأتى بكرسي، فقعد عليه وجعل يعلمني مما علمه الله ثم أتى خطبته فأتم آخرها". ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 607

Anas (May Allah be pleased with him) reported:
When the Messenger of Allah (ﷺ) finished eating his food, he would lick his three fingers (i.e., the forefinger, the middle finger and the thumb). He (ﷺ) said, "If anyone of you drops a morsel, he should remove anything harmful from it and then eat it. He should not leave it for Shaitan." He commanded us to clean out the dish saying, "You do not know in what portion of your food the blessing lies."

[Muslim].

وعن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم كان إذا أكل طعاماً لعق أصابعه الثلاث قال: وقال: "إذا سقطت لقمة أحدكم، فليمط عنها الأذى، وليأكلها، ولا يدعها للشيطان" وأمر أن تسلت القصعة قال: فإنكم لا تدرون فى أى طعامكم البركة" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 608

Abu Hurairah (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "Every Prophet has tended sheep." He was asked: "And did you?" He replied: "Yes, I tended them for a few carats for the Makkans."

[Al-Bukhari].

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "ما بعث الله نبياً إلا رعى الغنم" قال أصحابه: وأنت؟ فقال: نعم كنت أرعاها على قراريط لأهل مكة" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 609

Abu Hurairah (May Allah be pleased with him) reported:
The Prophet (ﷺ) said: "If I am invited to a meal consisting of a sheep's foot or shoulder, I would respond and I would accept as a gift a shoulder or a foot of a sheep."

[Al-Bukhari].

وعنه عن النبي صلى الله عليه وسلم قال: لو دعيت إلى كراع أو ذراع لأجبت ولو أهدى إلى ذراع أو كراع لقبلت". ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 610

Anas bin Malik (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) had a she-camel called Al-'Adba' which would not allow any other camel to surpass her. A bedouin came riding his camel which outstripped it. The Muslims were much grieved at this. Messenger of Allah (ﷺ) perceived it and said, "It is Allah's Way that he lowers whatever raises itself in the world."

[Al- Bukhari].

وعن أنس رضي الله عنه قال: كانت ناقة رسول الله صلى الله عليه وسلم: العضباء لا تسبق، أو لا تكاد تسبق فجاء أعرابي على قعود له، فسبقها، فشق ذلك على المسلمين حتى عرفه، النبي صلى الله عليه وسلم فقال: "حق على الله أن لا يرتفع شئ من الدنيا إلا وضعه" ((رواه البخاري)).

Arabic/English book reference : Book 1, Hadith 611

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "He who has, in his heart, an ant's weight of arrogance will not enter Jannah." Someone said: "A man likes to wear beautiful clothes and shoes?" Messenger of Allah (ﷺ) said, "Allah is Beautiful, He loves beauty. Arrogance means ridiculing and rejecting the Truth and despising people."

[Muslim].

وعن عبد الله بن مسعود رضي الله عنه عن النبى صلى الله عليه وسلم قال: "لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر" فقال رجل" إن الرجل يحب أن يكون ثوبه حسناً ونعله حسناً؟ قال: "إن الله جميل يحب الجمال الكبر بطر الحق وغمط الناس" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 612

Salamah bin Al-Akwa' (May Allah be pleased with him) reported:

A man ate in the presence of Messenger of Allah (ﷺ) with his left hand. He (ﷺ) said, "Eat with your right hand." He said: "I cannot." Thereupon he (the Prophet (ﷺ)) said, "May you never be able to do that." It was arrogance that prevented him from doing it, and he could not raise it (the right hand) up to his mouth afterwards.

[Muslim].

وعن سلمه بن الأكوع رضي الله عنه أن رجلاً أكل عند رسول الله صلى الله عليه وسلم بشماله، فقال: "كل بيمينك" قال: لا أستطيع! قال: "لا اتسطعت" ما منعه إلا الكبر. قال: فما رفعه إلى فيه". ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 613

Harithah bin Wahab (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Shall I not inform you about the inmates of Hell? It is every violent, impertinent and proud person."

[Al-Bukhari and Muslim].

وعن حارثة بن وهب رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: ألا أخبركم بأهل النار؟: كل عتل جواظ مستكبر" ((متفق عليه)). وتقدم شرحه في باب ضعفة المسلمين.

Arabic/English book reference : Book 1, Hadith 614

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "There was a dispute between Hell and Jannah, and Hell said: 'The haughty and proud are in me.' The Jannah said: 'In me are the weak and the humble.' Thereupon Allah, the Exalted, judged between them saying: 'You the Jannah are My Mercy, and through you I shall show mercy to those whom I wish.' (And addressing the Hell) He said: 'You are My punishment to punish whom I wish amongst My slaves, and each one of you will have its fill.'"

[Muslim].

وعن أبى سعيد رضي الله عنه، عن النبى صلى الله عليه وسلم قال: "احتجت الجنة والنار، فقالت النار: في الجبارون والمتكبرون، وقالت الجنة: في ضعفاء الناس ومساكينهم. فقضى الله بينهما: إنك الجنة رحمتي، أرحم بك من أشاء، وإنك النار عذابي أعذب بك من أشاء ولكليكما علي ملؤها" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 615

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "On the Day of Resurrection, Allah will not look at him who trails his lower garment out of pride."

[Al-Bukhari and Muslim].

وعن أبى هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "لا ينظر الله يوم القيامة إلى من جر إزاره بطراً" ((متفق عليه))

Arabic/English book reference : Book 1, Hadith 616

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "There are three (types of) people to whom Allah will not speak on the Day of Resurrection, nor will He purify them, nor look at them, and they will have a painful punishment. These are: An aged man who commits Zina (illicit sexual act), a ruler who lies, and a proud poor person."

[Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم: "ثلاثة لا يكلمهم الله يوم القيامة، ولايزكيهم، ولا ينظر إليهم ، ولهم عذاب أليم: شيخ زان وملك كذاب، وعائل مستكبر" ((رواه مسلم))"javascript:opencomment('((“العائل”: الفقير))')">(14).

Arabic/English book reference : Book 1, Hadith 617

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Allah, the Exalted, says: 'Honour is My Izar and Pride is My Cloak. Whoever vies with Me regarding one of them, shall be tormented.'"

[Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم: "قال الله عز وجل: العز إزاري والكبرياء ردائي، فمن ينازعني في واحد منهما فقد عذبته" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 618

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "While a man was walking, dressed in clothes admiring himself, his hair combed, walking haughtily when Allah caused the earth to swallow him. Now he will continue to go down in it (as a punishment) until the Day of Resurrection."

[Muslim].

وعنه أن رسول الله صلى الله عليه وسلم قال:"بينما رجل يمشى في حلة تعجبه نفسه، مرجل رأسه، يختال في مشيته، إذ خسف الله به، فهو يتجلجل في الأرض إلى يوم القيامة" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 619

Salamah bin Al-Akwa' (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Man continues to display haughtiness and arrogance until he is recorded among the arrogant and will be therefore afflicted with what afflicts them."

[At- Tirmidhi].

وعن سلمه بن الأكوع رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا يزال الرجل يذهب بنفسه حتى يكتب في الجبارين، فيصيبه ما أصابهم" ((رواه الترمذي وقال: حديث حسن. (("javascript:opencomment"('"يذهب بنفسه" أى: يرتفع ويتكبر ')">(16))).

Arabic/English book reference : Book 1, Hadith 620

Anas (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) was the best of all the people in behaviour.

[Al- Bukhari and Muslim].

وعن أنس رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم أحسن الناس خلقاً ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 621

Anas (May Allah be pleased with him) reported:

I never felt any piece of velvet or silk softer than the palm of the Messenger of Allah (ﷺ), nor did I smell any fragrance more pleasant than the smell of Messenger of Allah (ﷺ). I served him for ten years, and he never said 'Uff' (an expression of disgust) to me. He never said 'why did you do that?' for something I had done, nor did he ever say 'why did you not do such and such' for something I had not done.

[Al- Bukhari and Muslim].

وعنه قال: ما مسست ديباجاً ولاحريراً ألين من كف رسول الله صلى الله عليه وسلم، ولا شممت رائحة قط أطيب من رائحة رسول الله صلى الله عليه وسلم ولقد خدمت رسول الله صلى الله عليه وسلم عشر سنين، فما قال لي قط :أف، ولا قال لشئ فعلته: لم فعلته؟ ولا لشئ لم أفعله: ألا فعلت كذا؟ ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 622

Sa'b bin Jaththamah (May Allah be pleased with him) reported:

I presented a wild ass to Messenger of Allah (ﷺ) as a gift but he returned it to me. When he perceived signs of despair on my face, he said, "I have declined to accept it because I am in the state of Ihram."

[Al-Bukhari and Muslim].

وعن الصعب بن جثامة رضي الله عنه قال: أهديت رسول الله صلى الله عليه وسلم حماراً وحشياً فرده علي، فلما رأى ما في وجهي قال: "إنا لم نرده عليك إلا لأنا حرم" ((متفق عليه))

Arabic/English book reference : Book 1, Hadith 623

Nawwas bin Sam'an (May Allah be pleased with him) reported:

I asked Messenger of Allah (ﷺ) about virtue and sin, and he said, "Virtue is noble behaviour, and sin is that which creates doubt and you do not like people to know about it."

[Muslim].

وعن النواس بن سمعان رضي الله عنه قال: سألت رسول الله صلى الله عليه وسلم عن البر والإثم فقال: "البر حسن الخلق، والإثم: ما حاك في نفسك وكرهت أن يطلع عليه الناس" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 624

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) did not indulge in loose talk nor did he like to listen to it. He used to say, "The best of you is the best among you in conduct."

[Al-Bukhari and Muslim].

وعن عبد الله بن عمرو بن العاص رضي الله عنهما قال: لم يكن رسول الله صلى الله عليه وسلم فاحشاً ولا متفحشاً. وكان يقول: "إن من خياركم أحسنكم أخلاقاً" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 625

Abud-Darda (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Nothing will be heavier on the Day of Resurrection in the Scale of the believer than good manners. Allah hates one who utters foul or coarse language."

[At- Tirmidhi].

وعن أبى الدرداء رضي الله عنه: أن النبى صلى الله عليه وسلم قال: "ما من شئ أثقل في ميزان المؤمن يوم القيامة من حسن الخلق، وإن الله يبغض الفاحش البذي" ((رواه الترمذي وقال: حديث حسن صحيح.

Arabic/English book reference : Book 1, Hadith 626

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) was asked about the deed which will be foremost to lead a man to Jannah. He replied, "Fear of Allah and the good conduct." Then he was asked about indulgence which will admit a man to Hell (Fire) and he answered, "The tongue and the genitals."

[At- Tirmidhi].

وعن أبى هريرة رضي الله عنه قال: سئل رسول الله صلى الله عليه وسلم عن أكثر ما يدخل الناس الجنة؟ قال: "تقوى الله وحسن الخلق" وسئل عن أكثر ما يدخل الناس النار، قال: "الفم والفرج". ((رواه الترمذي وقال: حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 627

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "The most perfect man in his faith among the believers is the one whose behaviour is most excellent; and the best of you are those who are the best to their wives."

[At- Tirmidhi].

وعنه قال رسول الله صلى الله عليه وسلم: "أكمل المؤمنين إيماناً أحسنهم خلقاً وخياركم خياركم لنسائهم". ((رواه الترمذي وقال: حديث حسن صحيح)).

Arabic/English book reference : Book 1, Hadith 628

'Aishah (May Allah be pleased with her) reported:
I heard Messenger of Allah (ﷺ) saying: "A believer will attain by his good behaviour the rank of one who prays during the night and observes fasting during the day."

[Abu Dawud].

وعن عائشة رضي الله عنها، قالت: سمعت رسول الله صلى الله عليه وسلم يقول: " إن المؤمن ليدرك بحسن خلقه درجة الصائم القائم" ((رواه أبو داود)).

Arabic/English book reference : Book 1, Hadith 629

Abu Umamah Al-Bahili (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "I guarantee a house in Jannah for one who gives up arguing, even if he is in the right; and I guarantee a home in the middle of Jannah for one who abandons lying even for the sake of fun; and I guarantee a house in the highest part of Jannah for one who has good manners."

[Abu Dawud].

وعن أبى أمامه الباهلى رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "أنا زعيم ببيت في ربض الجنة لمن ترك المراء، وإن كان محقاً، وببيت في وسط الجنة لمن ترك الكذب، وإن كان مازحاً، وببيت في أعلى الجنة لمن حسن خلقه" ((حديث صحيح رواه أبو داود بإسناد صحيح)).

Arabic/English book reference : Book 1, Hadith 630

Jabir (May Allah be pleased with him) reported:
The Messenger of Allah (ﷺ) said, "The dearest and nearest among you to me on the Day of Resurrection will be one who is the best of you in manners; and the most abhorrent among you to me and the farthest of you from me will be the pompous, the garrulous, and Al-Mutafaihiqun." The Companions asked him: "O Messenger of Allah! We know about the pompous and the garrulous, but we do not know who Al-Mutafaihiqun are." He replied: "The arrogant people."

[At-Tirmidhi].

وعن جابر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إن من أحبكم إلي، وأقربكم منى مجلساً يوم القيامة أحاسنكم أخلاقاً، وإن أبغضكم إلي وأبعدكم مني يوم القيامة، الثرثارون والمتشدقون والمتفيهقون" قالوا: يا رسول الله قد علمنا "الثرثارون والمتشدون" فما المتفيهقون؟ قال: "المتكبرون" ((رواه الترمذي وقال: حديث حسن)).

"الثرثار": هو كثير الكلام تكلفاً. "والمتشدق": المتطاول على الناس بكلامه، ويتكلم بملء فيه تصافحاً وتعظيماً لكلامه؛ "والمتفيهق" :أصله من الفهق، وهو الامتلاء، وهو الذى يملأ فمه بالكلام، ويتوسع فيه ويغرب به تكبراً واتفاعاً، وإظهاراً للفضيلة على غيره.

وروى الترمذي عن عبد الله بن المبارك رحمه الله في تفسير حسن الخلق قال: هو طلاقة الوجه، وبذل المعروف، وكف الأذى.

Arabic/English book reference : Book 1, Hadith 631

Ibn 'Abbas (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) said to Ashaj Abdul-Qais (May Allah be pleased with him), "You possess two qualities that Allah loves. These are clemency and tolerance."

[Muslim].

وعن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم لأشج عبد القيس: "إن فيك خصلتين يحبهما الله: الحلم والأناة". ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 632

'Aishah (May Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) said, "Allah is Forbearer and loves forbearance in all matters."

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: " إن الله رفيق يحب الرفق في الأمر كله" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 633

'Aishah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Allah is Forbearer and He loves forbearance, and rewards for forbearance while He does not reward severity, and does not give for any thing besides it (forbearance)."

[Muslim]

وعنها أن النبى صلى الله عليه وسلم قال: " إن الله رفيق يحب الرفق، ويعطى على الرفق ما لا يعطى على العنف ومالا يعطى على ما سواه" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 634

'Aishah (May Allah be pleased with her) reported:

The Prophet (ﷺ) said, "Whenever forbearance is added to something, it adorns it; and whenever it is withdrawn from something, it leaves it defective."

[Muslim].

وعنها أن النبى صلى الله عليه وسلم قال: "إن الرفق لا يكون في شئ إلا زانه، ولا ينزع من شئ إلا شانه" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 635

Abu Hurairah (May Allah be pleased with him) reported:

A bedouin urinated in the mosque and some people rushed to beat him up. The Prophet (ﷺ) said: "Leave him alone and pour a bucket of water over it. You have been sent to make things easy and not to make them difficult."

[Al-Bukhari].

وعن أبى هريرة رضي الله عنه قال: بال أعرابي في المسجد فقام الناس إليه ليقعوا فيه، فقال النبى صلى الله عليه وسلم: "دعوه وأريقوا على بوله سجلاً من ماء، أو ذنوباً من ماء، فإنما بعثتم ميسرين ولم تبعثوا معسرين" ((رواه البخارى)).

Arabic/English book reference : Book 1, Hadith 636

Anas (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Make things easy and do not make them difficult, cheer the people up by conveying glad tidings to them and do not repulse (them)."

[Al-Bukhari and Muslim].

وعن أنس رضي الله عنه عن النبى صلى الله عليه وسلم قال: "يسروا ولا تعسروا وبشروا ولا تنفروا ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 637

Jarir bin 'Abdullah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "He who is deprived of forbearance and gentleness is, in fact, deprived of all good."

[Muslim].

وعن جرير بن عبد الله رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من يحرم الرفق يحرم الخير كله" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 638

Abu Hurairah (May Allah be pleased with him) reported:

A man asked the Prophet (ﷺ) to give him advice, and he (ﷺ) said, "Do not get angry." The man repeated that several times and he (ﷺ) replied (every time), "Do not get angry."

[Al- Bukhari].

وعن أبى هريرة رضي الله عنه أن رجلاً قال للنبى صلى الله عليه وسلم: أوصنى قال: "لا تغضب" فردد مراراً، قال: "لا تغضب". ((رواه البخارى)).

Arabic/English book reference : Book 1, Hadith 639

Abu Ya'la Shaddad bin 'Aus (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Verily Allah has prescribed Ihsan (kindness) for everything. So when you kill, you must make the killing in the best manner; when you slaughter, make your slaughter in the best manner. Let one of you sharpen his knife and give ease to his animal (in order to reduce his pain)."

[Muslim].

وعن أبى يعلى شداد بن أوس رضي الله عنه، عن رسول الله صلى الله عليه وسلم قال: "إن الله كتب الإحسان على كل شئ، فإذا قتلتم فأحسنوا القتلة وإذا ذبحتم فأحسنوا الذبحة، وليحد أحدكم شفرته وليرح ذبيحته" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 640

'Aishah (May Allah be pleased with her) reported:

Whenever the Prophet (ﷺ) was given a choice between two matters, he would (always) choose the easier as long as it was not sinful to do so; but if it was sinful he was most strict in avoiding it. He never took revenge upon anybody for his own sake; but when Allah's Legal Bindings were outraged, he would take revenge for Allah's sake.

[Al- Bukhari and Muslim].

عن عائشة رضي الله عنها قالت: ما خير رسول الله صلى الله عليه وسلم بين أمرين قط إلا أخذ أيسرهما، ما لم يكن إثماً، فإن كان إثماً، كان أبعد الناس منه، وما انتقم رسول الله صلى الله عليه وسلم لنفسه في شئ قط، إلا أن تنتهك حرمة الله، فينتقم لله تعالى. ((متفق عليه))

Arabic/English book reference : Book 1, Hadith 641

Ibn Mas'ud (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Shall I not tell you whom the (Hell) Fire is forbidden to touch? It is forbidden to touch a man who is always accessible, having polite and tender nature."

[At- Tirmidhii].

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ألا أخبركم بمن يحرم على النار -أو بمن تحرم عليه النار؟- تحرم على كل قريب هين لين سهل". ((رواه الترمذي وقال: حديث حسن)).

Arabic/English book reference : Book 1, Hadith 642

'Aishah (May Allah be pleased with her) reported:
I asked the Prophet (ﷺ) "Have you ever experienced a day harder than the day of the battle of Uhud?" He replied, "Indeed, I experienced them (dangers) at the hands of your people (i.e., the disbelievers from amongst the Quraish tribe). The hardest treatment I met from them was on the Day of 'Aqabah when I went to Ibn 'Abd Yalil bin 'Abd Kulal (who was one of the chiefs of Ta'if) with the purpose of inviting him to Islam, but he made no response (to my call). So I departed with deep distress. I did not recover until I arrived at Qarn ath-Tha'alib. There, I raised my head and saw a cloud which had cast its shadow on me. I saw in it Jibril (Gabriel) (ﷺ) who called me and said: 'Indeed, Allah, the Exalted, heard what your people said to you and the response they made to you. And He has sent you the angel in charge of the mountains to order him to do to them what you wish.' Then the angel of the mountains called me, greeted me and said: 'O Muhammad, Allah listened to what your people had said to you. I am the angel of the mountains, and my Rubb has sent me to you so that you may give me your orders. (I will carry out your orders). If you wish I will bring together the two mountains that stand opposite to each other at the extremities of Makkah to crush them in between.'" But Messenger of Allah (ﷺ) said, "I rather hope that Allah will raise from among their descendants people as will worship Allah the One, and will not ascribe partners to Him (in worship)."

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها أنها قالت للنبى صلى الله عليه وسلم: هل أتى عليك يوم كان أشد من يوم أحد؟ قال: "لقد لقيت من قومك، وكان أشد ما لقيته منهم يوم العقبة، إذ عرضت نفسي على ابن عبد ياليل بن عبد كلال فلم يجبنى إلى ما أردت، فانطلقت وأنا مهموم على وجهى، فلم أستفق إلا وأنا بقرن الثعالب، فرفعت رأسى، فإذا أنا بسحابة قد أظلتنى، فنظرت فإذا فيها جبريل عليه السلام، فنادانى فقال: إن الله تعالى قد سمع قول قومك لك، وما ردوا عليك، وقد بعث إليك ملك الجبال لتأمره بما شئت فيهم فنادانى ملك الجبال، فسلم على ثم قال: يا محمد إن الله قد سمع قول قومك لك، وأنا ملك الجبال، وقد بعثنى ربى إليك لتأمرنى بأمرك،فما شئت: إن شئت أطبقت عليهم الأخشبين" فقال النبى صلى الله عليه وسلم: "بل أرجو أن يخرج من أصلابهم من يعبد الله وحده لا يشرك به شيئاً". ((متفق عليه))

Arabic/English book reference : Book 1, Hadith 643

'Aishah (May Allah be pleased with her) reported:

Messenger of Allah (ﷺ) never hit anything with his hand neither a servant nor a woman but of course, he did fight in the Cause of Allah. He never took revenge upon anyone for the wrong done to him, but of course, he exacted retribution for the sake of Allah in case the Injunctions of Allah about unlawful acts were violated.

[Muslim].

وعنها قالت: ما ضرب رسول الله صلى الله عليه وسلم شيئاً قط بيده، ولا امرأة ولا خادماً، إلا أن يجاهد في سبيل الله، وما نيل منه شئ قط فينتقم من صاحبه، إلا أن ينتهك شئ من محارم الله تعالى، فينتقم لله تعالى. ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 644

Anas (May Allah be pleased with him) reported:
I was walking with Messenger of Allah (ﷺ) who was wearing a Najrani cloak with a very thick border when a bedouin happened to meet him. He took hold of the side of his cloak and drew it violently. I noticed that the violence of jerk had bruised the neck of Messenger of Allah (ﷺ). The bedouin said: "O Muhammad! Give me out of Allah's wealth that you possess." Messenger of Allah (ﷺ) turned to him and smiled and directed that he should be given something.

[Al-Bukhari and Muslim].

وعن أنس رضي الله عنه قال: كنت أمشى مع رسول الله صلى الله عليه وسلم، وعليه برد نجرانى غليظ الحاشية، فأدركه أعرابى، فجبذه بردائه جبذة شديدة، فنظرت إلى صفحة عاتق النبى صلى الله عليه وسلم، وقد أثرت بها حاشية البرد من شدة فضحك، ثم قال: يا محمد مر لى من مال الله الذى عندك، فالتفت إليه فضحك ثم أمر له بعطاء. ((متفق عليه))

Arabic/English book reference : Book 1, Hadith 645

Ibn Mas'ud (May Allah be pleased with him) reported:
I can see the Messenger of Allah (ﷺ) look like one of the Prophets of Allah whose people beat and made him bleed while he was wiping the blood from his face and supplicating: "O Allah, forgive my people because they know not."

[Al-Bukhari and Muslim].

وعن ابن مسعود رضي الله عنه قال: كأنى أنظر إلى رسول الله صلى الله عليه وسلم يحكى نبياً من الأنبياء، صلوات الله وسلامه عليهم، ضربه قومه فأدموه وهو يمسح الدم عن وجهه، ويقول: "اللهم اغفر لقومى فإنهم لا يعملون" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 646

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "The strong man is not the one who wrestles, but the strong man is in fact the one who controls himself in a fit of rage."

[Al-Bukhari and Muslim].

وعن أبى هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: ليس الشديد بالصرعة، إنما الشديد الذى يملك نفسه عند الغضب" ((متفق عليه))

Arabic/English book reference : Book 1, Hadith 647

Abu Hurairah (May Allah be pleased with him) reported:

A man said to Messenger of Allah (ﷺ): "I have relatives with whom I try to maintain good relationship but they sever relations with me; whom I treat kindly but they treat me badly, with whom I am gentle but they are rough to me." He (ﷺ) replied, "If you are as you have said, then it is as though you are feeding them hot ashes and you will not be without a supporter against them from Allah, as long as you do so."

[Muslim].

وعن أبى هريرة رضي الله عنه أن رجلاً قال: يا رسول الله إن لى قرابة أصلهم ويقطعونى، وأحسن إليهم ويسيئون إلى، وأحلم عنهم ويجهلون على! فقال: "لئن كنت كما قلت فكأنما تسفهم المل ولا يزال معك من الله تعالى ظهير عليهم ما دمت على ذلك" ((رواه مسلم)) وقد سبق شرحه في "باب صلة الأرحام".

Arabic/English book reference : Book 1, Hadith 648

Abu Mas'ud 'Uqbah bin 'Amr Al-Badri (May Allah be pleased with him) reported:

A man came to the Prophet (ﷺ) and said: "I join the morning Salat late because of so-and-so who leads it and prolongs it." (Abu Mas'ud said): I have never seen the Prophet (ﷺ) so angry while giving a speech as he was on that day. He (ﷺ) said, "Some of you create hatred among the people against faith. Whoever leads Salat (the prayer), should make it brief because the congregation includes old men and youngsters and those who have some urgent work to do."

[Al-Bukhari and Muslim].

وعن أبى مسعود عقبة بن عمرو البدرى رضي الله عنه قال: جاء رجل إلى النبى صلى الله عليه وسلم، فقال: إنى لأتأخر عن صلاة الصبح من أجل فلان مما يطيل بنا! فما رأيت النبى صلى الله عليه وسلم غضب في موعظة قط أشد مما غضب يومئذ، فقال: "يا أيها الناس: إن منكم منفرين، فأيكم أم الناس فليوجز، فإن من ورائه الكبير والصغير وذا الحاجة" ((متفق عليه))

Arabic/English book reference : Book 1, Hadith 649

'Aishah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) returned once from a journey, and saw a curtain which I had hung along a platform with some pictures on it. The colour of his face changed. He tore it up and said, "O 'Aishah, the most tormented people on the Day of Resurrection are those who contend with Allah in terms of creation."

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها قالت: قدم رسول الله صلى الله عليه وسلم من سفر وقد سترت سهوة لى بقرام فيه تماثيل، فلما رآه رسول الله صلى الله عليه وسلم هتكه وتلون وجهه وقال: "يا عائشة: أشد الناس عذابا عند الله يوم القيامة الذين يضاهون بخلق الله" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 650

'Aishah (May Allah be pleased with him) reported:

The Quraish were much worried about the case of a Makhzumiyah woman who had committed theft and wondered who should intercede for her with Messenger of Allah (ﷺ) (so that she would not get punished for her crime). Some said Usamah bin Zaid (May Allah be pleased with him) was his beloved and so he may dare do so. So Usamah(May Allah be pleased with him) spoke to him about that matter and the Prophet (ﷺ) said to him, "Do you

intercede when one of the legal punishments ordained by Allah has been voilated?" Then he got up and addressed the people saying, "The people before you were ruined because when a noble person amongst them committed theft, they would leave him, but if a weak person amongst them committed theft, they would execute the legal punishment on him. By Allah, were Fatimah, the daughter of Muhammad, to commit the theft, I would have cut off her hand."

[Al-Bukhari and Muslim].

وعنها أن قريشاً أهمهم شأن المرأة المخزومية التى سرقت فقالوا: من يكلم فيها رسول الله صلى الله عليه وسلم؟ فقالوا: من يجترئ عليه إلا أسامة بن زيد حب رسول الله صلى الله عليه وسلم؟ فكلمة أسامة، فقال رسول الله صلى الله عليه وسلم: "أتشفع في حد من حدود الله تعالى؟!" ثم قام فاختطب ثم قال: "إنما أهلك من قبلكم أنهم كانوا إذا سرق فيهم الشريف تركوه، وإذا سرق فيهم الضعيف أقاموا عليه الحد! وايم الله، لو أن فاطمة بنت محمد سرقت لقطعت يدها" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 651

Anas (May Allah be pleased with him) reported:

The Prophet (ﷺ) noticed spittle in the mosque in the direction of the Qiblah. The signs of disgust were perceived on his face. Then, he stood up and scraped it away with his own hand and said, "When you stand in Salat, you hold communion with your Rubb and He is between you and the Qiblah. Let no one therefore cast out his spittle in that direction, but only to his left or under his foot." Then he caught hold a corner of his sheet, spat into it and folded it up and said, "Or he should do like this."

[Al-Bukhari and Muslim].

وعن أنس رضي الله عنه أن النبى صلى الله عليه وسلم رأى نخامة في القبلة، فشق ذلك عليه حتى رؤى في وجهه، فقام فحكه بيده فقال: "إن أحدكم إذا قام في صلاته فإنه يناجى ربه، وإن ربه بينه وبين القبلة، فلا يبزقن أحدكم في القبلة، ولكن عن يساره، أو تحت قدمه" ثم أخذ طرف ردائه فبصق فيه، ثم رد بعضه على بعض فقال: "أو يفعل هكذا" ((متفق عليه)).

Arabic/English book reference : Book 1, Hadith 652

Ibn 'Umar (May Allah be pleased with them) reported:

I heard Messenger of Allah (ﷺ) saying, "All of you are guardians and are responsible for your wards. The ruler is a guardian and responsible for his subjects; the man is a guardian and responsible for his family; the woman is a guardian and is responsible for her husbands house and his offspring; and so all of you are guardians and are responsible for your wards."

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: "كلكم راع، وكلكم مسئول عن رعيته: الإمام راع ومسؤول عن رعيته، والرجل راع في أهله ومسؤول عن رعيته، والمرأة راعية في بيت زوجها ومسؤولة عن رعيتها، والخادم راع في مال سيده ومسؤول عن رعيته وكلكم راع ومسؤول عن رعيته" ((متفق عليه))

Arabic/English book reference : Book 1, Hadith 653

Abu Ya'la Ma'qil bin Yasar (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Any slave whom Allah makes him in charge of subjects and he dies while he is not sincere to them, Allah will make Jannah unlawful for him."

[Al-Bukhari and Muslim].

Another narration is: Allah's Messenger (ﷺ) said, "He who does not look after his subjects with goodwill and sincerity, will be deprived of the fragrance of Jannah."

A narration in Muslim is: Messenger of Allah (ﷺ) said, "A ruler who, having control over the affairs of the Muslims, does not strive diligently for their betterment and does not serve them sincerely, will not enter Jannah with them."

وعن أبى يعلى معقل بن يسار رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم: يقول: "ما من عبد يستر عليه الله رعية، يموت يوم يموت وهو غاش لرعيته، إلا حرم الله عليه الجنة" ((متفق عليه))

((وفي رواية: "فلم يحطها بنصحه لم يجد رائحة الجنة"))

وفي رواية لمسلم: "ما من أمير يلى أمور المسلمين، ثم لا يجهد لهم وينصح لهم، إلا لم يدخل معهم الجنة".

Arabic/English book reference : Book 1, Hadith 654

'Aishah (May Allah be pleased with her) reported:
I heard the the Messenger of Allah (ﷺ) supplicating in my house: "O Allah! Treat harshly those who rule over my Ummah with harshness, and treat gently those who rule over my Ummah with gentleness."

[Muslim].

وعن عائشة رضي الله عنها قالت: سمعت رسول الله صلى الله عليه وسلم يقول في بيتى هذا: "اللهم من ولى من أمر أمتى شيئاً فشق عليهم، فاشقق عليه ومن ولى من أمر أمتى شيئاً، فرفق بهم، فارفق به" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 655

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "The Banu Isra'il were ruled by the Prophets. When one Prophet died, another succeeded him. There will be no Prophet after me. Caliphs will come after me, and they will be many." The Companions said: "O Messenger of Allah, what do you command us to do?" He said, "Fulfill the pledge of allegiance to which is sworn first (then swear allegiance to the others). Concede to them their due rights and ask Allah that which is due to you. Allah will call them to account in respect of the subjects whom He had entrusted to them."

[Al-Bukhari and Muslim].

وعن أبى هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "كانت بنو إسرائيل تسوسهم الأنبياء، كلما هلك نبى خلفه نبى، وإنه لا نبى بعدى وسيكون بعدى خلفاء فيكثرون" قالوا: يا رسول الله فما تأمرنا؟ قال: "أوفوا ببيعة الأول فالأول، ثم أعطوهم حقهم، واسألوا الله الذى لكم ، فإن الله سائلهم عما استرعاهم" ((متفق عليه))

Arabic/English book reference : Book 1, Hadith 656

'Aidh bin 'Amr (May Allah be pleased with him) reported:

I visited 'Ubaidullah bin Ziyad and said to him: "Dear son, I heard Messenger of Allah (ﷺ) saying, 'The worst of rulers are those who treat their subjects harshly. Beware, lest you should be one of them.'"

[Al-Bukhari].

وعن عائذ بن عمرو رضي الله عنه أنه دخل على عبيد الله بن زياد، فقال له: أى بنى، إنى سمعت رسول الله صلى الله عليه وسلم يقول: "إن شر الرعاء الحطمة" فإياك أن تكون منهم. ((متفق عليه))

Arabic/English book reference : Book 1, Hadith 657

Abu Maryam Al-Azdi (May Allah be pleased with him) reported:

I said to Mu'awiyah (bin Abu Sufyan) (May Allah be pleased with them): I heard Messenger of Allah (ﷺ) saying, "If Allah invests to someone the affairs of the Muslims and he (i.e., the ruler) ignores their rights, denies their access to him and neglects their needs, Allah will not answer his prayer or realize his hopes and will act towards him with indifference on the Day of Resurrection." So Mu'awiyah appointed a person to keep a vigil on the necessities of the people and to fulfill them.

[Abu Dawud and At- Tirmidhi].

وعن أبى مريم الأزدى رضي الله عنه أنه قال لمعاوية رضي الله عنه سمعت رسول الله صلى الله عليه وسلم يقول: "من ولاه الله شيئاً من أمور المسلمين، فاحتجب دون حاجتهم وخلتهم وفقرهم، احتجب الله دون حاجته وخلته وفقره يوم القيامة" فجعل معاوية رجلا على حوائج الناس. ((رواه أبو داود والترمذي)).

Arabic/English book reference : Book 1, Hadith 658

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Seven are (the persons) whom Allah will give protection with His Shade* on the Day when there will be no shade except His Shade (i.e., on the Day of Resurrection), and they are: A just ruler; a youth who grew up with the worship of Allah; a person whose heart is attached to the mosque; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom a beautiful and high ranking woman seduces (for illicit relation), but he (rejects this offer by saying): 'I fear Allah'; a person who gives a charity and conceals it (to such an extent) that the left hand might not know what the right has given; and a person who remembers Allah in solitude and his eyes well up."

[Al-Bukhari and Muslim].

* The Shade of Allah to which this Hadith refers to is the shade of His Throne.

وعن أبى هريرة رضي الله عنه، عن النبى صلى الله عليه وسلم قال: "سبعة يظلهم الله في ظله يوم لا ظل إلا ظله: إمام عادل، وشاب نشأ في عبادة الله تعالى، ورجل قلبه معلق بالمساجد، ورجلان تحابا في الله اجتمعا عليه وتفرقا عليه، ورجل دعته امرأة ذات منصب وجمال، فقال: إنى أخاف الله، ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما تنفق يمينه، ورجل ذكر الله خالياً ففاضت عيناه" ((متفق عليه))

Arabic/English book reference : Book 1, Hadith 659

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "The just will be seated upon pulpits of light." Those who are fair with regards to their judgement and their family and those who are under them."

[Muslim].

وعن عبد الله بن عمرو بن العاص رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "إن المقسطين عند الله على منابر من نور: الذين يعدلون في حمكهم وأهليهم وما ولوا" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 660

'Auf bin Malik (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "The best of your rulers are those whom you love and who love you, and those who supplicate Allah in your favour and you supplicate Allah in their favour. The worst of your rulers are those whom you hate and who hate you; and whom you curse and who curse you." It was asked (by those who were present): "Should not we oppose them?" He said, "No, as long as they establish Salat; as long as they establish Salat in your midst."

[Muslim].

وعن عوف بن مالك رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "خياركم أئمتكم الذين تحبونهم ويحبونكم، وتصلون عليهم ويصلون عليكم، وشرار أئمتكم الذين تبغضونهم ويبغضونكم، وتلعنونهم ويلعنونهم!" قال: قلنا يا رسول الله، أفلا ننابذه؟ قال: لا، ما أقاموا فيكم الصلاة، لا ما أقاموا فيكم الصلاة" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 661

'Iyad bin Himar (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "The people of Jannah will be of three kinds: A just successful ruler, a man who shows mercy to his relatives, and a pious believer who has a large family and refrains from begging."

[Muslim].

وعن عياض بن حمار رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "أهل الجنة ثلاثة: ذو سلطان مقسط موفق، ورجل رحيم رفيق القلب لكل ذي قربى ومسلم، وعفيف متعفف ذو عيال". ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 662

Ibn 'Umar (May Allah be pleased with them) reported:
The Prophet (ﷺ) said, "It is obligatory upon a Muslim to listen (to the ruler) and obey whether he likes it or not, except when he is ordered to do a sinful thing; in such case, there is no obligation to listen or to obey."

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما عن النبى صلى الله عليه وسلم قال: "على المرء المسلم السمع والطاعة فيما أحب وكره، إلا أن يؤمر بمعصية، فإذا أمر بمعصية فلا سمع ولا طاعة" ((متفق عليه))

Arabic/English book reference : Book 1, Hadith 663

Ibn 'Umar (May Allah be pleased with them) reported:
Whenever we took a pledge of allegiance to Messenger of Allah (ﷺ) to hear and obey, he (ﷺ) would say to us, "As far as you are capable of."

[Al-Bukhari and Muslim].

وعنه قال: كنا إذا بايعنا رسول الله صلى الله عليه وسلم على السمع والطاعة يقول لنا: "فيما استطعتم" ((متفق عليه))

Arabic/English book reference : Book 1, Hadith 664

Ibn 'Umar (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) said, "One who withdraws his hand from obedience (to the Amir) will find no argument (in his defense) when he stands before Allah on the Day of Resurrection; and one who dies without having sworn allegiance will die the death of one belonging to the Days of Ignorance."

[Muslim].

Another narration is: The Messenger of Allah (ﷺ) said, "He who dies having defected from obedience (to the Amir) and discards his association with the main body of the (Muslim) community, dies the death of one belonging to the Days of Jahiliyyah."

وعنه قال: سمعت رسول الله صلى الله عليه وسلم يقول "من خلع يداً من طاعة لقي الله يوم القيامة ولا حجة له، ومن مات وليس في عنقه بيعة مات ميتة جاهلية" ((رواه مسلم)).

وفي رواية له: "ومن مات وهو مفارق للجماعة، فإنه يموت ميتة جاهلية" ((رواه مسلم)).

وفي رواية له: "ومن مات وهو مفارق للجماعة، فإنه يموت ميتة جاهلية".

Arabic/English book reference : Book 1, Hadith 665

Anas (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Hear and obey even if an Abyssinian slave whose head is like a raisin is placed in authority over you."

[Al- Bukhari].

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم "اسمعوا وأطيعوا، وإن استعمل عليكم عبد حبشي، كأن رأسه زبيبة" ((رواه البخارى)).

Arabic/English book reference : Book 1, Hadith 666

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "It is obligatory upon you to listen and obey the orders of the ruler in prosperity and adversity, whether you are willing or unwilling, or when someone is given undue preference to you."

[Muslim].

وعن أبى هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم "عليك السمع والطاعة في عسرك ويسرك ومنشطك، ومكرهك وأثرة عليك" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 667

'Abdullah bin 'Amr (May Allah be pleased with them) reported:

We accompanied Messenger of Allah (ﷺ) on a journey. We halted at a place to take a rest. Some of us began to set right their tents, others began to graze their animals while others were engaged in competing with one another in archery when an announcer of Messenger of Allah (ﷺ) announced that people should gather for Salat. We gathered around the Messenger of Allah and he ((ﷺ)) addressed us, saying, "Every Prophet before me was under obligation to guide his followers to what he knew was good for them and to warn the evil thing which he knew. As for

this Ummah, it will have sound state and in its early stage of existence; but the last phase of its existence, will be faced with trials and with things you do not recognize. There will be tremendous trials, one after the other, and to each the believer will say, 'That is it'. Whenever a trial arrives the believer will say: 'This is going to bring about my destruction.' When this passes, another calamity will approach and he will say: 'This surely is going to be my end.' Whosoever wishes to be removed from the Fire (Hell) and admitted to Jannah should die with faith in Allah and the Last Day; and he should treat others as he wishes to be treated. He who swears allegiance to an Imam, he should give him the pledge in ratification and the sincerity of his heart. He should obey him to the best of his capacity. If another man comes forward as a claimant (when one has already been installed), behead the second."

[Muslim].

وعن عبد الله بن عمرو رضي الله عنهما قال: كنا مع رسول الله صلى الله عليه وسلم في سفر، فنزلنا منزلاً، فمنا من يصلح خباءه، ومنا من ينتضل، ومنا من هو في جشره، إذ نادى منادي رسول الله صلى الله عليه وسلم الصلاة جامعة. فاجتمعنا إلى رسول الله صلى الله عليه وسلم فقال: "إنه لم يكن نبي قبلي إلا كان حقاً عليه أن يدل أمته على خير ما يعلمه لهم، وينذرهم شر ما يعلمه لهم، وإن أمتكم هذه جعل عاقبتها في أولها، وسيصيب آخرها بلاء وأمور تنكرونها، وتجئ فتن يرقق بعضها بعضاً، وتجئ الفتنة فيقول المؤمن : هذه مهلكتي، ثم تنكشف؛ وتجئ الفتنة فيقول المؤمن: هذه هذه، فمن أحب أن يزحزح عن النار، ويدخل الجنة، فلتأته منيته وهو يؤمن بالله واليوم الأخر، وليأت إلى الناس الذى يحب أن يؤتى إليه.

ومن بايع إماماً فأعطاه صفقة يده، وثمرة قلبه، فليطعه إن استطاع، فإن جاء آخر ينازعه، فاضربوا عنق الآخر" ((رواه مسلم))..

قوله: "ينتضل" أى : يسابق بالرمي بالنبل والنشاب. "والجشر" بفتح الجيم والشين المعجمة وبالراء: وهى الدواب التى ترعى وتبيت مكانها. وقوله: "يرقق بعضها بعضاً" أى: يصير بعضها بعضا رقيقاً، أى :خفيفاً لعظم ما بعده، فالثانى يرقق الأول. وقيل: معناه، يشوق بعضها إلى بعض بتحسينها وتسويليها، وقيل: يشبه بعضها بعضاً.

Arabic/English book reference : Book 1, Hadith 668

Wa'il bin Hujr (May Allah be pleased with him) reported:

Salamah bin Yazid Al-Ju'f (May Allah be pleased with him) asked Messenger of Allah (ﷺ): "O Prophet of Allah! Tell us, what you command us to do if there arises over us rulers who demand of us what is due to them and refuse us what is due to us." Messenger of Allah (ﷺ) turned away from him, but he repeated the same question. Thereupon Messenger of Allah (ﷺ) said, "Listen to them and obey them. They are responsible for their obligations and you are accountable for yours."

[Muslim].

وعن أبى هنيدة وائل بن حجر رضي الله عنه قال: سأل سلمة بن يزيد الجعفي رسول الله صلى الله عليه وسلم ، فقال: يا نبي الله، أرأيت إن قامت علينا امراء يسألونا حقهم، ويمنعونا حقنا، فما تأمرنا؟ فأعرض عنه، ثم سأله، فقال رسول الله صلى الله عليه وسلم "اسمعوا وأطيعو؛ فإنما عليهما حملوا، وعليكم ماحملتم" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 669

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "There will be discrimination after my death and there will be other matters that you will disapprove." He was asked: "O Messenger of Allah! What do you command us to do when we are encountered with such happenings?" He answered, "Give what is due from you and supplicate to Allah for your rights."

[Al- Bukhari and Muslim].

وعن عبد الله بن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "إنها ستكون بعدى أثرة، وأمور تنكرونها!" قالوا: يا رسول الله، كيف تأمر من أدرك منا ذلك؟ قال: "تؤدون الحق الذى عليكم، وتسألون الله الذى لكم" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 670

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Whosoever obeys me, obeys Allah; and he who disobeys me, disobeys Allah; and whosoever obeys the Amir (leader), in fact, obeys me; and he who disobeys the Amir, in fact, disobeys me."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من أطاعني فقد أطاع الله، ومن عصاني فقد عصى الله، ومن يطع الأمير فقد أطاعني، ومن يعص الأمير فقد عصاني" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 671

Ibn 'Abbas (May Allah be pleased with them) reported:
Messenger of Allah (ﷺ) said, "If a person notices in his ruler what he dislikes, he should show patience because he who departs from the (Muslim) community a cubit, dies like those who died in the Days of Ignorance."

[Al-Bukhari and Muslim].

وعن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "من كره من أميره شيئاً فليصبر، فإنه من خرج من السلطان شبراً مات ميتة جاهلية" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 672

Abu Bakrah (May Allah be pleased with him) reported:
I heard Messenger of Allah (ﷺ) saying, "He who insults the rulers Allah will insult him."

[At-Tirmidhi].

وعن أبى بكرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من أهان السلطان أهانه الله" ((رواه الترمذي وقال: حديث حسن)).

وفي الباب أحاديث كثيرة في الصحيح ، وقد سبق بعضها في أبواب.

Arabic/English book reference : Book 1, Hadith 673

'Abdur-Rahman bin Samurah (May Allah be pleased with him) reported:
The Messenger of Allah (ﷺ) said to me, "Do not ask for position of authority. If you are granted this position without asking for it, you will be helped (by Allah) in discharging its responsibilities; but if you are given it as a result

of your request, you will be left alone as its captive. If you take an oath to do something and then find a better alternative, you should adopt the latter and expiate for your oath."

[Al-Bukhari and Muslim].

وعن أبى سعيد عبد الرحمن بن سمرة رضي الله عنه ، قال: قال رسول الله صلى الله عليه وسلم ، "يا عبد الرحمن بن سمرة: لا تسأل الإمارة، فإنك إن أعطيتها عن غير مسألة أعنت عليها، وإن أعطيتها عن مسألةٍ وكلت إليها، وإذا حلفت على يمين ، فرأيت غيرها خيراً منها، فأت الذى هو خير ، وكفر عن يمينك" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 674

Abu Dharr (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said to me, "O Abu Dharr, I see that you are weak and I like for you what I like for myself. Do not rule over (even) two persons, and do not manage an orphan's property."

[Muslim].

وعن أبى ذر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " يا أبا ذر إني أراك ضعيفاً، وإنى أحبُّ لك ما أحب لنفسي، لا تأمرن على اثنين ولا تولين مال يتيم" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 675

Abu Dharr (May Allah be pleased with him) reported:
I said to Messenger of Allah (ﷺ): "Why do you not appoint me to an (official) position?" He (ﷺ) patted me on the shoulder with his hand and said, "O Abu Dharr, you are a weak man and it is a trust and it will be a cause of disgrace and remorse on the Day of Resurrection except for the one who takes it up with a full sense of responsibility and fulfills what is entrusted to him (discharges its obligations efficiently)."

[Muslim].

وعنه قال: قلت يا رسول الله ألا تستعملني؟ فضرب بيده على منكبي ثم قال: "يا أبا ذر إنك ضعيف، وإنها أمانة، وإنها يوم القيامة خزي وندامة، إلا من أخذها بحقها، وأدى الذى عليه فيها" ((رواه مسلم)).

Arabic/English book reference : Book 1, Hadith 676

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "You will covet for getting a position of authority, but remember that it will be a cause of humiliation and remorse on the Day of Resurrection."

[Al- Bukhari]

وعن أبى هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إنكم ستحرصون على الإمارة، وستكون ندامة يوم القيامة" ((رواه البخارى)).

Arabic/English book reference : Book 1, Hadith 677

Abu Sa'id and Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Allah neither raised up any Prophet nor did He authorize any person with ruling power but for whom there were two types of entourage: one enjoins upon him to do good and incites him to carry it

out, and the other enjoins evil and goads him; and the protected (from the bad entourage) is the one whom Allah protects."

[Al-Bukhari].

-عن أبي سعيد وأبي هريرة رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال : "ما بعث الله من نبي، ولا استخلف من خليفة إلا كانت له بطانتان بطانة تأمره بالمعروف وتحضه عليه، وبطانة تأمره بالشر وتحضه عليه، والمعصوم من عصم الله" ((رواه البخارى)).

Arabic/English book reference : Book 1, Hadith 678

'Aishah (May Allah be pleased with her) reported:
Messenger of Allah (ﷺ) said, "When Allah desires good for a ruler, He appoints for him a sincere adviser who will remind him if he forgets and helps him if he remembers. When Allah wishes for him the contrary, He appoints for him a bad adviser who will not remind him if he forgets, nor will he help him if he remembers."

وعن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: "إذا أراد الله بالأمير خيراً، جعل له وزير صدق، إن نسي ذكره، وإن ذكر أعانه، وإذا أراد به غير ذلك جعل له وزير سوء، إن نسي لم يذكره، وإذ ذكر لم يعنه" ((رواه أبو داود بإسناد جيد على شرط مسلم)).

Arabic/English book reference : Book 1, Hadith 679

Abu Musa Ash'ari (May Allah be pleased with him) reported:
I called on the Prophet (ﷺ) with two of my cousins. One of them said to him: "O Messenger of Allah (ﷺ), appoint me governor of some land over which Allah has given you authority." The other also requested for something of the same nature. Messenger of Allah (ﷺ) said, "By Allah we do not appoint someone to this post who seeks it or someone who contends for it."

[Al-Bukhari and Muslim].
-عن أبى موسى الأشعري رضي الله عنه قال: دخلت على النبى صلى الله عليه وسلم أنا ورجلان من بني عمي، فقال أحدهما: يا رسول الله أمرنا على بعض ما ولاك الله، عز وجل، وقال الآخر مثل ذلك، فقال: "إنا والله لا نولى هذا العمل أحدا سأله، أو أحدا حرص عليه" ((متفق عليه)) .

Arabic/English book reference : Book 1, Hadith 680

2 - The Book of Good Manners
كتاب الأدب

Ibn 'Umar (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) passed by a man of the Ansar who was admonishing his brother regarding shyness. Messenger of Allah (ﷺ) said, "Leave him alone, for modesty is a part of Iman."

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم مر على رجل من الأنصار وهو يعظ أخاه في الحياء، فقال رسول الله صلى الله عليه وسلم:"دعه فإن الحياء من الإيمان" ((متفق عليه)) .

Sunnah.com reference : Book 2, Hadith 1
Arabic/English book reference : Book 2, Hadith 681

'Imran bin Husain (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) said, "Shyness does not bring anything except good."

[Al-Bukhari and Muslim].

In a narration of Muslim: Messenger of Allah (ﷺ) said, "All of shyness is good."

وعن عمران بن حصين، رضي الله عنهما، قال: قال رسول الله صلى الله عليه وسلم: " الحياء لا يأتى إلا بخير" ((متفق عليه)) .
وفي رواية لمسلم" "الحياءه خير كله"أوقال: "الحياء كله خير".

Sunnah.com reference : Book 2, Hadith 2
Arabic/English book reference : Book 2, Hadith 682

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Iman has sixty odd or seventy odd branches. The uppermost of all these is the Testimony of Faith: 'La ilaha illallah' (there is no true god except Allah) while the least of them is the removal of harmful object from the road. And shyness is a branch of Iman."

[Al-Bukhari and Muslim].

-وعن أبى هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: "الإيمان بضع وسبعون، أو بضع وستون شعبة، فأفضلها قول لا إله إلا الله، وأدناها إماطة الأذى عن الطريق، والحياء شعبة من الإيمان" ((متفق عليه)) .

Sunnah.com reference : Book 2, Hadith 3
Arabic/English book reference : Book 2, Hadith 683

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) was even shier than a virgin behind her veil. When he saw something which he disliked, we could perceive it on his face.

[Al-Bukhari and Muslim].

وعن أبي سعيد الخدري رضي الله عنه، قال: كان رسول الله صلى الله عليه وسلم أشد حياء من العذراء في خدرها، فإذا رأى شيئاً يكرهه عرفناه في وجهه. ((متفق عليه)) .

Sunnah.com reference : Book 2, Hadith 4
Arabic/English book reference : Book 2, Hadith 684

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "The most evil of the people to Allah on the Day of Resurrection will be the man who consorts with his wife and then publicizes her secret."

[Muslim].

عن أبى سعيد الخدرى رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن من شر الناس عند الله منزلة يوم القيامة الرجل يفضي إلى المرأة وتفضي إليه ثم ينشر سرها" ((رواه مسلم)).

Sunnah.com reference : Book 2, Hadith 5
Arabic/English book reference : Book 2, Hadith 685

'Abdullah bin 'Umar (May Allah be pleased with them) reported:

My father 'Umar (May Allah be pleased with him) said: When (his daughter) Hafsah (May Allah be pleased with her) became a widow, I met 'Uthman bin 'Affan (May Allah be pleased with him) and offered Hafsah for marriage to him. 'Uthman said: "I shall think over the matter." I waited for a few days and then 'Uthman met me and said: "It occurred to me that I should not marry at present." Then I met Abu Bakr (May Allah be pleased with him) and said to him: "If you are willing, I shall marry my daughter Hafsah to you." Abu Bakr (May Allah be pleased with him) remained silent and did not utter any word to me in reply. I grew more angry with him than with 'Uthman. I had waited for only a few days when Messenger of Allah (ﷺ) asked for her hand in marriage and I married her to him. Thereafter, I met Abu Bakr (May Allah be pleased with him) who said, "Perhaps you were angry with me when you offered Hafsah to me and I said nothing in reply." I said, "Yes, that is so." He said, "Nothing stopped me to respond to your offer except that I knew that Messenger of Allah (ﷺ) had mentioned her and I could not disclose the secret of Messenger of Allah (ﷺ). Had Messenger of Allah (ﷺ) left her, I would have accepted her."

[Al-Bukhari and Muslim].

وعن عبد الله بن عمر رضي الله عنهما أن عمر رضي الله عنه حين تأيمت بنته حفصة قال: لقيت عثمان بن عفان رضي الله عنه ، فعرضت عليه حفصة فقلت: إن شئت أنكحتك حفصة بنت عمر؟ قال: سأنظر في أمري. فلبثت ليالي، ثم لقيني فقال : قد بدا لي أن لا أتزوج يومي هذا. فلقيت أبا بكر الصديق رضي الله عنه، فلم يرجع إلى شيئاً! فكنت عليه أوجد مني على عثمان، فلبثت ليالي، ثم خطبها النبي صلى الله عليه وسلم، فأنكحتها إياه. فلقيني أبو بكر فقال: لعلك وجدت حين عرضت على حفصة فلم أرجع إليك شيئاً؟ فقلت: نعم. قال: فإنه لم يمنعني أن أرجع إليك فيما عرضت على إلا أني كنت علمت أن النبي صلى الله عليه وسلم ذكرها، فلم أكن لأفشي سر رسول الله صلى الله عليه وسلم، ولوتركها النبى صلى الله عليه وسلم لقبلتها . ((رواه البخارى)).

Sunnah.com reference : Book 2, Hadith 6
Arabic/English book reference : Book 2, Hadith 686

'Aishah (May Allah be pleased with her) reported:

On one occasion all the wives of the Prophet (ﷺ) were with him when his daughter, Fatimah (May Allah be pleased with her) who walked after the style of his father, came there. He (ﷺ) welcomed her saying, "Welcome, O my daughter", and made her sit on his right side, or on his left side and then whispered something to her at which she wept bitterly. When he perceived her grief, he talked secretly to her again and she smiled (with happiness). I said

to her: "Messenger of Allah (ﷺ chose you from amongst all his wives to speak secretly to you and yet you cried." When he left, I asked her, "What did Messenger of Allah (ﷺ) say to you?" She said, "I will not divulge the secret of Messenger of Allah (ﷺ)." When Messenger of Allah (ﷺ) passed away, I said to her: "I adjure you by the right I have in respect of you to tell me what Messenger of Allah (ﷺ) had told you." She said: "Now (when Messenger of Allah (ﷺ) has died), I will tell you. When he whispered to me the first time, he told me, 'Jibril (Gabriel) used to listen to my recitation of the Qur'an and then recite it back to me once or twice a year, and this time he has done it twice; and so I perceive that my death is approaching. Then be mindful of your duty to Allah and be patient and steadfast, for I shall be an excellent predecessor for you.' On this I wept as you saw. When he perceived my distress he talked to me secretly the second time and said, 'O Fatimah, are you not pleased that you will be the chief among the believing women or of this Ummah?' This made me smile as you saw."

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها قالت: كن أزواج النبى صلى الله عليه وسلم عنده، فأقبلت فاطمة رضي الله عنها تمشى، ما تخطئ من مشية رسول الله صلى الله عليه وسلم شيئاً، فلما رآها رحب بها وقال: "مرحباً بابنتى" ثم أجلسها عن يمينه أو عن شماله، ثم سارها فبكت بكاء شديداً، فلما رأى جزعها سارها الثانية فضحكت، فقلت لها: خصك رسول الله صلى الله عليه وسلم من بين نسائه بالسرار، ثم أنت تبكين ! فلما قام رسول الله صلى الله عليه وسلم سألتها: ما قال لك رسول الله صلى الله عليه وسلم ؟ قالت: ما كنت لأفشي على رسول الله صلى الله عليه وسلم سره. فلما توفي رسول الله صلى الله عليه وسلم قلت: عزمت عليك بما لي عليك من الحق، لما حدثتني ما قال لك رسول الله صلى الله عليه وسلم؟ فقالت: أما الآن فنعم، أما حين سارني في المرة الأولى فأخبرني "أن جبريل كان يعارضه القرآن في كل سنة مرة أو مرتين، وأنه عارضه الآن مرتين، وإني لا أرى الأجل إلا قد اقترب، فاتقى الله واصبرى، فغنه نعم السلف أنا لك" فبكيت بكائى الذى رأيت. فلما رأى جزعى سارنى الثانية، فقال: "يا فاطمة أما ترضين أن تكونى سيدة نساء المؤمنين، أو سيدة نساء هذه الأمة" فضحكت ضحكى الذى رأيت". ((متفق عليه)) ((وهذا لفظ مسلم)).

Sunnah.com reference : Book 2, Hadith 7
English reference : Book 2, Hadith 687
Arabic reference : Book 2, Hadith 683

Thabit (May Allah be pleased with him) reported:

Anas (May Allah be pleased with him) said: Messenger of Allah (ﷺ) came to me while I was playing with the boys. He greeted us and sent me on an errand. This delayed my return to my mother. When I came to her, she asked, "What detained you?" I said; "Messenger of Allah (ﷺ) sent me on an errand." She asked, "What was it?" I said, "It is a secret." My mother said; "Do not disclose to anyone the secret of Messenger of Allah (ﷺ)." Anas (May Allah be pleased with him) said to Thabit (May Allah be pleased with him): By Allah, were I to tell it to anyone I would have told you.

[Muslim].

وعن ثابت عن أنس، رضي الله عنه قال: أتى على رسول الله صلى الله عليه وسلم وأنا ألعب مع الغلمان، فسلم علينا، فبعثنى في حاجةٍ، فأبطأت على أمي. فلما جئت قالت: ما حبسك؟ فقلت: بعثنى رسول الله صلى الله عليه وسلم لحاجة، قالت: ما حاجته؟ قلت: إنها سر.قالت: لا تخبرن بسر رسول الله صلى الله عليه وسلم أحداً. قال أنس: والله لو حدثت به أحداً لحدثتك به يا ثابت. ((رواه مسلم، وروى البخارى بعضه مختصراً)).

Sunnah.com reference : Book 2, Hadith 8
Arabic/English book reference : Book 2, Hadith 688

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Three are the signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust."

[Al-Bukhari and Muslim].

Another narration adds the words: "Even if he observes Saum (fasts), performs Salat (prayer) and claims to be a Muslim."

وعن أبي هريرة رضي الله عنه ، أن رسول الله صلى الله عليه وسلم قال: "آية المنافق ثلاث: إذا حدث كذب، وإذا وعد أخلف، وإذا اؤتمن خان" ((متفق عليه)) .
زاد في ((رواية لمسلم)): "وإن صام وصلى وزعم أنه مسلم".

Sunnah.com reference : Book 2, Hadith 9
Arabic/English book reference : Book 2, Hadith 689

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Four are the qualities which, when found in a person, make him a sheer hypocrite, and one who possesses one of them, possesses one characteristic of hypocrisy until he abandons it. These are: When he is entrusted with something, he betrays trust; when he speaks, he lies; when he promises, he acts treacherously; and when he argues, he behaves in a very imprudent, insulting manner."

[Al-Bukhari and Muslim].

وعن عبد الله بن عمرو بن العاص رضي الله عنهما، أن رسول الله صلى الله عليه وسلم قال: "أربع من كن فيه كان منافقا خالصاً. ومن كانت فيه خصلة منهن كانت فيه خصلة من النفاق حتى يدعها : إذا اؤتمن خان ، وإذا حدث كذب، وإذا عاهد غدر، وإذا خاصم فجر"((متفق عليه)).

Sunnah.com reference : Book 2, Hadith 10
Arabic/English book reference : Book 2, Hadith 690

Jabir (May Allah be pleased with him) reported:

The Prophet (ﷺ) said to me, "When the revenues of Bahrain will arrive, I shall give you such and such and such." He passed away before the revenues were received. When they arrive during the caliphate of Abu Bakr (May Allah be pleased with him), he ordered to be announced: "Anyone whom Messenger of Allah (ﷺ) promised or owed anything, should come to him." I went to him and said: "Messenger of Allah (ﷺ) had said to me such and such." He took a double handful out of the money and gave it to me. I counted it and found that it was five hundred dirham. Then Abu Bakr (May Allah be pleased with him) said to me: "Take twice as much more of that amount."

[Al-Bukhari and Muslim].

وعن جابر رضي الله عنه قال: قال لي النبى صلى الله عليه وسلم: "لو قد جاء مال البحرين أعطيتك هكذا وهكذا وهكذا" فلم يجئ مال البحرين حتى قبض النبى صلى الله عليه وسلم، فلما جاء مال البحرين أمر أبو بكر رضي الله عنه فنادي: من كان له عند رسول صلى الله عليه وسلم عدة أو دين فليأتنا. فأتيته وقلت له: إن النبى صلى الله عليه وسلم قال لى كذا وكذا، فحثى لى حثية، فعددتها، فإذا هى خمسمائة، فقال لى: خذ مثلها. ((متفق عليه)) .

Sunnah.com reference : Book 2, Hadith 11
Arabic/English book reference : Book 2, Hadith 691

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said to me, "O 'Abdullah! Do not be like so-and-so; he used to get up at night for optional prayer but abandoned it later."

[Al-Bukhari and Muslim].

وعن عبد الله بن عمرو بن العاص رضي الله عنهما قال: قال لي رسول الله صلى الله عليه وسلم: يا عبد الله ، لا تكن مثل فلان، كان يقوم الليل فترك قيام الليل !" ((متفق عليه)) .

Sunnah.com reference : Book 2, Hadith 12
Arabic/English book reference : Book 2, Hadith 692

'Adi bin Hatim (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Guard yourselves against the Fire (of Hell) even if it be only with half a date-fruit (given in charity); and if you cannot afford even that, you should at least say a good word."

[Al-Bukhari and Muslim].

عن عدي بن حاتم رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم "اتقوا النار ولو بشق تمرة فمن لم يجد فبكلمة طيبة" ((متفق عليه)) .

Sunnah.com reference : Book 2, Hadith 13
Arabic/English book reference : Book 2, Hadith 693

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "It is also charity to utter a good word."

[Al- Bukhari and Muslim].

وعن أبي هريرة أن النبي صلى الله عليه وسلم قال: "والكلمة الطيبة صدقة" ((متفق عليه)) وهو بعض حديث تقدم بطوله.

Sunnah.com reference : Book 2, Hadith 14
Arabic/English book reference : Book 2, Hadith 694

Abu Dharr (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Do not disdain a good deed, (no matter how small it may seem) even if it is your meeting with your (Muslim) brother with a cheerful face."

[Muslim].

وعن أبي ذر رضي الله عنه قال: قال لي رسول الله صلى الله عليه وسلم : "لا تحقرن من المعروف شيئاً، ولو أن تلقى أخاك بوجه طلق" ((رواه مسلم)).

Sunnah.com reference : Book 2, Hadith 15
Arabic/English book reference : Book 2, Hadith 695

Anas (May Allah be pleased with him) reported:

Whenever the Prophet (ﷺ) said something, he would repeat his words thrice so that the meanings would be understood fully; and whenever he came upon a group of people, he would greet them, and he would repeat salutation thrice.

[Al-Bukhari and Muslim].

عن أنس رضي الله عنه أن النبى صلى الله عليه وسلم كان إذا تكلم بكلمة أعادها ثلاثاً حتى تفهم عنه، وإذا أتى على قومٍ فسلم عليهم سلم عليهم ثلاثاً. ((رواه البخاري)).

Sunnah.com reference : Book 2, Hadith 16
Arabic/English book reference : Book 2, Hadith 696

'Aishah (May Allah be pleased with her) reported:

the speech of Messenger of Allah (ﷺ) was so clear that all those who listened to it would understand it.

[Abu Dawud].

وعن عائشة رضي الله عنها قالت: كان كلام رسول الله صلى الله عليه وسلم كلاماً فصلاً يفهمه كل من يسمعه. ((رواه أبو داود)).

Sunnah.com reference : Book 2, Hadith 17
Arabic/English book reference : Book 2, Hadith 697

Jarir bin 'Abdullah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) asked me on the occasion of the Farewell Pilgrimage to tell the people to keep silent, then he (ﷺ) said, "Do not revert to disbelief after me, chopping the heads of one another."

[Al-Bukhari and Muslim].

عن جرير بن عبد الله رضي الله عنه قال: قال لي رسول الله صلى الله عليه وسلم في حجة الوداع: "استنصت الناس" ثم قال: لا ترجعوا بعدي كفاراً يضرب بعضكم رقاب بعض" ((متفق عليه)) .

Sunnah.com reference : Book 2, Hadith 18
Arabic/English book reference : Book 2, Hadith 698

Shaqiq bin Salamah reported:

Ibn Mas'ud (May Allah be pleased with him) used to preach to us once every Thursday. A man said to him: "O Abu 'Abdur-Rahman, we love your talk and we wish that you preach us every day." He said: "There is nothing to prevent me from doing so, but I don't lest I bore you. I follow the same method in preaching to you that Messenger of Allah (ﷺ) adopted in preaching to us for fear of boredom."

[Al-Bukhari and Muslim].

عن أبى وائل شقيق بن سلمة قال: كان ابن مسعود رضي الله عنه يذكرنا في كل خميس، فقال له رجل: يا أبا عبد الرحمن، لوددت أنك ذكرتنا كل يوم، فقال: أما إنه يمنعني من ذلك أني أكره أن أملكم وإني أتخولكم بالموعظة، كما كان رسول الله صلى الله عليه وسلم يتخولنا بها مخافة السآمة علينا. ((متفق عليه)) .

Sunnah.com reference : Book 2, Hadith 19
Arabic/English book reference : Book 2, Hadith 699

'Ammar bin Yasir (May Allah be pleased with them) reported:

I heard Messenger of Allah (ﷺ) saying, "Prolonging Salat (prayer) and shortening the Khutbah (religious talk) indicate the religious knowledge of the person. Make your Salat long and your sermon short."

[Muslim].

وعن أبى اليقظان عمار بن ياسر رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إن طول صلاة الرجل، وقصر خطبته، مئنة من فقهه، فأطيلوا الصلاة، وأقصروا الخطبة" ((رواه مسلم)).

Sunnah.com reference : Book 2, Hadith 20
Arabic/English book reference : Book 2, Hadith 700

Mu'awiyah bin Al-Hakam As-Sulami (May Allah be pleased with him) reported:
While I was in Salat with Messenger of Allah (ﷺ), a man in the congregation sneezed and I responded with: 'Yarhamuk-Allah (Allah have mercy on you).' The people stared at me with disapproving looks. So I said: "May my mother lose me. Why are you staring at me?" Thereupon, they began to strike their thighs with their hands. When I saw them urging to me to remain silent, I became angry but restrained myself. When Messenger of Allah (ﷺ) concluded his Salat. I have never before seen an instructor who gave better instruction than he, may my father and mother be sacrificed for him. He neither remonstrated me, nor beat me, nor abused me. He simply said,"It is not permissible to talk during Salat because it consists of glorifying Allah, declaring His Greatness as well as recitation of the Qur'an," or he said words to that effect." I said: "O Allah's Messenger, I have but recently accepted Islam, and Allah has favoured us with Islam. There are still some people among us who go to consult soothsayers." He said, "Do not consult them." Then I said: "There are some of us who are guided by omens." He said, "These things which come to their minds. They should not be influenced by them."

(Muslim).

وعن معاوية بن الحكم السلمي رضي الله عنه قال: "بينا أنا أصلي مع رسول الله صلى الله عليه وسلم ، إذا عطس رجل من القوم فقلت: يرحمك الله، فرماني القوم بأبصارهم ! فقلت: واثكل أمياه ! ما شأنكم تنظرون إلى؟ فجعلوا يضربون بأيديهم على أفخاذهم ! فلما رأيتهم يصمتونني لكنى سكت. فلما صلى رسول الله صلى الله عليه وسلم، فبأبي هو وأمي، ما رأيت معلما قبله ولا بعده أحسن تعليماً منه، فوالله ما كهرني ولا ضربني ولا شتمني، قال: "إن هذه الصلاة لا يصلح فيها شئ من كلام الناس، إنما هى التسبيح والتكبير، وقراءة القرآن" أو كما قال رسول الله صلى الله عليه وسلم قلت: يا رسول الله، إنى حديث عهد بجاهلية، وقد جاء الله بالإسلام، وإن منا رجالً يأتون الكهان؟ قال: "فلا تأتهم، قلت: ومنا رجال يتطيرون؟ قال: ذاك شئ يجدونه في صدورهم، فلا يصدهم" ((رواه مسلم)).

Sunnah.com reference : Book 2, Hadith 21
Arabic/English book reference : Book 2, Hadith 701

'Irbad bin Sariyah (May Allah be pleased with him) reported:
One day, Messenger of Allah (ﷺ) delivered a very effective speech, as a result, eyes shed tears and hearts became softened. A man said: "O Prophet of Allah! It sounds as if this is a farewell speech, so advise us." He (ﷺ) said, "I admonish you to fear Allah, and to listen and obey even if a black slave has been appointed as your leader. For whoever among you lives after me will see much discord. So hold fast to my Sunnah and the Sunnah of the Rightly-Guided Caliphs who will come after me. Adhere to them and hold fast to them. Beware of Bid'ah (in religion) because every Bid'ah is a misguidance."

[Abu Da wud and At-Tirmidhi].

وعن العرباض بن سارية رضي الله عنه قال: وعظنا رسول الله موعظة وجلت منها القلوب، وذرفت منها العيون وذكر الحديث وقد سبق بكماله في باب الأمر بالمحافظة على السنة، وذكرنا أن الترمذي قال: ((إنه حديث حسن صحيح)).

Sunnah.com reference : Book 2, Hadith 22
Arabic/English book reference : Book 2, Hadith 702

'Aishah (May Allah be pleased with him) reported:
I have never seen Messenger of Allah (ﷺ) laughing so heartily that his uvula could be seen. He used to smile only.

[Al-Bukhari and Muslim].

عن عائشة رضي الله عنها قالت: ما رأيت رسول الله صلى الله عليه وسلم مستجمعا قط ضاحكاً حتى ترى منه لهواته، إنما كان يتبسم . ((متفق عليه)) .

Sunnah.com reference : Book 2, Hadith 23
Arabic/English book reference : Book 2, Hadith 703

Abu Hurairah (May Allah be pleased with him) reported:

I heard the Messenger of Allah (ﷺ) saying, "When the Iqamah are pronounced, do not come to it running, you should walk calmly with tranquillity to join the congregation. Then join in what you catch for and complete what you miss."

[Al-Bukhari and Muslim].

In Muslim it is added: Messenger of Allah (ﷺ) said, "For when one of you is walking for Salat, he is, in fact, engaged in Salat."

وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إذا أقيمت الصلاة، فلا تأتوها وأنتم تسعون، وأتوها وأنتم تمشون، وعليكم السكينة، فما أدركتم فصلوا، وما فاتكم فأتموا" ((متفق عليه)) زاد مسلم في رواية له: "فإن أحدكم إذا كان يعمد إلى الصلاة فهو في صلاة".

Sunnah.com reference : Book 2, Hadith 24
Arabic/English book reference : Book 2, Hadith 704

Ibn 'Abbas (May Allah be pleased with them) reported:

I accompanied the Prophet (ﷺ) while we were returning from 'Arafat. Messenger of Allah (ﷺ) heard behind him a loud noise of beating and of driving the camels forcibly. He pointed towards it with his whip and said, "O people! Proceed calmly. No virtue lies in rushing."

[Al- Bukhari and Muslim].

وعن ابن عباس رضي الله عنهما أنه دفع مع النبي صلى الله عليه وسلم يوم عرفة فسمع النبي صلى الله عليه وسلم وراءه زجراً شديداً وضرباً وصوتاً للإبل، فأشار بسوطه إليهم وقال: "أيها الناس عليكم بالسكينة فإن البر ليس بالإيضاع" ((رواه البخاري، وروى مسلم بعضه)).

Sunnah.com reference : Book 2, Hadith 25
Arabic/English book reference : Book 2, Hadith 705

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "He who believes in Allah and the Last Day, let him show hospitality to his guest; and he who believes in Allah and the Last Day, let him maintain good relation with kins; and he who believes in Allah and the Last Day, let him speak good or remain silent."

[Al-Bukhari and Muslim].

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: " من كان يؤمن بالله واليوم الآخر فليكرم ضيفه، ومن كان يؤمن بالله واليوم الآخر فليصل رحمه، ومن كان يؤمن بالله واليوم الآخر فليقل خيراً أو ليصمت" ((متفق عليه)) .

Sunnah.com reference : Book 2, Hadith 26
Arabic/English book reference : Book 2, Hadith 706

Abu Shuraih Khuwailid bin 'Amr Al-Khuza'i (May Allah be pleased with him) reported:

I heard Messenger of Allah (ﷺ) saying, "He who believes in Allah and the Last Day, should accommodate his guest according to his right." He was asked: "What is his right, O Messenger of Allah?" He (ﷺ) replied: "It is (to accommodate him) for a day and a night, and hospitality extends for three days, and what is beyond that is charity."

[Al-Bukhari and Muslim].

In Muslim it is added: Messenger of Allah (ﷺ) said, "It is not permissible for a Muslim to stay so long with his brother till he makes him sinful." He was asked: "O Messenger of Allah, how can he make him sinful?" He replied, "He prolongs his stay with him till nothing is left with the host to entertain him (guest)."

وعن أبي شريح خويلد بن عمرو الخزاعي رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من كان يؤمن بالله واليوم الآخر فليكرم ضيفه جائزته" قالوا: وما جائزته يا رسول الله صلى الله عليه وسلم قال: "يومه وليلته. والضيافة ثلاثة أيام، فما كان وراء ذلك فهو صدقة عليه" ((متفق عليه)) .
وفي ((رواية لمسلم)): "لا يحل لمسلم أن يقيم عند أخيه حتى يؤثمة" قالوا: يا رسول الله ، وكيف يؤثمه؟ قال: "يقيم عنده ولا شيء له يقريه به".

Sunnah.com reference : Book 2, Hadith 27
Arabic/English book reference : Book 2, Hadith 707

'Abdullah bin Abu Aufa (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) gave glad tidings to Khadijah (May Allah be pleased with her) about a palace of hollowed pearls in Jannah, free from noise and toil.

[Al-Bukhari and Muslim].

عن أبي إبراهيم- ويقال أبو محمد، ويقال أبو معاوية- عبد الله بن أبي أوفى رضي الله عنه أن رسول الله صلى الله عليه وسلم بشر خديجة، رضي الله عنها، ببيت في الجنة من قصب ، لا صخب فيه ولا نصب. ((متفق عليه)) .

Sunnah.com reference : Book 2, Hadith 28
Arabic/English book reference : Book 2, Hadith 708

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:
One day, I performed my Wudu' in my house and then set forth with the determination that I would stick to Messenger of Allah (ﷺ) and spend the whole day with him. I came to the mosque and asked about him. The Companions told that he (ﷺ) had gone in a certain direction. Abu Musa added: I followed him inquiring until I came to Bi'r Aris (a well in the suburb of Al-Madinah). (There) I sat down at the door till he (ﷺ) had relieved himself and performed Wudu'. Then I went to him and saw him sitting on the platform of the well with his shanks uncovered and his legs dangling in the well. I greeted him and returned to the door of the garden, saying to myself, "I will be the doorkeeper of the Messenger of Allah today." Abu Bakr (May Allah be pleased with him) came and knocked at the door. I said; "Who is that?" He said: "Abu Bakr." I said, "Wait a moment." Then I went to the Messenger of Allah (ﷺ) and said, "O Messenger of Allah! Abu Bakr is at the door seeking permission to enter." He said, "Admit him and give him the glad tidings of Jannah." I returned and said to Abu Bakr (May Allah be pleased with him): "You may enter and Messenger of Allah (ﷺ) has given you the glad tidings of (entering) Jannah." Abu Bakr (May Allah be pleased with him) came in and sat down on the right side of Messenger of Allah (ﷺ) and suspended his legs into the well and uncovered his shanks, as the Messenger of Allah had done. I returned to the door and sat down. I had left my brother at home while he was performing Wudu' and intending to join me. I said to myself: "If Allah intends good for him (i.e., to be blessed to come at this time and receive the glad tidings of entering

Jannah), He will bring him here." Someone knocked at the door and I said, "Who is it?" He said, "Umar bin Al-Khattab." I said, "Wait a moment." Then I proceeded towards Messenger of Allah (ﷺ). I greeted him and said, "Umar is at the door, seeking permission to enter. He said, "Let him in and give him the glad tidings of entering Jannah." I went back to 'Umar (May Allah be pleased with him) and said to him, "Messenger of Allah has given you permission as well as glad tidings of entering Jannah." He entered and sat down with Messenger of Allah (ﷺ) on his left side and dangled his feet into the well. I returned to the door and sat down and said to myself: "If Allah intends good for my brother, He will bring him here." Someone knocked at the door and I said, "Who is it?" He said, "Uthman bin 'Affan." I said, "Wait a moment." I went to Messenger of Allah (ﷺ) and informed him about his arrival. He said, "Let him in and give him glad tidings of entering Jannah together with a tribulation which he will have to face." I came back to him and said, "You may enter; and Messenger of Allah (ﷺ) gives you the glad tidings of entering Jannah together with a tribulation that will afflict you." He got in and saw that the elevated platform round the well was fully occupied. So he sat on opposite side. Sa'id bin Al- Musaiyab (May Allah be pleased with him) a subnarrator has reported: The order in which they sat down indicated the places of their burial.

[Al-Bukhari and Muslim].

Another narration adds: Abu Musa Al-Ash'ari (May Allah be pleased with him) said: The Prophet (ﷺ) ordered me to guard the door. When 'Uthman was told (about the misfortune) he praised Allah then said: "Allahu Musta'an (His help is to be sought)."

(The interpretation of Sa'id bin Al-Musaiyab is that the graves of Abu Bakr and 'Umar (May Allah be pleased with them) are by the side of the Prophet (ﷺ), in the same position they took when they sat next to the Prophet (ﷺ) while the grave of 'Uthman is away from their graves, in the public graveyard of Al-Madinah known as Baqi' Al-Gharqad).

وعن أبي موسى الأشعري رضي الله عنه ، أنه توضأ في بيته، ثم خرج فقال: لألزمن رسول الله صلى الله عليه وسلم ، ولأكونن معه يومي هذا، فجاء المسجد، فسأل عن النبي صلى الله عليه وسلم الله عليه وسلم ، فقالوا: وجه ههنا، قال: فخرجت على أثره أسأل عنه ، حتى دخل بئر أريس، فجلست عند الباب حتى قضى رسول الله صلى الله عليه وسلم حاجته وتوضأ، فقمت إليه، فإذا هو قد جلس على بئر أريس وتوسط قفها، وكشف عن ساقيه ودلاهما في البئر، فسلمت عليه ثم انصرفت، فجلست عند الباب فقلت: لأكونن بواب رسول الله صلى الله عليه وسلم اليوم، فجاء أبو بكر رضي الله عنه فدفع الباب فقلت: من هذا؟ فقال: أبو بكر، فقلت على رسلك، ثم ذهبت فقلت: يا رسول الله هذا أبو بكر يستأذن، فقال: "ائذن له وبشره بالجنة" فأقلبت حتى قلت لأبي بكر: ادخل ورسول الله يبشرك بالجنة، فدخل أبو بكر حتى جلس عن يمين النبي صلى الله عليه وسلمى الله عليه وسلم معه في القف، ودلى رجليه في البئر كما صنع رسول الله صلى الله عليه وسلم ، وكشف عن ساقيه، ثم رجعت وجلست، وقد تركت أخي يتوضأ ويلحقني ، فقلت: إن يرد الله بفلان -يرد أخاه- خيراً يأت به، فإذا إنسان يحرك الباب، فقلت: من هذا؟ فقال: عمر بن الخطاب: فقلت: على رسلك ، ثم جئت إلى رسول الله صلى الله عليه وسلم ، فسلمت عليه وقلت: هذا عمر يستأذن؟ فقال:"ائذن له وبشره بالجنة" فجئت عمر، فقلت: أذن ويبشرك رسول الله صلى الله عليه وسلم بالجنة، فدخل فجلس مع رسول الله صلى الله عليه وسلم في القف عن يساره، ودلى رجليه في البئر، ثم رجعت فجلست فقلت: إن يرد الله بفلان خيراً -يعني أخاه- يأت به، فجاء إنسان فحرك الباب. فقلت: من هذا ؟ فقال: عثمان بن عفان فقلت: على رسلك، وجئت النبي صلى الله عليه وسلم الله عليه وسلم ، فأخبرته فقال: "ائذن له وبشره بالجنة مع بلوى تصيبه" فجئت فقلت له: ادخل ويبشرك رسول الله صلى الله عليه وسلم بالجنة مع بلوى تصيبك، فدخل فوجد القف قد ملئ، فجلس وجاههم من الشق الآخر. قال سعيد بن المسيب: فأولتها قبورهم . ((متفق عليه)) .

وزاد في رواية: "وأمرني رسول الله صلى الله عليه وسلم بحفظ الباب. وفيها أن عثمان حين بشره حمد الله تعالى، ثم قال: الله المستعان.

Sunnah.com reference : Book 2, Hadith 29
Arabic/English book reference : Book 2, Hadith 709

Abu Hurairah (May Allah be pleased with him) reported:

We were sitting in the company of the Messenger of Allah (ﷺ), and Abu Bakr and 'Umar (May Allah be pleased with them) were also present. All of a sudden the Messenger of Allah (ﷺ) got up and left us. When he was late to return to us we began to worry lest he should meet with trouble in our absence. I was the first to be alarmed and set out in search of him until I came to a garden belonging to Banu-Najjar (a section of the Ansar). I went round it looking for an entrance, but failed to find one. However, I saw a stream of water flowing into the garden from a well outside. I drew myself together like a fox and slinked into the place and reached the Messenger of Allah (ﷺ). He said, "Is it Abu Hurairah?" I replied in the affirmative. He asked, "What is the matter with you?" I replied, "You were sitting with us and then you left us and delayed for a time. Fearing you had met with some adversities we got alarmed. I was the first to be alarmed. So when I came to this garden, I squeezed myself like a fox and these people are coming behind me." He (the Prophet (ﷺ)) gave me his sandals and said, "O Abu Hurairah! Take these sandals of mine, and whoever you meet outside this garden testifying that La ilaha illallah (There is no true god except Allah), being assured of it in his heart, give him the glad tidings that he will enter Jannah." (Abu Hurairah then narrated the Hadith in full).

[Muslim].

وعن أبي هريرة رضي الله عنه قال: كنا قعوداً حول رسول الله صلى الله عليه وسلم ، ومعنا أبو بكر وعمر رضي الله عنهما في نفر، فقام رسول الله صلى الله عليه وسلم من بين أظهرنا فأبطأ علينا، وخشينا أن يقتطع دوننا وفزعنا فقمنا، فكنت أول من فزع، فخرجت أبتغي رسول الله صلى الله عليه وسلم ، حتى أتيت حائطاً للأنصار لبني النجار، فدرت به هل أجد له باب، فلم أجد، فإذا ربيع يدخل في جوف حائط من بئر خارجه -والربيع: الجدول الصغير -فاحتفزت، فدخلت على رسول الله صلى الله عليه وسلم فقال: "أبو هريرة؟" فقلت: نعم يا رسول الله ، قال: "ما شأنك" قلت: كنت بين أظهرنا فقمت فأبطأت علينا، فخشينا أن تقتطع دوننا، ففزعنا، فكنت أول من فزع، فأتيت هذا الحائط فاحتفرت كما يحتفر الثعلب، وهؤلاء الناس ورائي. فقال: "يا أبا هريرة" وأعطاني نعليه فقال: "اذهب بنعلي هاتين، فمن لقيت من وراء هذا الحائط يشهد أن لا إله إلا الله مستيقنا بها قلبه، فبشره بالجنة" وذكر الحديث بطوله، ((رواه مسلم)).

Sunnah.com reference : Book 2, Hadith 30
Arabic/English book reference : Book 2, Hadith 710

Ibn Shumasah reported:

We visited 'Amr bin Al-'as (May Allah be pleased with him) when he was in his deathbed. He wept for a long time and turned his face towards the wall. His son said: "O father, did not the Messenger of Allah (ﷺ) give you the good news of such and such? Did he not give you glad tidings of such and such?" Then he ('Amr) turned his face towards us and said: "The best thing which you can count upon is the affirmation that: La ilaha illallah (there is no true god except Allah), and that Muhammad is the Messenger of Allah. I have passed through three phases. I remember when I hated none more than I hated the Messenger of Allah (ﷺ), and there was no other desire stronger in me than that of killing him. Had I died in that state, I would have definitely been one of the dwellers of Fire (Hell). When Allah instilled the love for Islam in my heart, I went to Messenger of Allah (ﷺ) and said, 'Extend your right hand, so that I pledge allegiance to you.' He (ﷺ) stretched out his right hand, but I withdrew my hand. He said, 'What is the matter, 'Amr?' I said, 'I wish to lay down same conditions.' He asked, 'What conditions do you wish to put forward?' I replied, 'To be granted forgiveness.' He said, 'Do you not know that (embracing) Islam wipes out all that

has gone before it (previous misdeeds). Verily, emigration wipes out all the previous sins, and the Hajj (pilgrimage) wipes out all the previous sins.' Thereafter, no one was dearer to me than Messenger of Allah (ﷺ), and none was more respectable than him in my eyes. So bright was his splendour that I could not gather enough courage to look at his face for any length of time. If I were asked to describe his feature, I would not be able to do so because I have never caught a full glimpse of his face. Had I died in that state I could have hoped to be one of the dwellers of Jannah. Thereafter, we were made responsible for many things and in the light of which I am unable to know what is in store for me. When I die, no mourner, nor fire should accompany my bier. When you bury me, throw the earth gently over me and stand over my grave for the space of time within which a camel is slaughtered and its meat is distributed so that I may enjoy your intimacy, and in your presence ascertain what answer can I give to the Messengers of my Rubb (the angels in grave)."

[Muslim].

وعن ابن شماسة قال: حضرنا عمرو بن العاص رضي الله عنه ، وهو في سياقة الموت فبكى طويلاً، وحول وجهه إلى الجدار، فجعل ابنه يقول: يا أبتاه، أما بشرك رسول الله صلى الله عليه وسلم بكذا؟ أما بشرك رسول الله صلى الله عليه وسلم بكذا؟ فأقبل بوجهه فقال: إن أفضل ما نعد شهادة أن لا إله إلا الله، وأن محمداً رسول الله ، إني قد كنت على أطباق ثلاث: لقد رأيتني وما أحد أشداً بغضاً لرسول الله صلى الله عليه وسلم مني ، ولا أحب إلي من أن أكون قد استمكنت منه فقتلته، فلو مت على تلك الحال لكنت من أهل النار، فلما جعل الله الإسلام في قلبي أتيت النبي صلى الله عليه وسلمى الله عليه وسلم فقلت: أبسط يمينك فلأبايعك، فبسط يمينه فقبضت يدي، فقال:"مالك يا عمرو؟" قلت: أردت أن أشترط قال: "تشترط ماذا؟" قلت : أن يغفر لي، قال: "أماعلمت أن الإسلام يهدم ما كان قبله، وأن الهجرة تهدم ما كان قبلها، وأن الحج يهدم ما كان قبله" وما كان أحد أحب إلي من رسول الله صلى الله عليه وسلم ، ولا أجل في عيني منه، وما كنت أطيق أن املأ عيني منه إجلالاً له؛ ولو سئلت أن أصفه ما أطقت؛ لأني لم أكن أملأ عيني منه، ولو مت على تلك الحال لرجوت أن أكون من أهل الجنة، ثم ولينا أشياء ما أدري مال حالي فيها؟ فإذا أنا مت فلا تصحبني نائحة ولا نار، فإذا دفنتموني، فشنوا على التراب شناً، ثم أقيموا حول قبري قدر ما تنحر جزور، ويقسم لحمها، حتى أستأنس بكم، وأنظر ما أراجع به رسل ربي ((رواه مسلم)).

Sunnah.com reference : Book 2, Hadith 31
Arabic/English book reference : Book 2, Hadith 711

Yazid bin Haiyan (May Allah be pleased with him) reported:

I went along with Husain bin Sabrah and 'Amr bin Muslim to Zaid bin Arqam (May Allah be pleased with them) and, as we sat by his side, Husain said to him: "O Zaid, you acquired great merits that you saw Messenger of Allah (ﷺ), listened to his talk, fought by his side in (different) battles, and offered Salat behind him. You have in fact earned great merits, Zaid! Could you then tell us what you heard from the Messenger of Allah (ﷺ)?" He said: "O my cousin! By Allah! I have grown old and have almost spent up my age and I have forgotten some of the things which I remembered in connection with Messenger of Allah (ﷺ), so accept what I narrate to you, and what I fail to narrate, do not compel me to narrate that." He then said: "One day Messenger of Allah (ﷺ) stood up to deliver a Khutbah at a watering place known as Khumm between Makkah and Al-Madinah. He praised Allah, extolled Him and delivered the Khutbah and exhorted (us) and said, 'Amma Ba'du (now then)! O people, certainly I am a human being. I am about to receive a messenger (the angel of death) from my Rubb and I, in response to Allah's Call, but I am leaving among you two weighty things: the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it.' He exhorted (us) (to hold fast) to the Book of Allah and then said, 'The second are the members of my household, I remind you (of your duties) to the members of my family.'"

فمنها حديث زيد بن أرقم رضي الله عنه -الذي سبق في باب إكرام أهل بيت رسول الله صلى الله عليه وسلم -قال: قام رسول الله صلى الله عليه وسلم فينا خطيباً، فحمد الله، وأثنى عليه، ووعظ وذكر، ثم قال: "أما بعد"ألا أيها الناس إنما أنا بشر يوشك أن يأتي رسول الله ربي فأجيب، وأنا تارك فيكم ثقلين :" أولهما: كتاب الله، فيه الهدى والنور، فخذو بكتاب الله، واستمسكوا به" فحث على كتاب الله، ورغب فيه، ثم قال: "وأهل بيتي، أذكركم الله في أهل بيتي" ((رواه مسلم)) وقد سبق بطوله.

Sunnah.com reference : Book 2, Hadith 32
Arabic/English book reference : Book 2, Hadith 712

Malik bin Al-Huwairith (May Allah be pleased with him) reported:

We came to the Messenger of Allah (ﷺ) when we were all young men of nearly equal age. We stayed with him for twenty days. He was extremely kind and considerate. He perceived that we missed our families so he asked us about those we left behind, and we informed him. Then he (ﷺ) said, "Go back to your families, stay with them, teach them (about Islam) and exhort them to do good. Perform such Salat (prayer) at such a time and such Salat at such a time. When the time for Salat is due, one of you should announce Adhan (call for prayer) and the oldest among you should lead Salat."

[Al-Bukhari and Muslim].

وعن أبي سليمان مالك بن الحويرث رضي الله عنه قال: أتينا رسول الله صلى الله عليه وسلم ونحن شببه متقاربون، فأقمنا عنده عشرين ليلة، وكان رسول الله صلى الله عليه وسلم رحيماً رفيقاً، فظن أنّا قد اشتقنا أهلنا، فسألنا عمن تركنا من أهلنا، فأخبرناه، فقال: "ارجعوا إلى أهليكم، فأقيموا فيهم، وعلموهم ومروهم ، وصلو صلاة كذا في حين كذا، وصلوا كذا في حين كذا، فإذا حضرت الصلاة فليؤذن لكم أحدكم، وليؤمكم أكبركم" ((متفق عليه)) .
((زاد البخاري في رواية له: " وصلوا كما رأيتموني أصلي"))

Sunnah.com reference : Book 2, Hadith 33
Arabic/English book reference : Book 2, Hadith 713

'Umar bin Al-Khattab (May Allah be pleased with him) reported:

I sought permission of the Prophet (ﷺ) to perform 'Umrah, and he granted me leave and said, "Brother, do not forget us in your supplications." I would not exchange these words of his for the whole world.

Another narration is: He (ﷺ) said, "Include us, my brother, in your supplications."

[Abu Dawud and At- Tirmidhi].

وعن عمر بن الخطاب رضي الله عنه قال: استأذنت النبي صلى الله عليه وسلم في العمرة، فأذن ، وقال:"لا تنسانا يا أخي من دعائك" فقال كلمة ما يسرني أن لي بها الدنيا.
وفي رواية قال: "أشركنا يا أخي في دعائك" ((رواه أبوداود، والترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 2, Hadith 34
Arabic/English book reference : Book 2, Hadith 714

Salim bin 'Abdullah bin 'Umar (May Allah be pleased with them) reported:

When a man was to set out on a journey, 'Abdullah bin 'Umar (May Allah be pleased with them) would say to him: "Draw near so that I may bid farewell to you as Messenger of Allah (ﷺ) used to bid farewell to us. (The Messenger of Allah (ﷺ) used to say: "'Astaudi'ullaha dinaka, wa amanataka, wa khawatima 'amalika' (I entrust Allah with your Deen, your trust and your last deeds)."

[At-Tirmidhi].

وعن سالم بن عبد الله بن عمر أن عبد الله بن عمر رضي الله عنهما كان يقول للرجل إذا أراد سفراً: ادن مني حتى أودعك كما كان رسول الله صلى الله عليه وسلم يودعنا، فيقول: أستودع الله دينك، وأمانتك، وخواتيم عملك. ((رواه الترمذي، وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 2, Hadith 35
Arabic/English book reference : Book 2, Hadith 715

'Abdullah bin Yazid Al-Khatmi (May Allah be pleased with him) reported:

When Messenger of Allah (ﷺ) intended to bid farewell to his army he would say: "Astau-di'ullaha dinakaum, wa amanatakum, wa khawatima 'amalikum (I entrust Allah with your Deen, your trust and your last deeds)."

[Abu Dawud].

وعن عبد الله بن يزيد الخطمي الصحبي رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا أراد أن يودع الجيش قال: "أستودع الله دينكم، وأماناتكم،وخواتيم أعمالكم".
حديث صحيح، ((رواه أبو داود وغيره بإسناد صحيح)).

Sunnah.com reference : Book 2, Hadith 36
Arabic/English book reference : Book 2, Hadith 716

Anas (May Allah be pleased with him) reported:

A man came to the Prophet (ﷺ) and said: "O Messenger of Allah! I intend to go on a journey, so supplicate for me." He (ﷺ) said, "May Allah grant you the provision of piety." The man said: "Please supplicate more for me." He (ﷺ) said, "May He forgive your sins!" The man repeated: "Please supplicate more for me." Messenger of Allah (ﷺ) said, "May He facilitate for you the doing of good wherever you are."

[At-Tirmidhi].

وعن أنس رضي الله عنه قال: جاء رجل إلى النبي صلى الله عليه وسلمى الله عليه وسلم فقال يا رسول الله ، إني أريدُ سفراً، فزودني، فقال: زودك الله التقوى" قال: زدني، فقال: "وغفر ذنبك" ، قال: زدني، قال: "ويسر لك الخير حيثما كنت" ((رواه الترمذي وقال : حديث حسن))

Sunnah.com reference : Book 2, Hadith 37
Arabic/English book reference : Book 2, Hadith 717

Jabir (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) used to teach us the Istikharah (seeking guidance from Allah) in all matters as he would teach us a Surah of the Qur'an. He used to say: "When one of you contemplates entering upon an enterprise, let him perform two Rak'ah of optional prayer other than Fard prayers and then supplicate: "Allahumma inni astakhiruka bi 'ilmika, wa astaqdiruka bi qudratika, wa as-'aluka min fadlikal-'azim. Fainnaka taqdiru wa la aqdiru, wa ta'lamu wa la a'lamu, wa Anta 'allamul- ghuyub. Allahumma in kunta ta'lamu anna hadhal-'amra (and name what you want to do) khairun li fi dini wa ma'ashi wa 'aqibati amri, (or he said) 'ajili amri ajilihi, faqdurhu li wa yassirhu li, thumma barik li fihi. Wa in kunta ta'lamu anna hadhal 'amra (and name what you want to do) sharrun li fi dini wa ma'ashi wa 'aqibati amri, (or he said) wa 'ajili amri wa ajilihi, fasrifhu 'anni, wasrifni 'anhu, waqdur liyal- khaira haithu kana, thumma ardini bihi." (O Allah, I consult You through Your Knowledge, and I seek strength through Your Power, and ask of Your Great Bounty; for You are Capable whereas I am not and, You know and I do not, and You are the Knower of hidden things. O Allah, if You know that this matter (and name it) is good for me in respect of my Deen, my livelihood and the consequences of my affairs, (or he said), the sooner or the later of my affairs then ordain it for me, make it easy for me, and bless it for me. But if You know this matter (and name it) to be bad for my Deen, my

livelihood or the consequences of my affairs, (or he said) the sooner or the later of my affairs then turn it away from me, and turn me away from it, and grant me power to do good whatever it may be, and cause me to be contented with it). And let the supplicant specify the object."

[Al- Bukhari and Muslim]

-وعن جابر رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم يعلمنا الإستخارة في الأمور كلها كالسورة من القرآن ، يقول : إذا همّ أحدكم بالأمر، فليركع ركعتين من غير الفريضة، ثم ليقل، اللهم إني أستخيرك بعلمك، وأستقدرك بقدرتك، وأسألك من فضلك العظيم؛ فإنك تقدر ولا أقدر وتعلم ولا أعلم، وأنت علام الغيوب. اللهم إن كنت تعلم أن هذا الأمر خير لي في ديني ومعاشي وعاقبة أمري" أو قال: "عاجل أمري وآجله ، فاقدره لي ويسره لي، ثم بارك لي فيه، وإن كنت تعلم أن هذا الأمر شر لي في ديني ومعاشي وعاقبة أمري" أو قال: "عاجل أمري وآجله، فاقدره لي ويسره لي، ثم بارك لي فيه، وإن كنت تعلم أن هذا الأمر شر لي في ديني ومعاشي وعاقبة أمري أو قال:" عاجل أمري وآجله فاصرفه عني ، واصرفني عنه، واقدر لي الخير حيث كان، ثم ارضني به" قال: ويسمي حاجته. ((رواه البخاري)).

Sunnah.com reference : Book 2, Hadith 38
Arabic/English book reference : Book 2, Hadith 718

Jabir (May Allah be pleased with him) reported:

On the occasion of the 'Eid, the Prophet (ﷺ) would proceed to the prayer place taking one route and returning from another.

[Al-Bukhari and Muslim].

عن جابر رضي الله عنه : كان النبي صلى الله عليه وسلم إذا كان يوم عيد خالف الطريق. ((رواه البخاري)).

Sunnah.com reference : Book 2, Hadith 39
Arabic/English book reference : Book 2, Hadith 719

Ibn 'Umar (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) used to go by way of Ash-Shajarah and return by way of Al-Mu'arras. He would also enter Makkah through the Higher Pass and would leave it through the Lower Pass.

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم كان يخرج من طريق الشجرة، ويدخل من طريق المعرس، وإذا دخل مكة دخل من الثنية العليا ويخرج من الثنية السفلى. ((متفق عليه)) .

Sunnah.com reference : Book 2, Hadith 40
Arabic/English book reference : Book 2, Hadith 720

'Aishah (May Allah be pleased with her) reported:

Messenger of Allah (ﷺ) liked to use his right hand in all matters: in combing his hair and wearing his shoes.

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم يعجبه التيمن في شأنه كله: في طهوره، وترجله، وتنعله. ((متفق عليه)) .

Sunnah.com reference : Book 2, Hadith 41
Arabic/English book reference : Book 2, Hadith 721

'Aishah (May Allah be pleased with her) reported:

Messenger of Allah was used to using his right hand for performing Wudu' and for eating his food whereas he was used to using his left hand in his toilet and for other similar purposes.

[Abu Dawud]

وعنها قالت: كانت يد رسول الله صلى الله عليه وسلم ، اليمنى لطهوره وطعامه، وكان اليسرى لخلائه وما كان من أذى. حديث صحيح، ((رواه أبو داود وغيره بإسناد صحيح)).

Sunnah.com reference : Book 2, Hadith 42
Arabic/English book reference : Book 2, Hadith 722

Umm 'Atiyyah (May Allah be pleased with her) reported:

The Prophet (ﷺ) instructed us at the time of washing the dead body of his daughter Zainab (May Allah be pleased with her) to begin with her right side, and from the parts that are washed in Wudu'.

[Al-Bukhari and Muslim].

وعن أم عطية رضي الله عنها أن النبي صلى الله عليه وسلمى الله عليه وسلم ، قال لهن في غسل ابنته زينب رضي الله عنها : "ابدأن بميامنها ومواضع الوضوء منها" ((متفق عليه)) .

Sunnah.com reference : Book 2, Hadith 43
Arabic/English book reference : Book 2, Hadith 723

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "When any of you puts on his shoes, he should put on the right one first; and when he takes them off, he should begin with the left. Let the right shoe be the first to be put on and the last to be taken off."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: " إذا انتعل أحدكم فليبدأ باليمنى، وإذا نزع فليبدأ بالشمال.لتكن اليمنى أولهما تنعل، وآخرهما تنزع" ((متفق عليه)) .

Sunnah.com reference : Book 2, Hadith 44
Arabic/English book reference : Book 2, Hadith 724

Hafsah (May Allah be pleased with her) reported:

Messenger of Allah (ﷺ) used to use his right hand for eating, drinking and wearing his clothes and used to use his left hand for other purposes.

[Abu Dawud].

وعن حفصة رضي الله عنها أن رسول الله صلى الله عليه وسلم ، كان يجعل يمينه لطعامه وشرابه وثيابه، ويجعل يساره لما سوى ذلك. ((رواه أبو داود والترمذي وغيره)).

Sunnah.com reference : Book 2, Hadith 45
Arabic/English book reference : Book 2, Hadith 725

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "When you wear your clothes or perform your Wudu', begin with your right side."

[Abu Dawud and At- Tirmidhi].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: " إذا لبستم،وإذا توضأتم، فابدؤا بأيمانكم" حديث صحيح، ((رواه أبو داود والترمذي بإسناد صحيح)).

Sunnah.com reference : Book 2, Hadith 46
Arabic/English book reference : Book 2, Hadith 726

Anas (May Allah be pleased with him) reported:
When Messenger of Allah (ﷺ) went to Mina, he came to Jamrat-ul-'Aqabah and threw pebbles at it. After that, he went to his lodge in Mina and sacrificed. Then he called for a barber and pointed his right side to him, said, "Shave from here." Then he pointed his left side and said, "Take (hair) from here." Then he distributed his hair among the people.

[Al-Bukhari and Muslim].

Another narration is: After the Messenger of Allah (ﷺ) had thrown pebbles at Jamrah and sacrificed an animal, he turned the right side of his head towards the barber who shaved it for him. Then he called Abu Talhah Ansari (May Allah be pleased with him) and gave his hair to him. Then he turned his head to the left side and asked the barber to shave it. He gave the hair to Abu Talhah and told him, "Distribute it among the people."

وعن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم أتى منى: فأتى الجمرة فرماها، ثم أتى منزله بمنى، ونحر، ثم قال للحلاق "خذ" وأشار إلى جانبه الأيمن، ثم الأيسر، ثم جعل يعطيه الناس. ((متفق عليه)) .وفي رواية: لما رمى الجمرة، ونحر نسكه وحلق: ناول الحلاق شقه الأيمن فحلقه، ثم دعا أبا طلحة الأنصارى رضي الله عنه ، فأعطاه إياه،ثم ناوله الشق الأيسر فقال "احلق" فحلقه فأعطاه أبا طلحة فقال: "اقسمه بين الناس".

Sunnah.com reference : Book 2, Hadith 47
Arabic/English book reference : Book 2, Hadith 727

3 - The Book About the Etiquette of Eating كتـــــاب أدب الطعام

'Umar bin Abu Salamah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ), said to me, "Mention Allah's Name (i.e., say Bismillah before starting eating), eat with your right hand, and eat from what is near you."

[Al-Bukhari and Muslim].

عن عمر بن أبى سلمة رضى الله عنهما قال: قال لي رسول الله صلى الله عليه وسلم:"سم الله وكل بيمينك، وكل ما يليك" .

Sunnah.com reference : Book 3, Hadith 1
Arabic/English book reference : Book 3, Hadith 728

'Aishah (May Allah be pleased with her) reported:

Messenger of Allah (ﷺ) said, "When any of you wants to eat, he should mention the Name of Allah in the begining, (i.e., say Bismillah). If he forgets to do it in the beginning, he should say Bismillah awwalahu wa akhirahu (I begin with the Name of Allah at the beginning and at the end)."

[At-Tirmidhi and Abu Dawud].

وعن عائشة رضى الله عنها قالت : قال رسول الله صلى الله عليه وسلم: "إذا أكل أحدكم فليذكر اسم الله تعالى، فإذا نسى أن يذكر اسم الله تعالى في أوله، فليقل، بسم الله أوله وآخره".

Sunnah.com reference : Book 3, Hadith 2
Arabic/English book reference : Book 3, Hadith 729

Jabir (May Allah be pleased with him) reported:

I heard Messenger of Allah (ﷺ) saying, "If a person mentions the Name of Allah upon entering his house or eating, Satan says, addressing his followers: 'You will find no where to spend the night and no dinner.' But if he enters without mentioning the Name of Allah, Satan says (to his followers); 'You have found (a place) to spend the night in, and if he does not mention the Name of Allah at the time of eating, Satan says: 'You have found (a place) to spend the night in as well as food."'

[Muslim].

وعن جابر، رضى الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إذا دخل الرجل بيته، فذكر الله تعالى عند دخوله وعند طعامه، قال الشيطان لأصحابه: لا مبيت لكم ولا عشاء، وإذا دخل ، فلم يذكر الله تعالى عند دخوله، قال الشيطان: أدركتم المبيت؛ وإذا لم يذكر الله تعالى عند طعامه قال: أدركتم المبيت والعشاء" .

Sunnah.com reference : Book 3, Hadith 3
Arabic/English book reference : Book 3, Hadith 730

Hudhaifah (May Allah be pleased with him) reported:

When we attended a meal with the Messenger of Allah (ﷺ), we would not stretch forth our hands towards the food until he (ﷺ) would start eating first. Once, we were with him when a little girl rushed in as if someone was

impelling her. She was about to lay her hand on the food when the Messenger of Allah (ﷺ) caught her hand. Then a bedouin came in rushing as if someone were pushing him. He (ﷺ) caught his hand also and said, "Satan considers that food lawful for himself on which the Name of Allah is not mentioned. He (Satan) brought this girl to make the food lawful through her but I caught her hand. Then he brought the bedouin to make it lawful through him but I caught his hand too. By Him in Whose Hand my soul is, now Satan's hand is in my grasp along with their hands." Then he mentioned the Name of Allah and began to eat.

[Abu Dawud and An-Nasa'i].

وعن حذيفة رضى الله عنه قال: كنا إذا حضرنا مع رسول الله صلى الله عليه وسلم طعاماً، لم نضع أيدينا حتى يبدأ رسول الله صلى الله عليه وسلم فيضع يده. وإنا حضرنا معه مرةً طعاماً، فجاءت جارية كأنها تدفع، فذهبت لتضع يدها في الطعام، فأخذ رسول الله صلى الله عليه وسلم بيدها، ثم جاء أعرابي كأنما يدفع فأخذ بيده، فقال رسول الله صلى الله عليه وسلم: "إن الشيطان يستحل الطعام أن لا يذكر اسم الله تعالى عليه، وإنه جاء بهذه الجارية ليستحل بها، فأخذت بيدها، فجاء بهذا الأعرابي ليستحل به، فأخذت بيده، والذي نفسي بيده إن يده في يدي مع يديهما" ثم ذكر اسم الله تعالى وأكل. .

Sunnah.com reference : Book 3, Hadith 4
Arabic/English book reference : Book 3, Hadith 731

Umaiyyah bin Makhshi (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) was sitting while a man was eating food. That man did not mention the Name of Allah (before commencing to eat) till only a morsel of food was left. When he raised it to his mouth, he said: "Bismillah awwalahu wa akhirahu (With the Name of Allah, in the beginning and in the end)." Messenger of Allah (ﷺ) smiled at this and said, "Satan had been eating with him but when he mentioned the Name of Allah, Satan vomited all that was in his stomach."

[Abu Dawud and An-Nasa'i].

وعن أمية بن مخشى الصحابي رضى الله عنه قال: كان رسول الله صلى الله عليه وسلم جالساً ، ورجل يأكل، فلم يسم الله حتى لم يبق من طعامه إلا لقمة، فلما رفعها إلى فيه، قال: بسم الله أوله وآخره، فضحك النبي صلى الله عليه وسلم، ثم قال:"ما زال الشيطان يأكل معه، فلما ذكر اسم الله استقاء ما فيه بطنه" . .

Sunnah.com reference : Book 3, Hadith 5
Arabic/English book reference : Book 3, Hadith 732

'Aishah (May Allah be pleased with her) reported:

Messenger of Allah (ﷺ) was eating with his six Companions when a desert Arab came and ate up the food in two mouthfuls. Messenger of Allah (ﷺ) said, "Had he mentioned the Name of Allah, it would have sufficed for all of you."

[At-Tirmidhi].

وعن عائشة رضى الله عنها قالت: كان رسول الله صلى الله عليه وسلم يأكل طعاماً في ستة من أصحابه، فجاء أعرابى، فأكله بلقمتين. فقال رسول الله صلى الله عليه وسلم "أما إنه لو سمى لكفاكم".

Sunnah.com reference : Book 3, Hadith 6
Arabic/English book reference : Book 3, Hadith 733

Abu Umamah (May Allah be pleased with him) reported:

Whenever the Prophet (ﷺ) finished a meal, he would say: "Al-hamdu lillahi hamdan kathiran taiyyiban mubarakan fihi, ghaira makfiyyin wa la muwadda`in, wa la mustaghnan `anhu, Rabbuna. (All praise is due to Allah, praise which is abundant, pure, and full of blessings, which is indispensable and to which one cannot be indifferent)."

[Al-Bukhari].
وعن أبى أمامة رضى الله عنه أن النبي صلى الله عليه وسلم كان إذا رفع مائدته قال: "الحمد لله حمداً كثيراً مباركاً فيه، غير مكفى ولامودع، ولا مستغنى عنه ربنا" .

Sunnah.com reference : Book 3, Hadith 7
Arabic/English book reference : Book 3, Hadith 734

Mu'adh bin Anas (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "He who has taken food and says at the end: 'Al- hamdu lillahi-lladhi at'amani hadha, wa razaqanihi min ghairi haulin minni wa la quwwatin (All praise is due to Allah Who has given me food to eat and provided it without any endeavour on my part or any power),' all his past sins will be forgiven."

At-Tirmidh i].

وعن معاذ بن أنس رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من أكل طعاماً فقال: الحمد الله الذي أطعمني هذا، ورزقنيه من غير حول منى ولا قوةٍ، غفر له ما تقدم من ذنبه" .

Sunnah.com reference : Book 3, Hadith 8
Arabic/English book reference : Book 3, Hadith 735

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) never found fault with food. If he had inclination to eating it, he would eat; and if he disliked it, he would leave it.

[Al-Bukhari and Muslim].
وعن أبى هريرة رضى الله عنه قال: "ما عاب رسول الله صلى الله عليه وسلم طعاماً قط، إن اشتهاه أكله، وإن كرهه تركه" .

Sunnah.com reference : Book 3, Hadith 9
Arabic/English book reference : Book 3, Hadith 736

Jabir (May Allah be pleased with him) reported:

The Prophet (ﷺ) asked for sauce and was told that there was nothing except vinegar. He asked for it and began to eat from it saying, "How excellent is vinegar when eaten as sauce! How excellent is vinegar when eaten as Udm!"

[Muslim].

وعن جابر رضى الله عنه أن النبي صلى الله عليه وسلم سأل أهله الأدم فقالوا: ما عندنا إلا خل، فدعا به، فجعل يأكل ويقول: "نعم الأدم الخل، نعم الأدم الخل" .

Sunnah.com reference : Book 3, Hadith 10
Arabic/English book reference : Book 3, Hadith 737

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "When any of you is invited to a meal, he should accept the invitation. If he is observing Saum (fasting), he should supplicate for the betterment of the host and if he is not fasting, he should eat."

[Muslim].

عن أبى هريرة رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم : "إذا دعي أحدكم ، فليجب، فإن كان صائما فليصل، وإن كان مفطراً فليطعم" .

Sunnah.com reference : Book 3, Hadith 11
Arabic/English book reference : Book 3, Hadith 738

Abu Mas'ud Al-Badri (May Allah be pleased with him) reported:

A man prepared some food especially for the Prophet (ﷺ) and invited him along with four others. But a man accompanied him. Having arrived at the door, Messenger of Allah (ﷺ) said to the host, "This person has followed us. You may allow him, if you like, and if you like he will return." He said: "O Messenger of Allah, I allow him, too."

[Al-Bukhari and Muslim].

عن أبى مسعود البدرى رضى الله عنه قال: دعا رجل النبي صلى الله عليه وسلم لطعام صنعه له خامس خمسة، فتبعهم رجل، فلما بلغ الباب، قال النبي صلى الله عليه وسلم: "إن هذا تبعنا؛ فإن شئت أن تأذن له، وإن شئت رجع" قال: بل آذن له يا رسول الله . .

Sunnah.com reference : Book 3, Hadith 12
Arabic/English book reference : Book 3, Hadith 739

'Umar bin Abu Salamah (May Allah be pleased with them) reported:

I was a boy under the care of Messenger of Allah (ﷺ), and as my hand used to wander around in the dish, he (ﷺ) said to me once, "Mention Allah's Name (i.e., say Bismillah), eat with your right hand, and eat from what is in front of you."

[Al-Bukhari and Muslim].

عن عمر بن أبى سلمة رضى الله عنهما قال: كنت غلاماً في حجر رسول الله صلى الله عليه وسلم، وكانت يدي تطيش في الصحفة، فقال لي رسول الله صلى الله عليه وسلم: " يا غلام سم الله تعالى، وكل بيمينك،وكل مما يليك" .

Sunnah.com reference : Book 3, Hadith 13
Arabic/English book reference : Book 3, Hadith 740

Salamah bin Al-Akwa' (May Allah be pleased with him) reported on the authority of his father:

A man ate with his left hand in the presence of Messenger of Allah (ﷺ), whereupon he said, "Eat with your right hand." The man said: "I cannot do that." Thereupon he (the Prophet (ﷺ)) said, "May you not be able to do that." It was vanity that prevented him from doing it and he could not raise it (the right hand) up to his mouth afterwards.

[Muslim].

وعن سلمةَ بن الأَكْوَعِ أنَّ رَجُلاً أَكَلَ عِنْدَ رَسُولِ الله بِشِمَالِهِ ، فَقَالَ : « كُلْ بِيَمِينِكَ » قَالَ : لا أَسْتَطِيعُ . قَالَ : « لا اسْتَطَعْتَ » ! مَا مَنَعَهُ إلا الكِبْرُ ! فَمَا رَفَعَهَا إِلَى فِيهِ . رواه مسلم

Sunnah.com reference : Book 3, Hadith 14
Arabic/English book reference : Book 3, Hadith 741

Jabalah bin Suhaim reported:

We were with 'Abdullah bin Az-Zubair (May Allah be pleased with them) in a time of famine, then we were provided with dates. (Once) when we were eating, 'Abdullah bin 'Umar (May Allah be pleased with them) passed by us and said: "Do not eat two dates together, for Messenger of Allah (ﷺ) prohibited it, unless one seeks permission from his brother (partner)."

[Al-Bukhari and Muslim].

عن جبلة بن سحيم قال: أصابنا عام سنةٍ مع ابن الزبير، فرزقنا تمراً، وكان عبد الله بن عمر رضى الله عنهما يمر بنا ونحن نأكل، فيقول: لا تقارونوا، فإن النبى نهى عن الإقران، ثم يقول:"إلا أن يستأذن الرجل أخاه"متفق عليه

Sunnah.com reference : Book 3, Hadith 15
Arabic/English book reference : Book 3, Hadith 742

Wahshi bin Harb (May Allah be pleased with him) reported:

Some of the Companions of Messenger of Allah (ﷺ) said: "We eat but are not satisfied." He (ﷺ) said, "Perhaps you eat separately." The Companions replied in affirmative. He then said: "Eat together and mention the Name of Allah over your food. It will be blessed for you."

[Abu Dawud].

عن وحشى بن حرب رضى الله عنه أن أصحاب رسول الله صلى الله عليه وسلم قالوا: يا رسول الله ، إنا نأكل ولا نشبع قال: "فلعلكم تفترقون" قالوا: نعم. قال: فاجتمعوا على طعامكم، واذكروا اسم الله ، يبارك لكم فيه"

Sunnah.com reference : Book 3, Hadith 16
Arabic/English book reference : Book 3, Hadith 743

Ibn 'Abbas (May Allah be pleased with them) reported:

The Prophet (ﷺ) said, "Blessing descends upon food in its middle, so eat from the sides of the vessel and do not eat from its middle."

[At-Tirmidhi and Abu Dawud].

وعن ابن عباس رضى الله عنهما عن النبي صلى الله عليه وسلم قال: "البركة تنزل وسط الطعام، فكلوا من حافتيه ولا تأكلوا من وسطه" .

Sunnah.com reference : Book 3, Hadith 17
Arabic/English book reference : Book 3, Hadith 744

'Abdullah bin Busr (May Allah be pleased with him) reported:

The Prophet (ﷺ) had a large bowl called Al-Gharra', which would be carried by four men. One day, when the Companions finished their Duha (forenoon optional) prayer, Al-Gharra' was brought full of sopped bread, meat and broth, and they sat down around it. When their number increased, Messenger of Allah (ﷺ) sat down on his knees and rested on the soles of his feet. A bedouin said to him: "What sort of sitting is that?" Thereupon Messenger of Allah (ﷺ) said, "Verily, Allah has made me a courteous slave not a fierce tyrant." Then he said, "Eat from the sides of the bowl and leave the central part of it so that your food will be blessed."

[Abu Dawud].

وعن عبد الله بن بشر رضى الله عنه قال: كان للنبي صلى الله عليه وسلم قصعة يقال لها: الغراء، يحملها أربعة رجال، فلما أضحوا وسجدوا الضحى أتى بتلك القصعة، يعنى وقد ثرد فيها، فالتقوا عليه ، فلما كثروا جثا رسول الله صلى الله عليه وسلم.فقال أعرابي : ما هذه الجلسة؟ قال رسول الله صلى الله عليه وسلم : إن الله جعلني عبداً كريماً، ولم يجعلني جباراً عنيداً، ثم قال رسول الله صلى الله عليه وسلم :"كلوا من حواليها، ودعوا ذروتها يبارك فيها" .(1)

Sunnah.com reference : Book 3, Hadith 18
Arabic/English book reference : Book 3, Hadith 745

746. Abu Juhaifah Wahb bin 'Abdullah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "I do not eat reclining (against a pillow)."

[Al-Bukhari].

عن أبي جحيفة وهب بن عبد الله رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " لا آكل متكئاً" .

Sunnah.com reference : Book 3, Hadith 19
Arabic/English book reference : Book 3, Hadith 746

Anas (May Allah be pleased with him) reported:

I saw Messenger of Allah (ﷺ) eating some dates while sitting on his buttocks, with his legs raised.

[Muslim].

وعن أنس رضي الله عنه قال: رأيت رسول الله صلى الله عليه وسلم جالساً مقعياً يأكل تمراً، .

Sunnah.com reference : Book 3, Hadith 20
Arabic/English book reference : Book 3, Hadith 747

Ibn 'Abbas (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) said, "When one of you finishes eating, he should not wipe his fingers until he has licked them himself or has given them to someone else to lick for him."

[Al-Bukhari and Muslim].

عن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "إذا أكل أحدكم طعاماً، فلا يمسح أصابعه حتى يلعقها أو يلعقها". .

Sunnah.com reference : Book 3, Hadith 21
Arabic/English book reference : Book 3, Hadith 748

Ka'b bin Malik (May Allah be pleased with him) reported:

I saw Messenger of Allah (ﷺ) eating with three fingers (i.e., the thumb, the index finger and the middle finger) and licking them after having finished the food.

[Muslim].

وعن كعب بن مالك رضي الله عنه قال: رأيت رسول الله صلى الله عليه وسلم يأكل بثلاث أصابع ، فإذا فرغ لعقها.

Sunnah.com reference : Book 3, Hadith 22
Arabic/English book reference : Book 3, Hadith 749

Jabir (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) commanded the licking of fingers and the gleaning of the dish, saying, "You do not know in which portion the blessing lies."

[Muslim].

وعن جابر رضي الله عنه أن رسول الله صلى الله عليه وسلم أمر بلعق الأصابع والصحفة، وقال: "إنكم لا تدرون في أي طعامكم البركة" .

Sunnah.com reference : Book 3, Hadith 23
Arabic/English book reference : Book 3, Hadith 750

Jabir (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "When a morsel of any of you falls, he should pick it up and remove any of the dirt on it and then eat it, and should not leave it for Satan nor should wipe his hand with towel until he has licked his fingers, for he does not know in what portion of the food the blessing lies."

[Muslim].

وعنه أن رسول الله صلى الله عليه وسلم قال: "إذا وقعت لقمة أحدكم، فليأخذها فليمط ما كان بها من أذى وليأكلها، ولا يدعها للشيطان، ولا يمسح يده بالمنديل حتى يلعق أصابعه؛ فإنه لا يدرى في أي طعامه البركة" .

Sunnah.com reference : Book 3, Hadith 24
Arabic/English book reference : Book 3, Hadith 751

Jabir (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Satan appears at every thing done by you; he appears even at one's dinner. When a morsel of any of you falls, he should pick it up and remove any dirt on it, and then eat it. He should not leave it for Satan, nor should he wipe his hand with the towel until he has licked his fingers, for he does not know in what portion of the food the blessing lies."

[Muslim].

وعنه أن رسول الله صلى الله عليه وسلم قال: "إن الشيطان يحضر أحدكم عند كل شئ من شأنه، حتى يحضره عند طعامه؛ فإذا سقطت لقمة أحدكم فليأخذها فليمط ما كان بها من أذى، ثم ليأكلها ولا يدعها للشيطان، فإذا فرغ فليلعق أصابعه؛ فإنه لا يدرى في أي طعامه البركة" .

Sunnah.com reference : Book 3, Hadith 25
Arabic/English book reference : Book 3, Hadith 752

Anas (May Allah be pleased with him) reported:

Whenever Messenger of Allah (ﷺ) ate food, he would lick his three fingers and say, "If anyone of you drops a morsel of food, he should remove any dirt that may have stuck on it and then eat it, and should not leave it for Satan." He (ﷺ) also commanded us that we should glean the pot, saying, "You do not know in which part of your food the blessings lies."

[Muslim].

وعن أنس رضى الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا أكل طعاماً، لعق أصابعه الثلاث، وقال:"إذا سقطت لقمة أحدكم فليأخذها، وليمط عنها الأذى، وليأكلها،ولا يدعها للشيطان" وأمرنا أن نسلت القصعة وقال: "إنكم لا تدرون في أي طعامكم البركة" .

Sunnah.com reference : Book 3, Hadith 26
Arabic/English book reference : Book 3, Hadith 753

Sa'id bin Al-Harith reported:

I asked Jabir (May Allah be pleased with him) whether it was obligatory to make Wudu' for Salat (prayer) after eating cooked food. He said: "No, because in the lifetime of Messenger of Allah (ﷺ), such food was rarely available. We had no handkerchiefs, so when we ate such food we would wipe our fingers against our palms, forearms or (the sole of our) feet, and would offer Salat without fresh Wudu' (for prayer)."

[Al- Bukhari].

وعن سعيد بن الحارث أنه سأل جابراً رضى الله عنه عن الوضوء مما مست النار، فقال: لا ، قد كنا زمن النبي صلى الله عليه وسلم لا نجد مثل ذلك الطعام إلا قليلاً، فإذا نحن وجدناه، لم يكن لنا مناديل إلا أكفنا وسواعدنا وأقدامنا، ثم نصلى ولا نتوضأ. .

Sunnah.com reference : Book 3, Hadith 27
Arabic/English book reference : Book 3, Hadith 754

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "The food of two persons suffices for three persons, and the food of three persons suffices for four persons."

[Al-Bukhari and Muslim].

عن أبى هريرة رضى الله عنه قال : قال رسول الله صلى الله عليه وسلم :طعام الاثنين كافي الثلاثة، وطعام الثلاثة كافي الأربعة" .

Sunnah.com reference : Book 3, Hadith 28
Arabic/English book reference : Book 3, Hadith 755

Jabir bin 'Abdullah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "The food of one person suffices for two, the food of two persons suffices for four persons, and the food of four persons suffices for eight persons."

[Muslim].

وعن جابر رضى الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "طعام الواحد يكفى الاثنين، وطعام الاثنين يكفى الأربعة، وطعام الأربعة يكفى الثمانية" .

Sunnah.com reference : Book 3, Hadith 29
Arabic/English book reference : Book 3, Hadith 756

Anas (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) used to breathe three times in the course of a drink (he used to drink in three gulps).

[Al-Bukhari and Muslim].

عن أنس رضى الله عنه أن رسول الله صلى الله عليه وسلم كان يتنفس في الشراب ثلاثاً.

Sunnah.com reference : Book 3, Hadith 30
Arabic/English book reference : Book 3, Hadith 757

Ibn 'Abbas (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) said, "Do not drink in one gulp like a camel, but in two or three (gulps). Mention the Name of Allah (i.e., say Bismillah) when you start drinking and praise Him (i.e., say Al-hamdu lillah) after you have finished (drinking)."

[At- Tirmidhi].

وعن ابن عباس رضى الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "لا تشربوا واحداً كشرب البعير، ولكن اشربوا مثنى وثلاث، وسموا إذا أنتم شربتم،واحمدوا إذا أنتم رفعتم" .

Sunnah.com reference : Book 3, Hadith 31
Arabic/English book reference : Book 3, Hadith 758

Abu Qatadah (May Allah be pleased with him) reported:

The Prophet (ﷺ) forbade breathing into the vessel while drinking.

[Al-Bukhari and Muslim].

وعن أبى قتادة رضى الله عنه أن النبي صلى الله عليه وسلم نهى أن يتنفس في الإناء .

Sunnah.com reference : Book 3, Hadith 32
Arabic/English book reference : Book 3, Hadith 759

Anas (May Allah be pleased with him) reported:

Milk mixed with water was brought to Messenger of Allah (ﷺ). On his right side was sitting a bedouin and on his left was sitting Abu Bakr (May Allah be pleased with him). He (ﷺ) drank from it and handed the rest to the bedouin saying, "One who is on the right has preference, then again the one who is on the right."

[Al-Bukhari and Muslim].

وعن أنس رضى الله عنه أن رسول الله صلى الله عليه وسلم أتى بلبن قد شيب بماء، وعن يمينه أعرابي، وعن يساره أبو بكر رضى الله عنه ، فشرب، ثم أعطى الأعرابي وقال: "الأيمن فالأيمن" .(3).

Sunnah.com reference : Book 3, Hadith 33
Arabic/English book reference : Book 3, Hadith 760

Sahl bin Sa'd (May Allah be pleased with him) reported:

A drink was brought to Messenger of Allah (ﷺ) and he drank (some) from it. On his right was a boy and on his left were some elderly people. He (ﷺ) said to the boy, "Would you permit me to give rest of this drink to these on my left?" The boy said: "O Messenger of Allah, I would certainly not give preference to anyone in anything that might come to me from you." So he (ﷺ) handed over the rest of the drink to him.

[Al-Bukhari and Muslim].

وعن سهل بن سعد رضى الله عنه أن رسول الله صلى الله عليه وسلم أتى بشراب، فشرب منه وعن يمينه غلام، وعن يساره أشياخ، فقال للغلام: "أتأذن لي أن أعطى هؤلاء.؟" فقال الغلام: لا والله ، لا أوثر بنصيبي منك أحدا، فتله رسول الله صلى الله عليه وسلم في يده. .

Sunnah.com reference : Book 3, Hadith 34
Arabic/English book reference : Book 3, Hadith 761

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) forbade turning the water-skin upside down and drinking directly from its mouth.

[Al-Bukhari and Muslim].

عن أبى سعيد الخدرى رضى الله عنه قال : نهى رسول الله عن اختناث الأسقية : يعنى: أن تكسر أفواهها، ويشرب منها . .

Sunnah.com reference : Book 3, Hadith 35
Arabic/English book reference : Book 3, Hadith 762

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) prohibited drinking directly out of the mouth of a water- skin.

[Al-Bukhari and Muslim].

وعن أبى هريرة رضى الله عنه قال: نهى رسول الله صلى الله عليه وسلم أن يشرب من في السقاء أو القربة . .

Sunnah.com reference : Book 3, Hadith 36
Arabic/English book reference : Book 3, Hadith 763

Umm Thabit Kabshah (May Allah be pleased with her), daughter of Thabit (May Allah be pleased with him) and the sister of Hassan bin Thabit, the Prophet's poet) reported:

Messenger of Allah (ﷺ) visited me and drank some water from a hanging water-skin while he was in a standing posture. So, I stood up and cut off the mouth (of that water-skin). An-Nawawi said that the reason why she did this was to keep to receive benediction that part of the water-skin which the lips of Messenger of Allah (ﷺ) touched.

[At- Tirmidhi].

وعن أم ثابت كبشة بنت ثابت أخت حسان بن ثابت رضى الله عنه وعنها قالت: دخل على رسول الله صلى الله عليه وسلم، فشرب من في قربة معلقة قائماً، فقمت إلى فيها فقطعته. .

Sunnah.com reference : Book 3, Hadith 37
Arabic/English book reference : Book 3, Hadith 764

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) prohibited us blowing in the drinking water. A man said: "O Messenger of Allah! Sometimes I see some litter floating about on the surface. What should I do then?" He (ﷺ) replied, "Pour them out." Then the man said: "My thirst is not quenched with one draught." Messenger of Allah (ﷺ) said, "Then put away the cup from your mouth (in between three gulps), and take breath."

[At-Tirmidhi].

عن أبى سعيد الخدرى رضى الله عنه أن النبي صلى الله عليه وسلم نهى عن النفخ في الشراب، فقال رجل : القذاة أراها في الإناء؟ فقالب: "أهرقها" قال: إني لا أروى من نفس واحد؟ قال: "فأبن القدح إذاً عن فيك" .

Sunnah.com reference : Book 3, Hadith 38
Arabic/English book reference : Book 3, Hadith 765

Ibn 'Abbas (May Allah be pleased with them) reported:

The Prophet (ﷺ) prohibited us from breathing into the drinking vessel or blowing onto.

[At-Tirmidhi].

وعن ابن عباس رضى الله عنهما أن النبي صلى الله عليه وسلم نهى أن يتنفس في الإناء، أو ينفخ فيه. .

Sunnah.com reference : Book 3, Hadith 39
Arabic/English book reference : Book 3, Hadith 766

Ibn 'Abbas (May Allah be pleased with them) reported:

I served Messenger of Allah (ﷺ) Zamzam water to drink and he drank it while he was standing.

[Al-Bukhari and Muslim].

وعن ابن عباس رضى الله عنهما قال: سقيت النبي صلى الله عليه وسلم من زمزم، فشرب وهو قائم . .

Sunnah.com reference : Book 3, Hadith 40
Arabic/English book reference : Book 3, Hadith 767

An-Nazzal bin Sabrah (May Allah be pleased with him) reported:

'Ali bin Abu Talib (May Allah be pleased with him) arrived at Bab Ar-Rahbah (in Kufah) and drank water in a standing posture. Then he said: "I saw Messenger of Allah (ﷺ) doing what you have seen me doing."

[Al-Bukhari].

وعن النزال بن سبرة رضى الله عنه قال: أتى علي رضى الله عنه باب الرحبة فشرب قائماً، وقال: إني رأيت رسول الله صلى الله عليه وسلم فعل كما رأيتموني فعلت. .

Sunnah.com reference : Book 3, Hadith 41
Arabic/English book reference : Book 3, Hadith 768

Ibn 'Umar (May Allah be pleased with them) reported:
During the lifetime of Messenger of Allah (ﷺ) we would eat while walking and would drink while standing.

[At- Tirmidhi].

وعن ابن عمر رضى الله عنهما قال:كنا نأكل على عهد رسول الله صلى الله عليه وسلم ونحن نمشى ، ونشرب ونحن قيام. .

Sunnah.com reference : Book 3, Hadith 42
Arabic/English book reference : Book 3, Hadith 769

'Amr bin Shu'aib on the authority of his father and grandfather reported:
that they saw Messenger of Allah (ﷺ) drink standing, and sitting.

[At-Tirmidhi].

The last three Ahadith point out the permissibility of eating and drinking while walking or standing or sitting, but drinking in the sitting position remains the best.

وعن عمرو بن شعيب عن أبيه عن جده رضى الله عنه قال: رأيت رسول الله صلى الله عليه وسلم يشرب قائماً أو قاعداً.
.

Sunnah.com reference : Book 3, Hadith 43
Arabic/English book reference : Book 3, Hadith 770

Anas (May Allah be pleased with him) reported:
The Prophet (ﷺ) forbade us from drinking while standing. Qatadah reported: "We asked him: 'What about eating?"' He said: "That is even worse, (or may be he said) more detestable."

Another narration is: Messenger of Allah (ﷺ) reprimanded us for drinking while standing.

[Muslim].

وعن أنس رضى الله عنه عن النبي صلى الله عليه وسلم أنه نهى أن يشرب الرجل قائماً. قال قتادة: فقلنا لأنس: فالأكل؟ قال: ذلك أشر -أو أخبث- . وفى رواية له أن النبي صلى الله عليه وسلم زجر عن الشرب قائما

وفى رواية له أن النبي صلى الله عليه وسلم زجر عن الشرب قائماً.

Sunnah.com reference : Book 3, Hadith 44
Arabic/English book reference : Book 3, Hadith 771

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "None of you should drink standing; and if any one forgets, he must vomit."

[Muslim].

وعن أبى هريرة رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم : لا يشربن أحد منكم قائماً، فمن نسى فليستقئ"
.

Sunnah.com reference : Book 3, Hadith 45
Arabic/English book reference : Book 3, Hadith 772

Abu Qatadah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "He who serves others with drinking water should be the last to drink himself."

[At-Tirmidhi].

عن أبى قتادة رضى الله عنه عن النبي صلى الله عليه وسلم قال: " ساقي القوم آخرهم شرباً"

Sunnah.com reference : Book 3, Hadith 46
Arabic/English book reference : Book 3, Hadith 773

Anas bin Malik (May Allah be pleased with him) reported:

Once the time for As-Salat (the prayer) approached. Those whose houses were near, went to their houses to perform Wudu' while some of the people remained with Messenger of Allah (ﷺ). A stone (containing some water) bowl was brought for him. It was too small for him to spread his hand over it. He performed his Wudu' and it (the water) sufficed for all the others also. Anas was asked: "How many of you were present there?" He said: "Eighty or more."

[Al-Bukhari and Muslim].

عن أنس رضى الله عنه قال: حضرت الصلاة، فقام من كان قريب الدار إلى أهله، وبقى قوم فأتى رسول الله صلى الله عليه وسلم بمخضب من حجارة، فصغر المخضب أن يبسط فيه كفه، فتوضأ القوم كلهم. قالوا: كم كنتم؟ قال: ثمانين وزيادة. . وفى : أن النبي صلى الله عليه وسلم دعا بإناء من ماء، فأتى بقدح رحراح فيه شئ من ماء، فوضع أصابعه فيه. قال أنس : فجعلت أنظر إلى الماء ينبع من بين أصابعه ، فحزرت من توضأ ما بين السبعين إلى الثمانين.

وفى : أن النبي صلى الله عليه وسلم دعا بإناء من ماء، فأتى بقدح رحراح فيه شئ من ماء، فوضع أصابعه فيه. قال أنس : فجعلت أنظر إلى الماء ينبع من بين أصابعه ، فحزرت من توضأ ما بين السبعين إلى الثمانين.

Sunnah.com reference : Book 3, Hadith 47
Arabic/English book reference : Book 3, Hadith 774

'Abdullah bin Zaid (May Allah be pleased with him) reported:

The Prophet (ﷺ) visited us and we brought water for him in a brass vessel for his ablution and he performed ablution.

[Al- Bukhari].

وعن عبد الله بن زيد رضى الله عنه قال: أتانا النبي صلى الله عليه وسلم، فأخرجنا له ماء في نور من صفر فتوضأ.

Sunnah.com reference : Book 3, Hadith 48
Arabic/English book reference : Book 3, Hadith 775

Jabir (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) visited the house of a man of the Ansar with one of his Companions and said to him, "If you have some water in the water-skin left over from last night, give it to us for drinking; otherwise, we shall drink from some stream directly."

[Al- Bukhari].

وعن جابر رضى الله عنه أن رسول الله صلى الله عليه وسلم دخل على رجل من الأنصار، ومعه صاحب له، فقال رسول الله صلى الله عليه وسلم: "إن كان عندك ماء بات هذه الليلة في سنة وإلا كرعنا" .

Sunnah.com reference : Book 3, Hadith 49
Arabic/English book reference : Book 3, Hadith 776

Hudhaifah (May Allah be pleased with him) reported:

The Prophet (ﷺ) prohibited us from wearing brocade or silk and drinking out of gold or silver vessels and said, "These are meant for them (disbelievers) in this world and for you in the Hereafter."

[Al-Bukhari and Muslim].

وعن حذيفة رضى الله عنه قال: إن النبي صلى الله عليه وسلم نهانا عن الحرير والديباج والشرب في آنية الذهب والفضة، وقال: "هي لهم في الدنيا، وهى لكم في الآخرة" .

Sunnah.com reference : Book 3, Hadith 50
Arabic/English book reference : Book 3, Hadith 777

Umm Salamah (May Allah be pleased with her) reported:

Messenger of Allah (ﷺ) said, "He who drinks from the vessel of silver kindles the Fire (of Hell) in his belly."

[Al-Bukhari and Muslim].

A narration in Muslim is: Messenger of Allah (ﷺ) said, "Surely, he who eats or drinks in gold and silver vessels fills his belly with Hell-fire."

وعن أم سلمة رضى الله عنها أن رسول الله صلى الله عليه وسلم قال: "الذي يشرب في آنية الفضة إنما يجرجر في بطنه نار جهنم" .
وفى : "إن الذي يأكل أو يشرب في آنية الفضة والذهب"
وفى رواية له: " من شرب في إناءٍ من ذهب أو فضة فإنما يجرجر في بطنه ناراً من جهنم.

Sunnah.com reference : Book 3, Hadith 51
Arabic/English book reference : Book 3, Hadith 778

4 - The Book of Dress كتــــاب اللباس

Ibn 'Abbas (May Allah be pleased with them) reported:

I heard Messenger of Allah (ﷺ) saying, "Put on white clothes because they are the best; and use them for shrouding your dead."

[At- Tirmidhi and Abu Dawud].

وعن ابن عباس رضى الله عنهما أن رسول الله صلى الله عليه وسلم قال: إلبسوا من ثيابكم البياض؛ فإنها من خير ثيابكم، وكفنوا فيها موتاكم" .

Sunnah.com reference : Book 4, Hadith 1
Arabic/English book reference : Book 4, Hadith 779

Samurah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, 'Wear white clothes because they are the purest and they are closest to modesty; and shroud the dead in it."

[An- Nasa'i and Al-Hakim].

وعن سمرة رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم :"إلبسوا البياض؛ فإنها أطهر وأطيب، وكفنوا فيها موتاكم" .

Sunnah.com reference : Book 4, Hadith 2
Arabic/English book reference : Book 4, Hadith 780

Bara' (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) was of medium stature. I saw him wearing a red mantle. I have never seen anything more graceful than that.

[Al-Bukhari and Muslim].

وعن البراء رضى الله عنه قال: كان رسول الله صلى الله عليه وسلم مربوعاً ولقد رأيته في حلةٍ حمراء ما رأيت شيئاً قط أحسن منه . .

Sunnah.com reference : Book 4, Hadith 3
Arabic/English book reference : Book 4, Hadith 781

Abu Juhaifah Wahb bin 'Abdullah (May Allah be pleased with him) reported:
I saw the Prophet (ﷺ) by Al-Abtah valley in Makkah, in a red tent made from tanned skin. Bilal brought him ablution water. Then Messenger of Allah (ﷺ) came out wearing a red mantle; and I can still remember looking at whiteness of his shanks. So he made his ablution, and Bilal (ﷺ) pronounced the call for prayer (Adhan). I kept following the movement of his (Bilal's) face to the right and to the left when he recited: 'Come to the prayer; come to the success.' Then a spear was fixed (as a Sutrah) in front of Messenger of Allah (ﷺ) who then stepped forward and led the prayer. Dogs and donkeys passed in front of him (beyond the spear) and no one prevented them from doing so.

[Al-Bukhari and Muslim].

وعن أبى جحيفة وهب بن عبد الله رضى الله عنه قال: رأيت النبي صلى الله عليه وسلم بمكة وهو بالأبطح في قبة له حمراء من آدم، فخرج بلال بوضوئه، فمن ناضح ونائل، فخرج النبي صلى الله عليه وسلم وعليه حلة حمراء، كأني أنظر إلى بياض ساقيه، فتوضأ وأذن بلال، فجعلت أتتبع فاه ههنا وههنا، يقول يمينا وشمالاً: حي على الصلاة، حي على الفلاح، ثم ركزت له عنزة، فتقدم فصلى يمر بين يديه الكلب والحمار لا يمنع. .

Sunnah.com reference : Book 4, Hadith 4
Arabic/English book reference : Book 4, Hadith 782

Abu Rimthah Rifa'ah At-Taimi (May Allah be pleased with him) reported:
I saw Messenger of Allah (ﷺ) wearing two green garments.

[Abu Dawud and At- Tirmidhi].

وعن أبى رمثة رفاعة التيمى رضى الله عنه قال: رأيت رسول الله صلى الله عليه وسلم وعليه ثوبان أخضران. .

Sunnah.com reference : Book 4, Hadith 5
Arabic/English book reference : Book 4, Hadith 783

Jabir (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) entered Makkah on the day of its conquest and he was wearing a black turban.

[Muslim].

وعن جابر رضى الله عنه ، أن رسول الله صلى الله عليه وسلم دخل يم فتح مكة وعليه عمامة سوداء. .

Sunnah.com reference : Book 4, Hadith 6
Arabic/English book reference : Book 4, Hadith 784

Abu Sa'id 'Amr bin Huraith (May Allah be pleased with him) reported:
As if I am seeing Messenger of Allah (ﷺ) wearing a black turban and both ends of it are falling over his shoulders.

[Muslim].

Another narration is: Messenger of Allah (ﷺ) was delivering a Khutbah wearing a black turban.

وعن أبى سعيد عمرو بن حريث رضى الله عنه قال: كأني انظر إلى رسول الله صلى الله عليه وسلم وعليه عمامة سوداء، قد أرخى طرفيها بين كتفيه. . وفى رواية له : أن رسول الله صلى الله عليه وسلم خطب الناس، وعليه عمامة سوداء.

وفى رواية له : أن رسول الله صلى الله عليه وسلم خطب الناس، وعليه عمامة سوداء.

Sunnah.com reference : Book 4, Hadith 7
Arabic/English book reference : Book 4, Hadith 785

'Aishah (May Allah be pleased with her) reported:
The body of Messenger of Allah (ﷺ) was shrouded in three white Yemeni cotton garments, among which was neither a gown nor a turban.

[Al- Bukhari and Muslim].

وعن عائشة رضى الله عنها قالت: كفن رسول الله صلى الله عليه وسلم في ثلاثة أثواب بيض سحولية من كرسف، ليس فيها قميص ولا عمامة.

Sunnah.com reference : Book 4, Hadith 8
Arabic/English book reference : Book 4, Hadith 786

'Aishah (May Allah be pleased with her) reported:

One morning Messenger of Allah (ﷺ) went out wearing a black blanket made of camel's or sheep's black hair with patterns of camels' bags upon it.

[Muslim].

- وعنها قالت: خرج رسول الله صلى الله عليه وسلم ذات غداة، وعليه مرط مرحل من شعر أسود. .

Sunnah.com reference : Book 4, Hadith 9
Arabic/English book reference : Book 4, Hadith 787

Al-Mughirah bin Shu'bah (May Allah be pleased with him) reported:

I was with Messenger of Allah (ﷺ) in a journey one night, and he asked me, "Do you have any water with you?" I said, "Yes." So he dismounted from his riding camel and walked away (to answer the call of nature) until he disappeared in the darkness. When he returned, I poured out some water from a vessel and he washed his face. He was wearing a long woollen cloak and could not take out his forearms from his sleeves, so he brought them out from below the cloak and then washed them, and then passed his (wet) hands over his head. I stretched out my hand to take off his Khuff (leather socks), but he said, "Leave them. I put them on after performing Wudu'," and he passed his (wet) hands over them.

[Al-Bukhari and Muslim].

Another narration is: Messenger of Allah (ﷺ) was wearing a Syrian cloak with tight sleeves.

Another narration is: This incident took place during the battle of Tabuk.

وعن المغيرة بن شعبة رضى الله عنه قال: كنت مع رسول الله صلى الله عليه وسلم ذات ليلة في مسير، فقال لي: "أمعك ماء" ؟ قلت: نعم، فنزل عن راحلته فمشى حتى توارى في سواد الليل ثم جاء فأفرغت علي من الإداواة، فغسل وجهه وعليه جبة من صوف،فلم يستطع أن يخرج ذراعيه منها حتى أخرجهما من أسفل الجبة، فغسل ذراعيه ومسح برأسه، ثم أهويت لأنزع خفيه فقال:"دعهما فإني أدخلتهما طاهرتين" ومسح عليهما. . وفى رواية:وعليه جبة شامية ضيقة الكمين.
وفى رواية: أن هذه القضية كانت في غزوة تبوك.
وفى رواية:وعليه جبة شامية ضيقة الكمين. وفى رواية: أن هذه القضية كانت في غزوة تبوك.

Sunnah.com reference : Book 4, Hadith 10
Arabic/English book reference : Book 4, Hadith 788

Umm Salamah (May Allah be pleased with her) reported:

Out of all garments Messenger of Allah (ﷺ) liked Qamees the best.

[At-Tirmidhi and Abu Dawud].

عن أم سلمة رضى الله عنها قالت: كان أحب الثياب إلى رسول الله صلى الله عليه وسلم القميص. .

Sunnah.com reference : Book 4, Hadith 11
Arabic/English book reference : Book 4, Hadith 789

Asma' bint Yazid (May Allah be pleased with her) reported:

The Qamees sleeves of Messenger of Allah (ﷺ) reached down to his wrists.

[Abu Dawud and At-Tirmidhi].

عن أسماء بنت يزيد الأنصارية رضى الله عنها قالت: كان كم قميص رسول الله صلى الله عليه وسلم إلى الرسغ ، .

Sunnah.com reference : Book 4, Hadith 12
Arabic/English book reference : Book 4, Hadith 790

Ibn 'Umar (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Whoever allows his lower garment to drag out of vanity will find that Allah will not look at him on the Day of Resurrection." On this Abu Bakr (May Allah be pleased with him) submitted: "O Messenger of Allah! My lower garment keeps sliding down though I take care to pull it and wrap it." Messenger of Allah (ﷺ) said, "You are not of those who do it out of vanity."

[Al- Bukhari].

وعن ابن عمر رضى الله عنهما أن النبي صلى الله عليه وسلم قال: "من جر ثوبه خيلاء لم ينظر الله إليه يوم القيامة" فقال أبو بكر: يا رسول الله إن إزاري يسترخي إلى أن أتعاهده، فقال له رسول الله صلى الله عليه وسلم: "إنك لست ممن يفعله خيلاء". .

Sunnah.com reference : Book 4, Hadith 13
Arabic/English book reference : Book 4, Hadith 791

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "On the Day of Resurrection, Allah will not look at him who trails his lower garment out of pride."

[Al-Bukhari and Muslim].

وعن أبى هريرة رضى الله عنه أن رسول الله صلى الله عليه وسلم قال: "لا ينظر الله يوم القيامة إلى من جر إزاره بطراً" .

Sunnah.com reference : Book 4, Hadith 14
Arabic/English book reference : Book 4, Hadith 792

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "What is below the ankles of a lower garment is condemned to the Fire (Hell)."

[Al-Bukhari].

وعنه عن النبي صلى الله عليه وسلم قال: "ما أسفل من الكعبين من الإزار ففي النار" .

Sunnah.com reference : Book 4, Hadith 15
Arabic/English book reference : Book 4, Hadith 793

Abu Dharr (May Allah be pleased with him) reported:

I heard the Prophet (ﷺ) saying, "There are three to whom Allah will neither speak on the Day of Resurrection nor will look at them nor purify them (i.e., of their sins), and they will be severely tormented." When he repeated this (statement) thrice, Abu Dharr (May Allah be pleased with him) said: "They are doomed and destroyed! (But) who are they, O Messenger of Allah (ﷺ)?" He said, "One whose lower garment trails, one who boasts of kindness shown to another; and one who promotes sale of his business by taking false oaths."

[Muslim].

وعن أبى ذر رضى الله عنه عن النبي صلى الله عليه وسلم قال: "ثلاثة لا يكلمهم الله يوم القيامة، ولا ينظر إليهم ، ولا يزكيهم، ولهم عذاب أليم" قال: فقرأها رسول الله صلى الله عليه وسلم ثلاث مرار. قال أبو ذر : خابوا وخسروا من هم يا رسول الله ؟ قال: "المسبل، والمنان، والمنفق سلعته بالحلف الكاذب" . وفى رواية له: "المسبل إزاره"

Sunnah.com reference : Book 4, Hadith 16
Arabic/English book reference : Book 4, Hadith 794

Ibn 'Umar (May Allah be pleased with them) reported:

The Prophet (ﷺ) said, "On the Day of Resurrection, Allah will not look at one who trails his lower garment, Qamees or turban arrogantly."

[Abu Dawud and An- Nasa'i].

وعن ابن عمر رضى الله عنهما ، عن النبي صلى الله عليه وسلم قال: "الإسبال من الإزار، والقميص، والعمامة؛ من جر شيئاً خيلاء لم ينظر الله إليه يوم القيامة" .

Sunnah.com reference : Book 4, Hadith 17
Arabic/English book reference : Book 4, Hadith 795

Abu Juraiy Jabir bin Sulaim (May Allah be pleased with him) reported:

I noticed a man whose opinion was followed by every body, and no one acted contrary to what he said. I asked who he was, and I was informed that he was Messenger of Allah (ﷺ). I said to him twice: "Alaikas- salam ya Rasul-Allah (may Allah render you safe)." He said, "Do not say: 'Alaikas-salamu.' This is the salutation to the dead (in Jahiliyyah times). Say, instead: 'As-salamu 'alaika (may Allah render you safe).'" I asked: "Are you Messenger of Allah?" He replied, "(Yes) I am the Messenger of Allah, Who will remove your affliction when you are in trouble and call to Him, Who will cause food to grow for you when you are famine-stricken and call to Him, and Who will restore to you your lost riding beast in the desert when you call upon Him." I said to him: "Give me instructions (to act upon)." He ((ﷺ) said, "Do not abuse anyone." (Since then I have never abused anyone, neither a freeman, nor a slave, nor a camel, nor a sheep). He (ﷺ) continued, "Do not hold in contempt even an insignificant act of goodness, because even talking to your brother with a cheerful countenance is an act of goodness. Hold up your lower garment half way to the leg, and at least above the ankles; for trailing it is arrogance, and Allah dislikes pride. And if a man imputes to you of bad things he knows you possess, do not impute to him bad things that you know he has for he will assume the evil consequences of his abuse."

[Abu Dawud and At-Tirmidhi].

وعن أبى جرى جابر بن سليم رضى الله عنه قال: رأيت رجلا يصدر الناس عن رأيه ؛ لا يقول شيئاً إلا صدروا عنه؛ قلت: من هذا قالوا: رسول الله صلى الله عليه وسلم.قلت: عليك السلام يا رسول الله - مرتين- قال: "لا تقل عليك السلام، عليك السلام تحية الموتى -قلت : السلام عليك" قال: قلت: أنت رسول الله ؟ قال: "أنا رسول الله إذا أصابك ضر فدعوته كشفه عنك،وإذا أصابك عام سنة فدعوته أنبتها لك، وإذا كنت بأرض قفر أو فلاة، فضلت راحلتك، فدعوته ردها عليك" قال: قلت: اعهد إلى. قال: "لا تسبن أحداً" قال: فما سببت بعده حراً، ولا عبداً، ولا بعيراً، ولا شاة "ولا تحقرن من المعروف شيئاً، وأن تكلم أخاك وأنت منبسط إليه وجهك؛ إن ذلك من المعروف. وارفع إزارك إلى نصف الساق، فإن أبيت فإلى الكعبين، وإياك وإسبال الإزار فإنها من المخيلة وإن الله لا يحب المخيلة، وإن امرؤا شتمك وعيرك، بما يعلم فيك فلا تعيره بما تعلم فيه، فإنما وبال ذلك عليه" .

Sunnah.com reference : Book 4, Hadith 18
Arabic/English book reference : Book 4, Hadith 796

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said to a man who was performing Salat while his lower garment was trailing, "Go and perform your Wudu' again." That man went and came back having performed it. The Messenger of Allah (ﷺ) said (again), "Go and perform your Wudu'." Someone present said to Messenger of Allah (ﷺ): "O Messenger of Allah! You ask him to perform his Wudu' and then you kept silent (without saying the reason for it)." He (ﷺ) said, "He performed Salat while his lower garment was below his ankels. Allah does not accept the Salat of a man who trails his lower garment."

[Abu Dawud].

وعن أبى هريرة رضى الله عنه قال: بينما رجل يصلى مسبل إزاره، قال له رسول الله صلى الله عليه وسلم: "اذهب فتوضأ" فذهب فتوضأ، ثم جاء فقال :" اذهب فتوضأ" فقال رجل يا رسول الله ما لك أمرته أن يتوضأ ثم سكت عنه؟ قال: "إنه كان يصلى وهو مسبل إزاره، وإن الله لا يقبل صلاة رجل مسبل".

Sunnah.com reference : Book 4, Hadith 19
Arabic/English book reference : Book 4, Hadith 797

Qais bin Bishr At-Taghlibi reported that his father, who attended the company of 'Abud-Darda' (May Allah be pleased with him) told him:

There was a man in Damascus who was a Companion of the Messenger of Allah (ﷺ). He was called Ibn Al-Hanzaliyyah. He was a lonesome person and would rarely spend some time in the company of people. He would spend most of his time in performing Salat and when he finished, he would engage himself in Tasbih (Subhan-Allah) and Takbir (Allahu Akbar), till he would go home. He passed by us one day when we were sitting with Abud-Darda' (May Allah be pleased with him). The latter said to him: "Tell us something which will benefit for us and will not harm you." He said: "Messenger of Allah (ﷺ) sent a detachment. When they returned, one of them came to the assemblage in which Messenger of Allah (ﷺ) was present and said to his neighbour during the conversation: 'I wish you had seen us when we encountered the enemy. So-and-so (a believer) took up his spear, struck and said: Take this from me and I am the Ghifari boy. Now what do you think of this?' The neighbour said: 'I think that he lost his reward because of boasting.' He said: 'I see no harm in it.' They began to exchange arguments till Messenger of Allah (ﷺ) heard them and said, 'Subhan-Allah (Allah is free from every imperfection). He would be rewarded (in the Hereafter) and praised (in this world)'. I noticed that Abud-Darda' (May Allah be pleased with him) felt a great pleasure at this remark and, raising his head began to repeat: "Have you heard Messenger of Allah (ﷺ) say this!" Ibn Al-Hanzaliyyah (May Allah be pleased with him) continued responding till I asked Abud-Darda' (May Allah be pleased with him) not to annoy him.

Ibn Al-Hanzaliyyah (May Allah be pleased with him) happened to pass by us another day and Abud-Darda' said to him: "Tell us something which will benefit us and will not harm you." He said: "The Messenger of Allah (ﷺ) told us, 'He who spends to purchase a horse (for Jihad) is like one who extends his hand for spending out of charity without withholding it.'"

He passed by us another day and Abud-Darda' (May Allah be pleased with him) said to him: "Tell us something which might benefit us, and will not harm you." He said: "The Messenger of Allah (ﷺ) once said, 'Khuraim Al-Usaidi is an excellent man were it not of his long hair and his lower garment which is hanging down.' When Khuraim heard about what the Prophet had said about him, he trimmed his long hair up to his ears with a knife and raised his lower garment half way on his shanks."

On another occasion he passed by us and Abud-Darda' (May Allah be pleased with him) said to him: "Tell us something that will benefit us and will not harm you." He said that he heard Messenger of Allah (ﷺ) say, while coming back from an expedition: "You are returning to your brothers, so set your saddles and clothes in order so that you look tidy and graceful. Allah hates untidiness."

[Abu Dawud].

وعن قيس بن بشر التغلبى قال: أخبرني أبى - وكان جليساً لأبى الدرداء-قال: كان بدمشق رجل من أصحاب النبي صلى الله عليه وسلم يقال له سهل بن الحنظلية، وكان رجلاً متوحداً قلما يجالس الناس، إنما هو في صلاة ، فإذا فرغ فإنما هو تسبيح وتكبير حتى يأتى أهله، فمر بنا ونحن عند أبى الدرداء فقال أبو الدرداء: كلمةً تنفعنا ولا تضرك. قال: بعث رسول الله صلى الله عليه وسلم سرية فقدمت ، فجاء رجل منهم فجلس في المجلس الذي يجلس فيه رسول الله صلى الله عليه وسلم ، فقال لرجل إلى جنبه: لو رأيتنا حين التقينا نحن والعدو،فحمل فلان وطعن، فقال: خذها منى،وأنا الغلام الغفارى، كيف ترى في قوله؟ قال: ما أراه إلا قد بطل أجره. فسمع بذلك آخر فقال: ما أرى بذلك بأساً ، فتنازعا حتى سمع رسول الله صلى الله عليه وسلم فقال: "سبحان الله؟لا بأس أن يؤجر ويحمد" فرأيت أبا الدرداء سر بذلك، وجعل يرفع رأسه إليه ويقول: أنت سمعت ذلك من رسول الله صلى الله عليه وسلم ؟ فيقول: نعم. فما زال يعيد عليه حتى إني لأقول ليبركن على ركبتيه. قال: فمر بنا يوماً آخر، فقال له الدرداء: كلمة تنفعنا ولا تضرك، قال: قال لنا رسول الله صلى الله عليه وسلم: "المنفق على الخير كالباسط يده بالصدقة ولا يقبضها".ثم مر بنا يوماً آخر، فقال له أبو الدرداء: كلمة تنفعنا ولا تضرك، قال: قال رسول الله صلى الله عليه وسلم: :"نعم الرجل خريم الأسدى ! لولا طول جمته وإسبال إزاره !: فبلغ خريما، فجعل، فأخذ شفرة فقطع بها جمته إلى أذنيه ، ورفع إزاره إلى أنصاف ساقية. ثم مر بنا يوماً آخر فقال له أبو الدرداء: كلمةً تنفعنا ولا تضرك، قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إنكم قادمون على إخوانكم، فأصلحوا رحالكم، وأصلحوا لباسكم حتى تكونوا كأنكم شامة في الناس، فإن الله لا يحب الفحش ولا التفحش".

Sunnah.com reference : Book 4, Hadith 20
Arabic/English book reference : Book 4, Hadith 798

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "The lower garment of a believer should be half way below the knees. He is guilty of no sin if they are up to the ankles. That which is below the ankles is in the Fire (of Hell). Allah will not look at one who allows his lower garment to trail out of vanity.

[Abu Dawud].

وعن أبى سعيد الخدرى رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إزارة المسلم إلى نصف الساق، ولا حرج -أو لا جناح- فيما بينه وبين الكعبين، فما كان أسفل من الكعبين فهو في النار، ومن جر إزاره بطرا لم ينظر الله إليه". .

Sunnah.com reference : Book 4, Hadith 21
Arabic/English book reference : Book 4, Hadith 799

Ibn 'Umar (May Allah be pleased with them) reported:

My lower garment was trailing as I passed by Messenger of Allah (ﷺ) so he said, "Raise your lower garment, Abdullah." I lifted it up and he told me to raise it higher. I complied with his orders and as I was still trying to find the best place (for it), one of the people asked where it should reach and he (ﷺ) replied, "Half way down the knees."

[Muslim].

وعن ابن عمر رضى الله عنهما قال: مررت على رسول الله صلى الله عليه وسلم وفى إزاري استرخاء، فقال: "يا عبد الله، ارفع إزارك" فرفعت ثم قال: "زد"، فزدت، فما زلت أتحراها بعد. فقال بعض القوم: إلى أين ؟ فقال: إلى أنصاف الساقين". .

Sunnah.com reference : Book 4, Hadith 22
Arabic/English book reference : Book 4, Hadith 800

Ibn 'Umar (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) said, "On the Day of Resurrection, Allah will not look at the one who trails his lower garment out of arrogance." Umm Salamah (May Allah be pleased with her) asked: "What should women do with the hem of their clothes?" He (ﷺ) said, "They might lower them a hand's span." She said: "But their feet would still remain exposed." He said, "Let them lower those equal to arm's length but not more than that."

[Abu Dawud and At-Tirmidhi].

وعنه قال: قال رسول الله صلى الله عليه وسلم: من جر ثوبه خيلاء لم ينظر الله إليه يوم القيامة" فقالت أم سلمة: فكيف تصنع النساء بذيولهن، قال: "يرخين شبراً" قالت: إذاً تنكشف أقدامهن. قال: "فيرخينه ذراعاً لا يزدن". .

Sunnah.com reference : Book 4, Hadith 23
Arabic/English book reference : Book 4, Hadith 801

Mu`adh bin Anas (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Whoever gives up wearing elegant and expensive garments out of humbleness, when he can do so, Allah will call him on the Day of Resurrection and before all the creations, He will give him the choice to wear whichever garment of Iman he would like to wear."

[At-Tirmidhi].

وعن معاذ بن أنس رضى الله عنه أن رسول الله صلى الله عليه وسلم قال: " من ترك اللباس تواضعاً لله، وهو يقدر عليه، دعاه الله يوم القيامة على رؤوس الخلائق حتى يخيره من أي حلل الإيمان شاء يلبسها" .

Sunnah.com reference : Book 4, Hadith 24
Arabic/English book reference : Book 4, Hadith 802

`Amr bin Shu`aib on the authority of his father and grandfather reported:

Messenger of Allah (ﷺ) said, "Allah loves to see the sign of His Bounties on his slave."

[At-Tirmidhi].

عن عمرو بن شعيب عن أبيه عن جده رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله يحب أن يرى أثر نعمته على عبده" .

Sunnah.com reference : Book 4, Hadith 25
Arabic/English book reference : Book 4, Hadith 803

`Umar bin Al-Khattab (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Do not wear silk (clothes). For whoever wears (them) in this life will be deprived of them in the Hereafter."

[Al-Bukhari and Muslim].

عن عمر بن الخطاب رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم : " لا تلبسوا الحرير؛ فإن من لبسه في الدنيا لم يلبسه في الآخرة" .

Sunnah.com reference : Book 4, Hadith 26
Arabic/English book reference : Book 4, Hadith 804

'Umar bin Al-Khattab (May Allah be pleased with him) reported:

I heard Messenger of Allah (ﷺ) saying, "Silk (clothes) are worn only by him who has no share in the Hereafter."

[Al-Bukhari and Muslim].

وعنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إنما يلبس الحرير من لا خلاق له"
وفى رواية للبخاري: "من لا خلاق له في الآخرة"

Sunnah.com reference : Book 4, Hadith 27
Arabic/English book reference : Book 4, Hadith 805

Anas (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "He who wears silk clothes in this life shall not wear them in the Hereafter."

[Al-Bukhari and Muslim].

وعن أنس رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من لبس الحرير في الدنيا لم يلبسه في الآخرة" .

Sunnah.com reference : Book 4, Hadith 28
Arabic/English book reference : Book 4, Hadith 806

'Ali (May Allah be pleased with him) reported:

I saw Messenger of Allah (ﷺ) holding a piece of gold in his left hand and a silk (cloth) in his right hand. Then he said, "These two are forbidden for the males of my Ummah."

[Abu Dawud].

وعن على رضى الله عنه قال: رأيت رسول الله صلى الله عليه وسلم أخذ حريراً، فجعله في يمينه، وذهباً فجعله في شماله، ثم قال: "إن هذين حرام على ذكور أمتي"..

Sunnah.com reference : Book 4, Hadith 29
Arabic/English book reference : Book 4, Hadith 807

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Wearing of silk and gold has been made unlawful for males and lawful for the females of my Ummah."

[At-Tirmidhi].

وعن أبى موسى الأشعرى رضى الله عنه أن رسول الله صلى الله عليه وسلم قال: "حرم لباس الحرير والذهب على ذكور أمتي ،وأحل لإناثهم" .

Sunnah.com reference : Book 4, Hadith 30
Arabic/English book reference : Book 4, Hadith 808

Hudhaifah (May Allah be pleased with him) reported:

The Prophet (ﷺ) prohibited us from eating or drinking in gold or silver utensils and from wearing silk and brocade, or sitting on (anything made from) them.

[Al-Bukhari].

وعن حذيفة رضى الله عنه قال: نهانا النبي صلى الله عليه وسلم أن نشرب في آنية الذهب والفضة، وأن نأكل فيها، وعن لبس الحرير والديباج،وأن نجلس عليه. .

Sunnah.com reference : Book 4, Hadith 31
Arabic/English book reference : Book 4, Hadith 809

Anas (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) permitted Zubair and `Abdur-Rahman bin `Auf (May Allah be pleased with them) to wear silk because they were suffering from an itch.

[Al-Bukhari and Muslim].

عن أنس رضى الله عنه قال: رخص رسول الله ، صلى الله عليه وسلم، للزبير وعبد الرحمن بن عوف رضى الله عنهما في لبس الحرير لحكة بهما. .

Sunnah.com reference : Book 4, Hadith 32
Arabic/English book reference : Book 4, Hadith 810

Mu`awiyah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Do not ride on saddles made from silk or leopard's skin."

[Abu Dawud].

عن معاوية رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا تركبوا الخز ولا النمار". حديث حسن، .

Sunnah.com reference : Book 4, Hadith 33
Arabic/English book reference : Book 4, Hadith 811

Abul-Malih on the authority of his father reported:

Messenger of Allah (ﷺ) prohibited the use of the skins of wild animals.

[Abu Dawud, At-Tirmidhi and An- Nasa'i].

Another narration in At-Tirmidhi is: Messenger of Allah (ﷺ) forbade the use of the skins of wild animals in making Firash (i.e., something to sit on or lie down on, such as cushions, pillows, covers, spreads, saddles, etc.).

وعن أبى المليح عن أبيه ، رضى الله عنه ، أن رسول الله صلى الله عليه وسلم نهى عن جلود السباع.

Sunnah.com reference : Book 4, Hadith 34
Arabic/English book reference : Book 4, Hadith 812

Abu Sa`id Al-Khudri (May Allah be pleased with him) reported:

When Messenger of Allah (ﷺ) wore a new garment, he would name it. For instance, a turban or shirt or cloak and would supplicate: "Allahumma lakal-hamdu, Anta kasautanihi, as`aluka khairahu wa khaira ma suni`a lahu, wa a`udhu bika min sharrihi wa sharri ma suni`a lahu (O Allah, all the praise is for You that You have given it to me to put on. I ask You its goodness and the goodness of the purpose for which it was made, and I seek Your Protection from its evil and the evil of the purpose for which it was made)."

[Abu Dawud and At-Tirmidhi].

عن أبى سعيد الخدرى رضى الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا استجد ثوباً سماه باسمه -عمامة، أو قميصاً، أو رداء -يقول: " اللهم لك الحمد أنت كسوتنيه، أسألك خيره وخير ما صنع له، وأعوذ بك من شره وشر ما صنع له" ((رواه أبو داود، والترمذى وقال:حديث حسن)).

Sunnah.com reference : Book 4, Hadith 35
Arabic/English book reference : Book 4, Hadith 813

5 - The Book of the Etiquette of Sleeping, Lying and Sitting etc

كتاب آداب النوم

Al-Bara' bin 'Azib (May Allah be pleased with them) reported:

Whenever Messenger of Allah (ﷺ) went to bed, he would lie down on his right side and recite: "Allahumma aslamtu nafsi ilaika, wa wajjahtu wajhi ilaika, wa fawwadtu amri ilaika, wa 'alja'tu zahri ilaika, raghbatan wa rahbatan ilaika, la malja'a wa la manja illa ilaika. Amantu bikitabikal-ladhi anzalta, wa nabiyyikal-ladhi arsalta [O Allah! I have submitted myself to You, I have turned my face to You, committed my affairs to You, and depend on You for protection out of desire for You and out of fear of You (expecting Your reward and fearing Your punishment). There is no refuge and no place of safety from You but with You. I believed in the Book You have revealed, and in the Prophet You have sent (i.e., Muhammad (ﷺ)).]"

[Al-Bukhari].

عن البراء بن عازب رضى الله عنهما قال: كان رسول الله صلى الله عليه وسلمِ إذا أوى إلى فراشه نام على شقه الأيمن، ثم قال: " اللهم أسلمت نفسي إليك، ووجهت وجهي إليك، وفوضت أمري إليك، وألجأت ظهري إليك، رغبة ورهبة إليك، لا ملجأ ولا منجى منك إلا إليك. آمنت بكتابك الذي أنزلت . ونبيك الذي أرسلت".(1).

Sunnah.com reference : Book 5, Hadith 1
Arabic/English book reference : Book 5, Hadith 814

Al-Bara' bin 'Azib (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) directed me thus: "Whenever you go to bed, perform Wudu' as you do for Salat then (before sleeping) recite: 'O Allah! I have submitted myself to You, I have turned myself to You, committed my affairs to You and sought Your refuge for protection out of desire for You and fear of You (expecting Your reward and fearing Your punishment). There is no refuge and no place of safety from You but with You. I believe in the Book You have revealed and in the Prophet (ﷺ) You have sent.'" Messenger of Allah (ﷺ) added: "If anyone recites these words and dies during the night, he will die on the true Deen, and if he remains alive till the morning, he will obtain good. And make this supplication your last words (before sleeping)."

[Al-Bukhari and Muslim].

وعنه قال: قال لي رسول الله صلى الله عليه وسلم : "إذا أتيت مضجعك فتوضأ وضوءك للصلاة، ثم اضطجع على شقك الأيمن ، وقل ... " وذكر نحوهن وفيه: " واجعلهن آخر ما تقول" .

Sunnah.com reference : Book 5, Hadith 2
Arabic/English book reference : Book 5, Hadith 815

'Aishah (May Allah be pleased with her) reported:

The Prophet (ﷺ) used to offer eleven Rak'ah of optional Salat (prayers) in the latter part of night. When it was about dawn, he would offer two short Rak'ah and then would lie down on his right side till the Mu'adhdhin (one who calls for prayer) would come to inform him that the congregation had gathered (for prayer).

[Al-Bukhari and Muslim].

وعن عائشة رضى الله عنها قالت: كان النبي صلى الله عليه وسلم يصلى من الليل إحدى عشرا ركعة، فإذا طلع الفجر صلى ركعتين خفيفتين ، ثم اضطجع على شقه الأيمن حتى يجئ المؤذن فيؤذنه .

Sunnah.com reference : Book 5, Hadith 3
Arabic/English book reference : Book 5, Hadith 816

Hudhaifah (May Allah be pleased with him) reported:

Whenever the Prophet (ﷺ) lay down for sleep at night, he would place his (right) hand under his (right) cheek and supplicate: "Allahumma bismika amutu wa ahya **[O Allah, with Your Name will I die and live (wake up)]**." And when he woke up, he would supplicate: "Al-hamdu lillahil-ladhi ahyana ba'da ma amatana, wa ilaihin-nushur (All praise is due to Allah, Who has brought us back to life after He has caused us to die, and to Him is the return)."

[Al-Bukhari].

وعن حذيفة رضى الله عنه قال:كان النبي صلى الله عليه وسلم إذا أخذ مضجعه من الليل وضع يده تحت خده، ثم يقول: "اللهم باسمك أموت وأحيا" وإذا استيقظ قال: "الحمد لله الذي أحيانا بعد ما أماتنا وإليه النشور" .

Sunnah.com reference : Book 5, Hadith 4
Arabic/English book reference : Book 5, Hadith 817

Ya'ish bin Tikhfah Al-Ghifari (May Allah be pleased with him) reported:

My father said: I was lying down on my belly in the mosque when someone shook me with his foot and said, "Lying down this way is disapproved by Allah." I looked up and saw that it was Messenger of Allah (ﷺ).

[Abu Dawud].

وعن يعيش بن طخفة الغفارى رضى الله عنه قال: قال أبى: بينما أنا مضطجع في المسجد على بطني إذا رجل يحركني برجله فقال: "إن هذه ضجعة يبغضها الله" قال: فنظرت ، فإذا رسول الله صلى الله عليه وسلم. .

Sunnah.com reference : Book 5, Hadith 5
Arabic/English book reference : Book 5, Hadith 818

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Whoever sits in a place where he does not remember Allah (SWT), he will suffer loss and incur displeasure of Allah; and whoever lies down (to sleep) in a place where he does not remember Allah, he will suffer sorrow and incur displeasure of Allah."

[Abu Dawud].

وعن أبى هريرة رضى الله عنه ، عن رسول الله صلى الله عليه وسلم قال: " من قعد مقعداً لم يذكر الله تعالى فيه،كانت عليه من الله تعالى ترة، ومن اضطجع مضجعاً لا يذكر الله تعالى فيه، كانت عليه من الله ترة" .

Sunnah.com reference : Book 5, Hadith 6
Arabic/English book reference : Book 5, Hadith 819

'Abdullah bin Zaid (May Allah be pleased with them) reported:

I saw Messenger of Allah (ﷺ) lying down on his back in the mosque, placing one leg on the other.

[Al-Bukhari and Muslim].

عن عبد الله بن زيد رضى الله عنه أنه رأى رسول الله صلى الله عليه وسلم مستلقياً في المسجد، واضعاً إحدى رجليه على الأخرى. .

Sunnah.com reference : Book 5, Hadith 7
Arabic/English book reference : Book 5, Hadith 820

Jabir bin Samurah (May Allah be pleased with him) reported:

After the Fajr (dawn) prayer the Prophet (ﷺ) used to sit crossed legged in the same place in which he had prayed till the sun shone brightly.

[Abu Dawud].

وعن جابر بن سمرة رضى الله عنه قال: كان النبي صلى الله عليه وسلم إذا صلى الفجر تربع في مجلسه حتى تطلع الشمس حسناء. حديث صحيح، .

Sunnah.com reference : Book 5, Hadith 8
Arabic/English book reference : Book 5, Hadith 821

Ibn 'Umar (May Allah be pleased with them) reported:

I saw Messenger of Allah (ﷺ) sitting in the compound of the Holy Ka'bah, with the thighs against the stomach and arms around his legs.

[Al- Bukhari].

وعن ابن عمر رضى الله عنهما قال: رأيت رسول الله صلى الله عليه وسلم بفناء الكعبة محتبياً بيديه هكذا. ووصف بيديه الاحتباء، وهو القرفصاء. .

Sunnah.com reference : Book 5, Hadith 9
Arabic/English book reference : Book 5, Hadith 822

Qailah bint Makhramah (May Allah be pleased with her) reported:

I saw the Prophet (ﷺ) seated with his arms enfolding his legs; and when I saw him in such a state of humble guise I trembled with fear due to the awe (he showed in that posture).

[At-Tirmidhi].

وعن قيلة بنت مخرمة رضى الله عنها قالت: رأيت النبي صلى الله عليه وسلم وهو قاعد القرفصاء، فلما رأيت رسول الله صلى الله عليه وسلم المتخشع في الجلسة أرعدت من الفرق. .

Sunnah.com reference : Book 5, Hadith 10
Arabic/English book reference : Book 5, Hadith 823

Ash-Sharid bin Suwaid (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) passed by me when I was sitting with my left hand behind my back and leaning on my palm. On seeing me in this posture he said, "Do you sit like those upon whom the Wrath of Allah has descended?"

[Abu Dawud].

وعن الشريد بن سويد رضى الله عنه قال: مر بي رسول الله صلى الله عليه وسلم وأنا جالس هكذا، وقد وضعت يدي اليسرى خلف ظهري، واتكأت على إلية يدي فقال: "أتقعد قعدة المغضوب عليهم؟!" .

Sunnah.com reference : Book 5, Hadith 11
Arabic/English book reference : Book 5, Hadith 824

Ibn 'Umar (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) said, "Do not ask someone to give up his seat in order to take it, but make accommodation wide and sit at ease." It was Ibn 'Umar's habit that if a person left his seat for him, he would not take it.

[Al-Bukhari and Muslim].

عن ابن عمر رضى الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "لا يقمن أحدكم من مجلسه ثم يجلس فيه، ولكن توسعوا وتفسحوا" وكان ابن عمر إذا قام له رجل من مجلسه لم يجلس فيه.

Sunnah.com reference : Book 5, Hadith 12
Arabic/English book reference : Book 5, Hadith 825

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "If someone leaves his seat (for one reason or another) and returns to it, he is better entitled to it."

[Muslim].

وعن أبى هريرة رضى الله عنه أن رسول الله صلى الله عليه وسلم قال: "إذا قام أحدكم من مجلس، ثم رجع إليه، فهو أحق به"

Sunnah.com reference : Book 5, Hadith 13
Arabic/English book reference : Book 5, Hadith 826

Jabir bin Samurah (May Allah be pleased with them) reported:

Whenever we came to the gathering of the Prophet, we would sit down at the end (of the assembly).

[Abu Dawud].

وعن جابر بن سمرة رضى الله عنهما قال: كنا إذا أتينا النبي صلى الله عليه وسلم جلس أحدنا حيث ينتهي.

Sunnah.com reference : Book 5, Hadith 14
Arabic/English book reference : Book 5, Hadith 827

Salman Al-Farisi (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "If a man takes a bath on Friday, purifies himself thoroughly, uses oil and perfume which is available in the house, sets forth for the mosque, does not (forcibly) sit between two persons, offers the prayer that is prescribed for him and listens to the Imam silently, his sins between this Friday and the previous Friday will be forgiven."

[Al- Bukhari].

وعن أبى عبد الله سلمان الفارسي رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا يغتسل رجل يوم الجمعة، ويتطهر ما استطاع من طهر، ويدهن من دهنه، أو يمس من طيب بيته، ثم يخرج فلا يفرق بين اثنين، ثم يصلى ما كتب له، ثم ينصت إذا تكلم الإمام، إلا غفر له ما بينه وبين الجمعة الأخرى" .

Sunnah.com reference : Book 5, Hadith 15
Arabic/English book reference : Book 5, Hadith 828

'Amr bin Shu'aib on the authority of his father and grandfather reported:

Messenger of Allah (ﷺ) said, "It is not permissible for a person to sit between two people without their permission."

[At-Tirmidhi].

وعن عمرو بن شعيب عن أبيه عن جده رضى الله عنه أن رسول الله صلى الله عليه وسلم قال: "لا يحل لرجل أن يفرق بين اثنين إلا بإذنهما" . وفى رواية لأبى داود: "لا يجلس بين رجلين إلا بإذنهما".

Sunnah.com reference : Book 5, Hadith 16
Arabic/English book reference : Book 5, Hadith 829

Hudhaifah bin Al-Yaman (May Allah be pleased with him) reported:

Whosoever takes seat in the midst of an assembly has been cursed by Messenger of Allah (ﷺ) The Messenger of Allah curses the one who sits in the middle of people's circle.

[Abu Dawud].

وعن حذيفة بن اليمان رضى الله عنه أن رسول الله صلى الله عليه وسلم لعن من جلس وسط الحلقة. وروى الترمذى عن أبى مجلز: أن رجلا قعد وسط الحلقة، فقال حذيفة: ملعون على لسان محمد صلى الله عليه وسلم -من جلس وسط الحلقة.

وروى الترمذى عن أبى مجلز: أن رجلا قعد وسط الحلقة، فقال حذيفة: ملعون على لسان محمد صلى الله عليه وسلم -من جلس وسط الحلقة.

Sunnah.com reference : Book 5, Hadith 17
Arabic/English book reference : Book 5, Hadith 830

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

I heard Messenger of Allah (ﷺ) saying "The best assemblies are those in which people make room for one another."

[Abu Dawud].

وعن أبى سعيد الخدرى رضى الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "خير المجالس أوسعها". .

Sunnah.com reference : Book 5, Hadith 18
Arabic/English book reference : Book 5, Hadith 831

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Whoever sits in a gathering and indulges in useless talk and before getting up supplicates: 'Subhanaka Allahumma wa bihamdika, ash-hadu an la ilaha illa Anta, astaghfiruka wa atubu ilaika (O Allah, You are free from every imperfection; praise be to You. I testify that there is no true god except You; I ask Your Pardon and turn to You in repentance),' he will be forgiven for (the sins he may have intentionally or unintentionally committed) in that assembly."

[At-Tirmidhi].

وعن أبى هريرة رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم "من جلس في مجلس، فكثر فيه لغطه فقال قبل أن يقوم من مجلسه ذلك: سبحانك اللهم وبحمدك، أشهد أن لا إله إلا أنت، أستغفرك وأتوب إليك، إلا غفر له ما كان في مجلسه ذلك" .

Sunnah.com reference : Book 5, Hadith 19
Arabic/English book reference : Book 5, Hadith 832

Abu Barzah (May Allah be pleased with him) reported:

Towards the end of his life, Messenger of Allah (ﷺ) would supplicate before leaving an assembly thus: "Subhanaka Allahumma wa bihamdika, ash-hadu an la ilaha illa Anta, astaghfiruka wa atubu ilaika (O Allah, You are free from every imperfection; all praise is for You. I testify that there is no true god except You, I ask Your forgiveness and turn to You in repentance)." A man once said to him: "O Messenger of Allah! You have spoken such words as you have never uttered before." He said, "It is an expiation of that which goes on in the assembly."

[Abu Dawud].

وعن أبى برزة رضى الله عنه قال: كان رسول الله صلى الله عليه وسلم يقول بآخرة إذا أراد أن يقوم من المجلس: "سبحانك الله وبحمدك، أشهد أن لا إله إلا أنت، أستغفرك وأتوب إليك" فقال رجل: يا رسول الله، إنك لتقول قولاً ما كنت تقوله فيما مضى؟ قال: "ذلك كفارة لما يكون في المجلس"(3).

Sunnah.com reference : Book 5, Hadith 20
Arabic/English book reference : Book 5, Hadith 833

Ibn 'Umar (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) seldom left a gathering without supplicating in these terms: "Allahumma-qsim lana min khashyatika ma tahulu bihi bainana wa baina ma'sika, wa min ta'atika ma tuballighuna bihi jannataka, wa minal-yaqini ma tuhawwinu 'alaina masa-'ibad-dunya. Allahumma matti'na biasma'ina, wa absarina, wa quwwatina ma ahyaitana, waj'alhul-waritha minna, waj'al tharana 'ala man zalamana, wansurna 'ala man 'adana, wa la taj'al musibatana fi dinina, wa la taj'alid-dunya akbara hammina, wa la mablagha 'ilmina, wa la tusallit 'alaina man-la yarhamuna, (O Allah, apportion to us such fear as should serve as a barrier between us and acts of disobedience; and such obedience as will take us to Your Jannah; and such as will make easy for us to bear in the calamities of this world. O Allah! let us enjoy our hearing, our sight and our power as long as You keep us alive and make our heirs from our own offspring, and make our revenge restricted to those who oppress us, and support us against those who are hostile to us let no misfortune afflict our Deen; let not worldly affairs be our principal concern, or the ultimate limit of our knowledge, and let not those rule over us who do not show mercy to us)."

[At- Tirmidhi].

وعن ابن عمر رضى الله عنهما قال: قلما كان رسول الله صلى الله عليه وسلم يقوم من مجلس حتى يدعو بهؤلاء الدعوات: "اللهم اقسم لنا من خشيتك ما تحول به بيننا وبين معاصيك، ومن طاعتك ما تبلغنا به جنتك، ومن اليقين ما تهون به علينا مصائب الدنيا. اللهم متعنا بأسماعنا، وأبصارنا، وقوتنا ما أحييتنا،واجعله الوارث منا، واجعل ثأرنا على من ظلمنا، وانصرنا على من عادانا، ولا تجعل مصيبتنا في ديننا، ولا تجعل الدنيا أكبر همنا، ولا مبلغ علمنا، ولا تسلط علينا من لا يرحمن" .

Sunnah.com reference : Book 5, Hadith 21
Arabic/English book reference : Book 5, Hadith 834

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Those people who leave a gathering in which they have not remembered Allah, will conclude it as if it has foul odour similar to that of a rotten carcass of a donkey. And it will be a cause of grief to them."

[Abu Dawud].

وعن أبى هريرة رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ما من قوم يقومون من مجلس لا يذكرون الله تعالى فيه، إلا قاموا عن مثل جيفة حمار، وكان لهم حسرة"

Sunnah.com reference : Book 5, Hadith 22
Arabic/English book reference : Book 5, Hadith 835

Abu Hurairah (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "Whenever a group of people sit in a gathering in which they do not remember Allah the Exalted, nor supplicate to elevate the rank of their Prophet, such a gathering will be a cause of grief to them. If Allah wills, He will punish them, and if He wills He will forgive them."

[At-Tirmidhi].

وعنه عن النبي صلى الله عليه وسلم قال: "ما جلس قوم مجلساً لم يذكروا الله تعالى فيه، ولم يصلوا على نبيهم فيه، إلا كان عليهم ترة؛ فإن شاء عذبهم، وإن شاء غفر لهم" .

Sunnah.com reference : Book 5, Hadith 23
Arabic/English book reference : Book 5, Hadith 836

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "If anyone sits in a gathering where he does not remember Allah, he will bring grief upon himself (on the Day of Resurrection), and he who lies down in a place where he does not remember Allah, will bring grief upon himself (on the Day of Resurrection)."

[Abu Dawud].

وعنه عن رسول الله صلى الله عليه وسلم قال: "من قعد مقعداً لم يذكر الله تعالى فيه كانت عليه من الله ترة، ومن اضطجع مضجعاً لم يذكر الله فيه كانت عليه من الله ترة" .(4).

Sunnah.com reference : Book 5, Hadith 24
Arabic/English book reference : Book 5, Hadith 837

Abu Hurairah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "All that is left from Prophethood is the glad tidings." He was asked what the glad tidings were, and he said, "The good dream."

[Al-Bukhari].

وعن أبى هريرة رضى الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "لم يبق من النبوة إلا المبشرات" قالوا: وما المبشرات؟ قال: "الرؤيا الصالحة" .

Sunnah.com reference : Book 5, Hadith 25
Arabic/English book reference : Book 5, Hadith 838

Abu Hurairah (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "When the time draws near (i.e., near the end of the world), the dream of a believer can hardly be false; and the dream of a believer represents one part from forty-six parts of Prophethood."

[Al-Bukhari and Muslim].

One narration says: Messenger of Allah (ﷺ) said, "The most truthful of you in their speech are those who see the truest visions."

وعنه أن النبي صلى الله عليه وسلم قال: "إذا اقترب الزمان لم تكد رؤيا المؤمن تكذب، ورؤيا المؤمن جزء من ستة وأربعين جزءاً من النبوة" . ((وفى رواية: "أصدقكم رؤيا أصدقكم حديثاً")).

Sunnah.com reference : Book 5, Hadith 26
Arabic/English book reference : Book 5, Hadith 839

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "He who sees me in his dream will see me in his wakefulness (or he (ﷺ) may have said it is as though he has seen me in a state of wakefulness), for Satan does not appear in my form."

[Al-Bukhari and Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم: "من رآني في المنام فسيراني في اليقظة -أو كأنما رآني في اليقظة- لا يتمثل الشيطان بي" .

Sunnah.com reference : Book 5, Hadith 27
Arabic/English book reference : Book 5, Hadith 840

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

I heard the Prophet (ﷺ) saying, "When one of you sees a dream that he likes, then it is from Allah. He should praise Allah for it and relate it to (others)."

Another narration adds: Messenger of Allah(ﷺ) said, "He should not report it except to those whom he loves. And if he sees one which he dislikes, then it is from the Satan. He should seek refuge in Allah against its evil and should not mention it to anyone. Then it will not harm him."

[Al- Bukhari and Muslim].

وعن أبى سعيد الخدرى رضى الله عنه انه سمع النبي صلى الله عليه وسلم، يقول: "إذا رأى أحدكم رؤيا يحبها، فإنما هي من الله تعالى، فليحمد الله عليها، وليحدث بها -وفى رواية، فلا يحدث بها إلا من يحب- وإذا رأى غير ذلك مما يكره، فإنما هي من الشيطان، فليستعذ من شرها، ولا يذكرها لأحد، فإنها لا تضره"

Sunnah.com reference : Book 5, Hadith 28
Arabic/English book reference : Book 5, Hadith 841

Abu Qatadah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "A good vision (dream) is from Allah and a bad dream is from the Satan. He who sees something in a dream that he dislikes, should blow thrice on his left, must seek Allah's Refuge from the evil of the Satan (i.e., by saying: A'udhu billahi minash-Shaitanir-Rajim). Then it will not harm him."

[Al-Bukhari and Muslim].

وعن أبى قتادة رضى الله عنه قال: قال النبي صلى الله عليه وسلم: "الرؤيا الصالحة -وفى رواية: الرؤيا الحسنة- من الله، والحلم من الشيطان، فمن رأى شيئاً يكره فلينفث عن شماله ثلاثاً، وليتعوذ من الشيطان فإنها لا تضره" (5).

Sunnah.com reference : Book 5, Hadith 29
Arabic/English book reference : Book 5, Hadith 842

Jabir (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "When one of you sees a bad dream let him blow three times on his left, seek refuge in Allah from the Satan three times (i.e., by saying: A'udhu billahi minash-Shaitanir-Rajim) and change the side on which he was lying."

[Muslim].

وعن جابر رضى الله عنه عن رسول الله صلى الله عليه وسلم قال: "إذا رأى أحدكم الرؤيا يكرهها، فليبصق عن يساره ثلاثاً، وليستعذ بالله من الشيطان ثلاثاً، وليتحول عن جنبه الذي كان عليه"

Sunnah.com reference : Book 5, Hadith 30
Arabic/English book reference : Book 5, Hadith 843

Wathilah bin Al-Asqa' (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Of the worst lies are: to claim a false father, or to pretend to have seen what one has not seen (tell a false dream), or to attribute to the Messenger of Allah (ﷺ) what he has not said."

[Al-Bukhari].

وعن أبى الأسقع واثلة بن الأسقع رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن من أعظم الفرى أن يدعى الرجل إلى غير أبيه، أو يرى عينيه ما لم تر، أو يقول على رسول الله صلى الله عليه وسلم ما لم يقل" .

Sunnah.com reference : Book 5, Hadith 31
Arabic/English book reference : Book 5, Hadith 844

6 - The Book of Greetings كتاب السلام

Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

A man asked the Messenger of Allah (ﷺ): "Which act in Islam is the best?" He (ﷺ) replied, "To give food, and to greet everyone, whether you know or you do not."

[Al-Bukhari and Muslim].

وعن عبد الله بن عمرو بن العاص رضي الله عنهما أن رجلا سأل رسول الله صلى الله عليه وسلم: أي الإسلام خير؟ قال: "تطعم الطعام، وتقرأ السلام على من عرفت ومن لم تعرف". ((متفق عليه)).

Sunnah.com reference : Book 6, Hadith 1
Arabic/English book reference : Book 6, Hadith 845

Abu Hurairah (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "When Allah created Adam (ﷺ), He said to him: 'Go and greet that company of angels who are sitting there - and then listen to what they are going to say in reply to your greetings because that will be your greeting and your off-spring's.' Adam (ﷺ) said to the angels: 'As-Salamu 'Alaikum (may you be safe from evil).' They replied: 'As-Salamu 'Alaikum wa Rahmatullah (may you be safe from evil, and Mercy of Allah be upon you).' Thus adding in reply to him: 'wa Rahmatullah (and Mercy of Allah)' to his greeting."

[Al- Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه عن البني صلى الله عليه وسلم قال: لما خلق الله تعالى آدم عليه السلام قال: اذهب فسلم على أولئك -نفر من الملائكة جلوس- فاستمع ما يحيونك، فإنه تحيتك وتحية ذريتك. فقال: السلام عليكم فقالوا: السلام عليك ورحمة الله، فزادوه: ورحمة الله" ((متفق عليه)).

Sunnah.com reference : Book 6, Hadith 2
Arabic/English book reference : Book 6, Hadith 846

Al-Bara' bin 'Azib (May Allah be pleased with them) reported:
The Messenger of Allah (ﷺ) commanded us to do seven things: to visit the sick, to follow the funeral (of a dead believer), to invoke the Mercy of Allah upon one who sneezes (i.e., by saying to him: Yarhamuk- Allah), to support the weak, to help the oppressed, to promote the greeting of 'As-Salamu 'Alaikum', and to help those who swear to do something to keep their oaths.

[Al-Bukhari and Muslim].

وعن أبي عمارة البراء بن عازب رضي الله عنهما قال: أمرنا رسول الله صلى الله عليه وسلم بسبع: بعيادة المريض، واتباع الجنائز، وتشميت العاطس، ونصر الضعيف، وعون المظلوم، وإفشاء السلام وإبرار المقسم. ((متفق عليه هذا لفظ إحدى روايات البخاري)).

Sunnah.com reference : Book 6, Hadith 3
Arabic/English book reference : Book 6, Hadith 847

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "By Him in Whose Hand is my life! You will not enter Jannah until you believe, and you will not believe until you love one another. Shall I inform you of something which, if you do, you will love one another? Promote greetings amongst yourselves."

[Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا تدخلوا الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا أولا أدلكم على شيء إذا فعلتموه تحاببتم؟ أفشوا السلام بينكم" ((رواه مسلم)).

Sunnah.com reference : Book 6, Hadith 4
Arabic/English book reference : Book 6, Hadith 848

'Abdullah bin Salam (May Allah be pleased with him) reported:
I heard the Messenger of Allah (ﷺ) saying, "O people, exchange greetings of peace (i.e., say: As-Salamu 'Alaikum to one another), feed people, strengthen the ties of kinship, and be in prayer when others are asleep, you will enter Jannah in peace."

[At- Tirmidhi].

وعن أبي يوسف عبد الله بن سلام رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "يا أيها الناس أفشوا السلام، وأطعموا الطعام، وصلوا الأرحام وصلوا والناس نيام، تدخلوا الجنة بسلام" ((رواه الترمذي وقال حديث حسن صحيح)).

Sunnah.com reference : Book 6, Hadith 5
Arabic/English book reference : Book 6, Hadith 849

At-Tufail bin Ubayy bin Ka'b (May Allah be pleased with him) reported:
I used to visit 'Abdullah bin 'Umar (May Allah be pleased with them) in the morning and accompany him to the market. 'Abdullah offered greetings of peace to every one he met on the way, be they sellers of petty goods, traders or poor people. One day when I came to him, he asked me to accompany him to the market. I said to him: "What is the point of your going to the market when you do not sell, nor ask about articles, nor offer a price for them, nor sit down with any company of people. Let us sit down here and talk." He replied: "O Abu Batn (belly)! (Tufail had a large belly), we go to the market to greet everyone we meet."

[Malik].

وعن الطفيل بن أبي بن كعب أنه كان يأتي عبد الله بن عمر، فيغدو معه إلى السوق، قال: فإذا غدونا إلى السوق، لم يمر عبد الله على سقاط ولا صاحب بيعة، ولا مسكين، ولا أحد إلا سلم عليه، قال الطفيل، فجئت عبد الله بن عمر يومًا، فاستتبعني إلى السوق فقلت له: ما تصنع بالسوق، وأنت لا تقف على البيع ولا تسأل عن السلع، ولا تسوم بها، ولا تجلس في مجالس السوق؟ وأقول: اجلس بنا هاهنا نتحدث، فقال يا أبا بطن- وكان الطفيل ذا بطن- إنما نغدو من أجل السلام فنسلم على من لقيناه. ((رواه مالك في الموطأ بإسناد صحيح)).

Sunnah.com reference : Book 6, Hadith 6
Arabic/English book reference : Book 6, Hadith 850

'Imran bin Husain (May Allah be pleased with them) reported:
A man came to the Prophet (ﷺ) and said: "As-Salamu 'Alaikum (may you be safe from evil). Messenger of Allah (ﷺ) responded to his greeting and the man sat down. The Prophet (ﷺ) said, "Ten (meaning the man had earned the merit of ten good acts)." Another one came and said: "As-Salamu 'Alaikum wa Rahmatullah (may you be safe from evil, and Mercy of Allah be upon you)." Messenger of Allah (ﷺ) responded to his greeting and the man sat

down. Messenger of Allah (ﷺ) said, "Twenty." A third one came and said: "As-Salamu 'Alaikum wa Rahmatullahi wa Barakatuhu (may you be safe from evil, and the Mercy of Allah and His Blessings be upon you)." Messenger of Allah (ﷺ) responded to his greeting and the man sat down. Messenger of Allah (ﷺ) said, "Thirty."

[Abu Dawud and At- Tirmidhi].

عن عمران بن الحصين رضي الله عنهما قال: جاء رجل إلى النبي صلى الله عليه وسلم فقال: السلام عليكم، فرد عليه ثم جلس، فقال النبي صلى الله عليه وسلم: "عشر" ثم جاء آخر، فقال: السلام عليكم ورحمة الله، فرد عليه فجلس، فقال: "عشرون" ثم جاء آخر، فقال: السلام عليكم ورحمة الله وبركاته، فرد عليه فجلس، فقال: "ثلاثون" ((رواه أبو داود والترمذي وقال: حديث حسن)).

Sunnah.com reference : Book 6, Hadith 7
Arabic/English book reference : Book 6, Hadith 851

'Aishah (May Allah be pleased with her) reported:

Messenger of Allah (ﷺ) said to me, "This is Jibril (Gabriel) who is conveying you greetings of peace." I responded: "Wa 'Alaihis-Salamu wa Rahmatullahi wa Barakatuhu (may he be safe from evil, and the Mercy of Allah and His Blessings be upon him)."

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنه قالت: قال لي رسول الله صلى الله عليه وسلم: "هذا جبريل يقرأ عليك السلام" قالت: قلت: "وعليه السلام ورحمة الله وبركاته" ((متفق عليه))
وهكذا وقع في بعض روايات الصحيحين: "وبركاته" وفي بعضها بحذفها وزيادة الثقة مقبولة

Sunnah.com reference : Book 6, Hadith 8
Arabic/English book reference : Book 6, Hadith 852

Anas (May Allah be pleased with him) reported the Prophet (ﷺ) used to repeat his words thrice so that the meaning thereof would be fully understood, and whenever he came upon a gathering of people, he would greet them. He would repeat Salam thrice.
[Al- Bukhari].

وعن أنس رضي الله عنه أن النبي صلى الله عليه وسلم، كان إذا تكلم بكلمة أعادها ثلاثًا حتى تفهم عنه، وإذا أتى على قوم فسلم عليهم سلم عليهم ثلاثًا. ((رواه البخاري))

وهذا محمول على ما إذا كان الجمع كثيرًا.

Sunnah.com reference : Book 6, Hadith 9
Arabic/English book reference : Book 6, Hadith 853

Al-Miqdad (May Allah be pleased with him) reported in course of a long Hadith:

We used to reserve for the Prophet (ﷺ) his share of the milk, and he would come at night and offer greetings in such a manner as did not disturb those asleep and was heard only by those who were awake. In fact, the Prophet (ﷺ) came and offered greetings as usual.

[Muslim].

وعن المقداد رضي الله عنه في حديثه الطويل قال: كنا نرفع للنبي صلى الله عليه وسلم نصيبه من اللبن، فيجيء من الليل، فيسلم تسليمًا لا يوقظ نائمًا، ويسمع اليقظان، فجاء النبي صلى الله عليه وسلم فسلم كما كان يُسلم. ((رواه مسلم)).

Sunnah.com reference : Book 6, Hadith 10

Arabic/English book reference : Book 6, Hadith 854

Asma' bint Yazid (May Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) passed through the mosque one day and there was a group of women (about ten of them) sitting in the mosque. He raised his hand to offer greetings.

[At- Tirmidhi].

وعن أسماء بنت يزيد رضي الله عنه عنها أن رسول الله صلى الله عليه وسلم، مر في المسجد يومًا، وعصبة من النساء قعود، فألوى بيده بالتسليم. ((رواه الترمذي وقال: حديث حسن)).

وعن أبي أمامة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن أولى الناس بالله من بدأهم بالسلام" ((رواه أبو داود بإسناد جيد، ورواه الترمذي بنحوه وقال: حديث حسن، وقد ذكر بعده)).

Sunnah.com reference : Book 6, Hadith 11
Arabic/English book reference : Book 6, Hadith 855

Abu Juraiy Al-Hujaimi (May Allah be pleased with him) reported:

I saw Messenger of Allah (ﷺ) and said: "Alaikas-Salamu ya Rasulallah! (Upon you be peace, O Messenger of Allah)!" He said, "Do not say: 'Alaikas-Salamu (Upon you be peace).' This is the Salam to the dead."

[Abu Dawud and At-Tirmidhi].

وعن أبي جري الهجيمي رضي الله عنه قال: أتيت رسول الله صلى الله عليه وسلم فقلت: عليك السلام يا رسول الله قال: "لا تقل عليك السلام؛ فإن عليك السلام تحية الموتى".

((رواه أبو داود، والترمذي وقال: حديث حسن صحيح. وقد سبق بطوله)).

Sunnah.com reference : Book 6, Hadith 12
Arabic/English book reference : Book 6, Hadith 856

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, 'A rider should greet a pedestrian; a pedestrian should greet one who is sitting; and a small group should greet a large group (of people)."

[Al-Bukhari and Muslim].

The narration in Al-Bukhari adds: Messenger of Allah (ﷺ) said, "The young should greet the elderly."

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "يسلم الراكب على الماشي، والماشي على القاعد، والقليل على الكثير" ((متفق عليه))

وفي رواية للبخاري: "والصغير على الكبير"

Sunnah.com reference : Book 6, Hadith 13
Arabic/English book reference : Book 6, Hadith 857

Abu Umamah Sudaiy bin `Ajlan Al-Bahili (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The person nearest to Allah is one who is the first to offer greeting."

[Abu Dawud].

The narration in At-Tirmidhi is: The Messenger of Allah (ﷺ) was asked: "O Messenger of Allah! When two persons meet, who should greet the other first?" The Messenger of Allah (ﷺ) said, "The person nearest to Allah (i.e., one who is more obedient and therefore closer to Allah will say: As-Salam first."

وعن أبي أمامة صُدي بن عجلان الباهلي رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن أولى الناس بالله من بدأهم بالسلام" ((رواه أبو داود بإسناد جيد)).

ورواه الترمذي عن أبي أمامة رضي الله عنه: قيل: يا رسول الله، الرجلان يلتقيان، أيهما يبدأ بالسلام؟ قال: "أولاهما بالله تعالى" قال الترمذي : حديث حسن.

Sunnah.com reference : Book 6, Hadith 14
Arabic/English book reference : Book 6, Hadith 858

Abu Hurairah (May Allah be pleased with him)reported in the Hadith in respect of the person who was at fault in performing his Salat (prayer):

He came to the Prophet (ﷺ) and greeted him. The Prophet (ﷺ) responded to the greeting and said, "Go back and repeat your Salat because you have not performed the Salat (properly)." He again performed Salat as he had prayed before and came to the Prophet (ﷺ) and greeted him. The Prophet (ﷺ) responded to the greetings (and repeated his words to him). This act of repeating (the Salat and the Salam) was done thrice.

[Al-Bukhari and Muslim].

عن أبي هريرة رضي الله عنه في حديث المسيء صلاته أنه جاء فصلى، ثم جاء النبي صلى الله عليه وسلم، فسلم عليه، فرد عليه السلام، فقال: "ارجع فصلِ، فإنك لم تصلِ" فرجع فصلى، ثم جاء فسلم على النبي صلى الله عليه وسلم، حتى فعل ذلك ثلاث مرات" ((متفق عليه))

Sunnah.com reference : Book 6, Hadith 15
Arabic/English book reference : Book 6, Hadith 859

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "When one of you meets a brother (in Faith) he should greet him. Then if a tree or a wall or a stone intervenes between them and then he meets him again, he should greet him."

[Abu Dawud].

وعنه عن رسول الله صلى الله عليه وسلم، قال: "إذا لقي أحدكم أخاه، فليسلم عليه، فإن حالت بينهما شجرة، أو جدار، أو حجر، ثم لقيه، فليسلم عليه" ((رواه أبو داود)).

Sunnah.com reference : Book 6, Hadith 16
Arabic/English book reference : Book 6, Hadith 860

Anas bin Malik (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said to me, "Dear son, when you enter your house, say As- Salamu 'Alaikum to your family, for it will be a blessing both to you and to your family."

[At-Tirmidhi].

وعن أنس رضي الله عنه قال: قال لي رسول الله صلى الله عليه وسلم : "يا بُني، إذا دخلت على أهلك، فسلم، يكن بركة عليك، وعلى أهل بيتك" ((رواه الترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 6, Hadith 17
Arabic/English book reference : Book 6, Hadith 861

Anas (May Allah be pleased with him) reported that he passed by some children and greeted them. Then he said:

"Messenger of Allah (ﷺ) used to do the same."

[Al-Bukhari and Muslim].

عن أنس رضي الله عنه أنه مر على صبيان، فسلم عليهم، وقال: كان رسول الله صلى الله عليه وسلم يفعله" ((متفق عليه))

Sunnah.com reference : Book 6, Hadith 18
Arabic/English book reference : Book 6, Hadith 862

Sahl bin Sa`d (May Allah be pleased with him) reported:

There was a woman among us who would put beet root in a pot and add to it some ground barley. She used to cook them together. On returning from the Friday prayer, we would greet her and she would offer it to us.

[Al-Bukhari].

عن سهل بن سعد رضي الله عنه قال: كانت فينا امرأة -وفي رواية: كانت لنا عجوز- تأخذ من أصول السلق فتطرحه في القدر، وتكركر حبات من شعير، فإذا صلينا الجمعة، وانصرفنا، نُسلم عليها، فتقدمه إلينا" ((رواه البخاري)).

Sunnah.com reference : Book 6, Hadith 19
Arabic/English book reference : Book 6, Hadith 863

Umm Hani (May Allah be pleased with her), the daughter of Abu Talib reported:

I went to the Prophet (ﷺ) on the day of the conquest of Makkah. He was taking a bath and Fatimah was screening him with a cloth. I greeted him. And she mentioned the rest of the Hadith.

[Muslim].

وعن أم هانئ فاختة بنت أبي طالب رضي الله عنه قالت: أتيت النبي صلى الله عليه وسلم يوم الفتح وهو يغتسل، وفاطمة تستره بثوب، فسلمت، وذكرت الحديث" ((رواه مسلم)).

Sunnah.com reference : Book 6, Hadith 20
Arabic/English book reference : Book 6, Hadith 864

Asma bint Yazid (May Allah be pleased with her) reported:

The Prophet (ﷺ) passed by us when we were with a party of women, and he greeted us.

[Abu Dawud].

وعن أسماء بنت يزيد رضي الله عنه قالت: مر علينا النبي صلى الله عليه وسلم في نسوة فسلم علينا.
((رواه أبو داود، والترمذي وقال: حديث حسن، وهذا لفظ أبي داود، ولفظ الترمذي: أن رسول الله صلى الله عليه وسلم مر في المسجد يومًا، وعصبة من النساء قعود، فألوى بيده بالتسليم)).

Sunnah.com reference : Book 6, Hadith 21
Arabic/English book reference : Book 6, Hadith 865

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Do not greet the Jews and the Christians before they greet you; and when you meet any one of them on the road, force him to go to the narrowest part of it."

[Muslim].

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: " لا تبدءوا اليهود ولا النصارى بالسلام، فإذا لقيتم أحدهم في طريق فاضطروه إلى أضيقه" ((رواه مسلم)).

Sunnah.com reference : Book 6, Hadith 22
Arabic/English book reference : Book 6, Hadith 866

Anas (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "When the people of the Book greet you (i.e., by saying 'As-Samu 'Alaikum,' meaning death be upon you), you should respond with: 'Wa 'alaikum' **[The same on you (i.e., and death will be upon you, for no one will escape death)]**."

[Al-Bukhari and Muslim].

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إذا سلم عليكم أهل الكتاب فقولوا: وعليكم” ((متفق عليه))

Sunnah.com reference : Book 6, Hadith 23
Arabic/English book reference : Book 6, Hadith 867

Usamah bin Zaid (May Allah be pleased with him) reported:

The Prophet (ﷺ) passed by a mixed company of people which included Muslims, polytheists and Jews, and he gave them the greeting (i.e., saying As- Salamu 'Alaikum).

[Al-Bukhari and Muslim].

وعن أسامة رضي الله عنه أن النبي صلى الله عليه وسلم مر على مجلس فيه أخلاط من المسلمين والمشركين -عبدة الأوثان واليهود- فسلم عليهم النبي صلى الله عليه وسلم" ((متفق عليه)).

Sunnah.com reference : Book 6, Hadith 24
Arabic/English book reference : Book 6, Hadith 868

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "When one of you arrives in a gathering, he should offer Salam to those who are already there, and he should also do so when he intends to depart. The first act of greeting is not more meritorious than the last."

[Abu Dawud].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إذا انتهى أحدكم إلى المجلس فليسلم، فإذا أراد أن يقوم فليسلم، فليست الأولى بأحق من الآخرة" ((رواه أبو داود، والترمذي وقال: حديث حسن")).

Sunnah.com reference : Book 6, Hadith 25
Arabic/English book reference : Book 6, Hadith 869

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Permission is to be sought thrice. If it is accorded, you may enter; otherwise, go back."

[Al- Bukhari and Muslim].

وعن أبي موسي الأشعري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : “ الاستئذان ثلاث، فإن أذن لك وإلا فارجع" ((متفق عليه))

Sunnah.com reference : Book 6, Hadith 26
Arabic/English book reference : Book 6, Hadith 870

Sahl bin Sa'd (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Seeking permission to enter (somebody's house) has been prescribed in order to restrain the eyes (from looking at something we are not supposed to look at)."

[Al-Bukhari and Muslim].

وعن سهل بن سعد قال: قال رسول الله صلى الله عليه وسلم : "إنما جعل الاستئذان من أجل البصر" ((متفق عليه)).

Sunnah.com reference : Book 6, Hadith 27
Arabic/English book reference : Book 6, Hadith 871

Rib'i bin Hirash (May Allah be pleased with him) reported:

A man of Banu 'Amir tribe has told us that he had asked the Prophet (ﷺ) for permission to enter when he was at home. He said: "May I enter?" Messenger of Allah (ﷺ) said to the servant, "Go out and instruct him about the manner of seeking permission. Tell him to say: As-Salamu 'Alaikum (may you be safe from evil). May I come in?" The man heard this and said: "As-Salamu 'Alaikum (may you be safe from evil). May I come in?" The Prophet (ﷺ) then accorded permission to him and he entered in.

[Abu Dawud].

وعن ربعي بن حراش قال: حدثنا رجل من بني عامر استأذن علي النبي صلى الله عليه وسلم الله عليه وسلمى الله عليه وسلمى الله عليه وسلم الله عليه وسلم وهو في بيت، فقال: أألج؟ فقال رسول الله صلى الله عليه وسلم لخادمه: "أخرج إلي هذا وعلمه الاستئذان، فقل له: قل: السلام عليكم، أأدخل؟" فسمعه الرجل فقال: السلام عليكم، أأدخل؟ فأذن له النبي صلى الله عليه وسلمى الله عليه وسلم الله عليه وسلم الله عليه وسلم ، فدخل. ((رواه أبو داود بإسناد صحيح)).

Sunnah.com reference : Book 6, Hadith 28
Arabic/English book reference : Book 6, Hadith 872

Kildah bin Al-Hanbal (May Allah be pleased with him) reported:

I visited the Prophet (ﷺ) and I entered his house without seeking permission. So he said, "Go back and say: 'As-Salamu 'alaikum (may you be safe from evil). May I come in?'"

[Abu Dawud and At- Tirmidhi].

عن كلدة بن الحنبل رضي الله عنه قال: أتيت النبي صلى الله عليه وسلم الله عليه وسلمى الله عليه وسلم الله عليه وسلم ، فدخلت عليه ولم أسلم، فقال النبي صلى الله عليه وسلمى الله عليه وسلم الله عليه وسلم : "ارجع فقل السلام عليكم أأدخل؟"

((رواه أبو داود، والترمذي وقال: حديث حسن)).

Sunnah.com reference : Book 6, Hadith 29
Arabic/English book reference : Book 6, Hadith 873

Anas (May Allah be pleased with him) reported in the course of his famous Hadith pertaining to Al-Isra' (the Ascension) that Messenger of Allah (ﷺ) said, "Then Jibril (Gabriel) ascended along with me to the nearest heaven and requested for the gate to be opened. He was asked:

`Who is there?' He replied: `Jibril.' He was asked: `Who is with you?' He said: `Muhammad.' Then he ascended to the second heaven and requested for the opening of the gate. He was asked: `Who is there?' He said: `Jibril.' He was asked: `Who is with you?' He replied: `Muhammad.' In the same way he ascended to the third, fourth and all the heavens (i.e., until the seventh). At all of the gates he was asked: `Who is there?' He replied: Jibril.'"

[Al-Bukhari and Muslim].

عن أنس رضي الله عنه في حديثه المشهور في الإسراء قال: قال رسول الله صلى الله عليه وسلم : "ثم صعد بي جبريل إلي السماء الدنيا فاستفتح، فقيل: من هذا؟ قال: جبريل، قيل:ومن معك؟ قال: محمد. ثم صعد إلي السماء الثانية والثالثة والرابعة وسائرهن، ويقال في باب كل سماء: من هذا؟ فيقول: جبريل" ((متفق عليه)).

Sunnah.com reference : Book 6, Hadith 30
Arabic/English book reference : Book 6, Hadith 874

Abu Dharr (May Allah be pleased with him) reported:

I stepped out one night and saw Messenger of Allah (ﷺ) walking by himself. I began to walk in the moonlit night. He turned round and saw me and asked, "Who is there?" I replied: "Abu Dharr."

[Al-Bukhari and Muslim].

وعن أبي ذر رضي الله عنه قال: خرجت ليلة من الليالي، فإذا رسول الله صلى الله عليه وسلم يمشي وحده، فجعلت أمشي في ظل القمر، فالتفت فرآني فقال: "من هذا؟" فقلت: أبو ذر، ((متفق عليه)).

Sunnah.com reference : Book 6, Hadith 31
Arabic/English book reference : Book 6, Hadith 875

Umm Hani (May Allah be pleased with her) reported:

I went to the Prophet (ﷺ) who was taking a bath while Fatimah was screening him. He asked, "Who is there?" I replied: "I am Umm Hani."

[Al- Bukhari and Muslim].

وعن أم هانيء رضي الله عنها قالت: أتيت النبي صلى الله عليه وسلمى الله عليه وسلم الله عليه وسلم وهو يغتسل وفاطمة تستره فقال " من هذه؟" فقلت: أنا أهم هانيء. ((متفق عليه)).

Sunnah.com reference : Book 6, Hadith 32
Arabic/English book reference : Book 6, Hadith 876

Jabir (May Allah be pleased with him) reported:

I went to the Prophet (ﷺ) and knocked at the door (to seek permission). He asked, "Who is there?" I said: "I". He repeated, " I, I?!" as if he disliked it.

[Al-Bukhari and Muslim].

وعن جابر رضي الله عنه قال: أتيت النبي صلى الله عليه وسلم الله عليه وسلم الله عليه وسلم فدققت الباب، فقال "من ذا؟" فقلت: أنا، فقال: "أنا أنا؟!" كـنـه كرهها ((متفق عليه)).

Sunnah.com reference : Book 6, Hadith 33
Arabic/English book reference : Book 6, Hadith 877

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Allah likes sneezing and dislikes yawning. When any one of you sneezes and says `Al-hamdu lillah (praise be to Allah)', it becomes obligatory upon every Muslim who hears him to respond with `Yarhamuk-Allah (may Allah have mercy on you)'. Yawning is from the devil. When one of you feels like yawning, he should restrain it as much as possible, for the devil laughs when one of you yawns."

[Al-Bukhari].

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلمى الله عليه وسلم الله عليه وسلم قال: "إن الله يحب العطاس، ويكره التثاؤب، فإذا عطس أحدكم وحمد الله تعالي كان حقاً علي كل مسلم سمعه أن يقول له:يرحمك الله، وأما التثاؤب فإنما هو من الشيطان، فإذا تثاءب أحدكم فليرده ما استطاع، فإن أحدكم إذا تثاءب ضحك منه الشيطان" ((رواه البخاري)).

Sunnah.com reference : Book 6, Hadith 34
Arabic/English book reference : Book 6, Hadith 878

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "When one of you sneezes he should say: 'Al-hamdu lillah (praise be to Allah),' and his brother or his companion should say to him: 'Yarhamuk-Allah (may Allah have mercy on you).' When he says this he should reply: 'Yahdikum-ullah wa yuslihu balakum (may Allah guide you and render sound your state of affairs).'"

[Al- Bukhari].

وعنه عن النبي صلى الله عليه وسلم الله عليه وسلم الله عليه وسلم قال: "إذا عطس أحدكم فليقل: الحمد لله؛ وليقل له أخوه أو أصحابه: يرحمك الله، فإذا قال له: يرحمك الله، فليقل: يهديكم الله ويصلح بالكم" ((رواه البخاري)).

Sunnah.com reference : Book 6, Hadith 35
Arabic/English book reference : Book 6, Hadith 879

Abu Musa (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "When one of you sneezes and praises Allah (i.e., says Al-hamdu lillah), you should invoke Allah's Mercy upon him (i.e., say Yarhamuk-Allah); but if he does not praise Allah, you should not make a response." **[Muslim]**.

وعن أبي موسي رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إذا عطس أحدكم فحمد الله فشمتوه، فإن لم يحمد الله فلا تشمتوه" ((رواه مسلم)).

Sunnah.com reference : Book 6, Hadith 36
Arabic/English book reference : Book 6, Hadith 880

Anas (May Allah be pleased with him) reported:

When two men sneezed in the presence of the Prophet (ﷺ), he responded to one with "Yarhamuk-Allah (may Allah have mercy on you)" and did not respond to the other. The latter said to him: "You invoked a blessing on this man but did not do so in my case." The Prophet (ﷺ) replied, "He praised Allah (i.e., he said 'Al-hamdu lillah') but you did not."

[Al-Bukhari and Muslim].

وعن أنس رضي الله عنه قال: عطس رجلان عند النبي صلى الله عليه وسلمى الله عليه وسلم الله عليه وسلم ، فشمت أحدهما ولم يشمت الآخر، فقال الذي لم يشمته: عطس فلان فشمته، وعطست فلم تشمتني؟ فقال: "هذا حمد الله، وإنك لم تحمد الله" ((متفق عليه))

Sunnah.com reference : Book 6, Hadith 37
Arabic/English book reference : Book 6, Hadith 881

Abu Hurairah (May Allah be pleased with him) reported:

Whenever the Messenger of Allah (ﷺ) sneezed, he would cover his mouth with his hand or a piece of cloth, suppressing the sound this way.

[Abu Dawud and At-Tirmidhi].

وعن أبي هريرة رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا عطس وضع يده أو ثوبه علي فيه، وخفض -أو غض- بها صوته. شك الراوي. ((رواه أبو داود، والترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 6, Hadith 38
Arabic/English book reference : Book 6, Hadith 882

Abu Musa (May Allah be pleased with him) reported:

The Jews used to intentionally sneeze in the presence of the Messenger of Allah (ﷺ) hoping that he would say to them: 'Yarhamukum-ullah (may Allah have mercy on you),' but he would respond with: "Yahdikum-ullahu wa yuslihu balakum (may Allah guide you and render sound your state of affairs)."

[Abu Dawud and At- Tirmidhi].

وعن أبو موسي رضي الله عنه قال: كان اليهود يتعاطسون عند رسول الله صلى الله عليه وسلم يرجون أن يقول لهم: يرحمكم الله، فيقول: ""يهديكم الله ويصلح بالكم" ((رواه أبو داود، والترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 6, Hadith 39
Arabic/English book reference : Book 6, Hadith 883

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "When one yawns, he should put his hand over his mouth, otherwise the devil will enter."

[Muslim].

وعن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "إذا تثاءب أحدكم فليمسك بيده علي فيه، فإن الشيطان يدخل" ((رواه مسلم)).

Sunnah.com reference : Book 6, Hadith 40
Arabic/English book reference : Book 6, Hadith 884

Abu Khattab Qatadah (May Allah be pleased with him) reported:

I asked Anas: "Did the Companions of Messenger of Allah (ﷺ) use to shake hands?" He said: "Yes."

[Al-Bukhari].

عن أبي الخطاب قتادة قال: قلت لأنس: أكانت المصافحة في أصحاب رسول الله صلى الله عليه وسلم ؟ قال: نعم" ((رواه البخاري)).

Sunnah.com reference : Book 6, Hadith 41
Arabic/English book reference : Book 6, Hadith 885

Anas (May Allah be pleased with him) reported:

When the people of Yemen came, the Messenger of Allah (ﷺ) said, "The people of Yemen have visited you. They are the first to introduce the tradition of handshaking."

[Abu Dawud].

وعن أنس رضي الله عنه قال: لما جاء أهل اليمن قال رسول الله صلى الله عليه وسلم : "قد جاءكم أهل اليمن، وهم أول من جاء بالمصافحة" ((رواه أبو داود بإسناد صحيح)).

Sunnah.com reference : Book 6, Hadith 42

Arabic/English book reference : Book 6, Hadith 886

Al-Bara' (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Two Muslims will not meet and shake hands without having their sins forgiven (by Allah) before they depart."

[Abu Dawud].

وعن البراء رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "ما من مسلمين يلتقيان فيتصافحان إلا غفر لهما قبل أن يفترقا" ((رواه أبو داود)).

Sunnah.com reference : Book 6, Hadith 43
Arabic/English book reference : Book 6, Hadith 887

Anas (May Allah be pleased with him) reported:

A man asked: "O Messenger of Allah! When a man meets a brother or a friend, should he bow to him?" He said, "No." The man asked whether he should embrace and kiss him? The Messenger of Allah (ﷺ) replied, "No." He asked whether he should hold his hand and shake it? The Messenger of Allah (ﷺ) replied, "Yes."

[At-Tirmidhi].

وعن أنس رضي الله عنه قال: قال رجل: يا رسول الله، الرجل منا يلقي أخاه أو صديقه، أينحني له قال: "لا" قال: أفيلتزمه ويقبله؟فال: "لا" قال: فيأخذ بيده ويصافحه؟ قال:"نعم" ((رواه الترمذي وقال: حديث حسن)).

Sunnah.com reference : Book 6, Hadith 44
Arabic/English book reference : Book 6, Hadith 888

Safwan bin 'Assal (May Allah be pleased with him) reported:

A Jew asked his companion to take him to the Prophet (ﷺ); and when they came to the Messenger of Allah (ﷺ), they asked him about the nine clear signs (given to Prophet Musa). Safwan narrated the long Hadith which concludes: They kissed the hands and feet of the Messenger of Allah (ﷺ) and said: "We testify that you are a Prophet."

[At-Tirmidhi] (Unapproved Hadith).

وعن صفوان بن عسال رضي الله عنه قال: قال يهودي لصاحبه: اذهب بنا إلي هذا النبي صلى الله عليه وسلم الله عليه وسلم فأتيا رسول الله صلى الله عليه وسلم ، فسألاه عن تسع آيات بينات؛ فذكر الحديث إلي قوله: فقبلا يده ورجله، وقالا: نشهد أنك نبي. ((رواه الترمذي وغيره بأسانيد صحيحة)).

Sunnah.com reference : Book 6, Hadith 45
Arabic/English book reference : Book 6, Hadith 889

In a narration of Ibn Umar (May Allah be pleased with them) at the end of the narration of the Hadith) he said:

"We came near the Prophet (ﷺ) and kissed his hand."

[Abu Dawud] (Weak Hadith).

وعن ابن عمر، رضي الله عنهما، قصة قال فيها: فدنونا من النبي صلى الله عليه وسلمى الله عليه وسلم الله عليه وسلم فقبلنا يده" ((رواه أبو داود)).

Sunnah.com reference : Book 6, Hadith 46

Arabic/English book reference : Book 6, Hadith 890

'Aishah (May Allah be pleased with her) reported:

Zaid bin Harithah came to the Messenger of Allah (ﷺ) when he was in my house. Zaid knocked at the door. The Prophet (ﷺ) rose to receive him, trailing his garment. He embraced and kissed him.

[At- Tirmidhi].

وعن عائشة رضي الله عنها قالت: قدم زيد بن حارثة المدينة ورسول الله صلى الله عليه وسلم في بيتي، فأتاه فقرع الباب، فقام إليه النبي صلى الله عليه وسلم الله عليه وسلم الله عليه وسلم يجر ثوبه، فاعتنقه وقبله" ((رواه الترمذي وقال: حديث حسن)).

Sunnah.com reference : Book 6, Hadith 47
Arabic/English book reference : Book 6, Hadith 891

Abu Dharr (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said to me, "Do not belittle any good deed, even your meeting with your brother (Muslim) with a cheerful face."

[Muslim].

وعن أبي ذر، رضي الله عنه، قال: قال لي رسول الله صلى الله عليه وسلم : "لا تحقرن من المعروف شيئاً، ولو أن تلقي أخاك بوجه طليق" ((رواه مسلم)).

Sunnah.com reference : Book 6, Hadith 48
Arabic/English book reference : Book 6, Hadith 892

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) kissed his grandson Hasan bin 'Ali in the presence of Aqra' bin Habis. Thereupon Aqra' remarked: "I have ten children and I have never kissed any one of them." The Messenger of Allah (ﷺ) cast a glance upon him and said, "He who does not show mercy to others, will not be shown mercy."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: قبل النبي،صلى الله عليه وسلمى الله عليه وسلم صلى الله عليه وسلم الحسن بن على، رضي الله عنهما، فقال الأقرع بن حابس: إن لي عشرة من الولد ما قبلت منهم أحداً. فقال رسول الله صلى الله عليه وسلم : "من لا يرحم لا يرحم!" ((متفق عليه))

Sunnah.com reference : Book 6, Hadith 49
Arabic/English book reference : Book 6, Hadith 893

7 - The Book of Visiting the Sick
كتاب عيادة المريض وتشييع الميت والصلاة عليه وحضوردفنه المكث عند قبره بعد دفنه

Al-Bara' bin `Azib (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) has ordered us to visit the sick, to follow the funeral (of a dead believer), respond to the sneezer (i.e., by saying to him: Yarhamuk-Allah after he says: Al-hamdu lillah), to help those who vow to fulfill it, to help the oppressed, to accept the invitation extended by the inviter; and to promote greetings (i.e., saying As-Salamu `Alaikum).

[Al-Bukhari and Muslim].

عن البراء بن عازب رضي الله عنهما قال: أمرنا رسول الله صلى الله عليه وسلم بعيادة المريض، واتباع الجنازة، وتشميت العاطس، وإبرار المقسم، ونصر المظلوم، وإجابة الداعى، وإفشاء السلام" ((متفق عليه))

Sunnah.com reference : Book 7, Hadith 1
Arabic/English book reference : Book 7, Hadith 894

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Every Muslim has five rights over another Muslim (i.e., he has to perform five duties for another Muslim): to return the greetings, to visit the sick, to accompany funeral processions, to accept an invitation, to respond to the sneezer **[i.e., to say: 'Yarhamuk-Allah (may Allah bestow His Mercy on you),' when the sneezer praises Allah]**."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "حق المسلم علي المسلم خمس: رد السلام، وعيادة المريض، واتباع الجنائز، وإجابة الدعوة، وتشميت العاطس" ((متفق عليه)) .

Sunnah.com reference : Book 7, Hadith 2
Arabic/English book reference : Book 7, Hadith 895

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Verily, Allah, the Exalted, and Glorious will say on the Day of Resurrection: 'O son of Adam, I was ill but you did not visit Me.' He would say: 'O my Rubb, how could I visit you and You are the Rubb of the worlds?' Thereupon He would say: 'Did you not know that such and such a slave of Mine was ill but you did not visit him? Did you not realize that if you had visited him (you would have known that I was aware of your visit to him, for which I would reward you) you would have found Me with him? O son of Adam, I asked food from you but you did not feed Me.' He would submit: 'My Rubb, how could I feed You and You are the Rubb of the worlds?' He would say: 'Did you not know that such and such a slave of Mine asked you for food but you did not feed him? Did you not realize that if you had fed him, you would certainly have found (its reward) with Me? O son of Adam, I asked water from you but you did not give it to Me.' He would say: 'My Rubb, how could I give You (water) and You are the Rubb of the worlds?' Thereupon He would say: 'Such and such a slave of Mine asked you for water

to drink but you did not give it to him. Did you not realize that if you had given him to drink you would have found (its reward) with Me?'"

[Muslim].

وعنه قالك قال رسول الله صلى الله عليه وسلم : "عن الله عزو جل يقول يوم القيامة: "يا ابن آدم مرضت فلم تعدني! قال: يا رب كيف أعودك وأنت رب العالمين؟! قال: أما علمت أن عبدي فلاناً مرض فلم تعده؟ أما علمت أنك لو عدته لوجدتني عنده؟ يا ابن آدم استطعمتك فلم تطعمني! قال: يا رب كيف أطعمك وأنت رب العالمين؟! قال: أما علمت أنه استطعمك عبدي فلان فلم تطعمه، أما علمت أنك لو أطعمته لوجدت ذلك عندي؟ يا ابن آدم استسقيتك فلم تسقني! قال: يارب كيف أسقيك وأنت رب العالمين؟! قال: استسقاك عبدي فلان فلم تسقه! أما علمت أنك لو سقيته لوجدت ذلك عندي؟" ((رواه مسلم)).

Sunnah.com reference : Book 7, Hadith 3
Arabic/English book reference : Book 7, Hadith 896

Abu Musa (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Visit the sick, feed the hungry, and (arrange for the) release of the captive."

[Al-Bukhari].

وعن أبي موسي الأشعري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم ، " عودوا المريض، وأطعموا الجائع، وفكوا العاني" ((رواه البخاري)).

Sunnah.com reference : Book 7, Hadith 4
Arabic/English book reference : Book 7, Hadith 897

Thauban (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "He who visits his brother in Faith, will remain engaged in picking the fresh fruits from the garden of Jannah till he returns."

[Muslim].

وعن ثوبان، رضي الله عنه، عن النبي صلى الله عليه وسلم الله عليه وسلم الله عليه وسلم ، قال: "إن المسلم إذا عاد أخاه المسلم لم يزل في خرفة الجنة حتي يرجع" قيل: يا رسول الله وما خرفة الجنة؟ قال: "جناها" ((رواه مسلم)).

Sunnah.com reference : Book 7, Hadith 5
Arabic/English book reference : Book 7, Hadith 898

'Ali bin Abu Talib (May Allah be pleased with him) reported:

I heard the Messenger of Allah (ﷺ) saying, "When a Muslim visits a sick Muslim at dawn, seventy thousand angels keep on praying for him till dusk. If he visits him in the evening, seventy thousand angels keep on praying for him till the morning; and he will have (his share of) reaped fruits in Jannah."

[At- Tirmidhi].

وعن علي رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "ما من مسلم يعود مسلماً غدوة إلا صلى عليه سبعون ألف ملك حتي يمسي، وإن عاده عشية إلا صلى عليه سبعون ألف ملك حتي يصبح، وكان له خريف في الجنة" ((رواه الترمذي وقال: حديث حسن)).

Sunnah.com reference : Book 7, Hadith 6
Arabic/English book reference : Book 7, Hadith 899

Anas (May Allah be pleased with him) reported:

A young Jewish boy who was in the service of the Prophet (ﷺ) fell ill. The Prophet (ﷺ) went to visit him. He sat down by his head and said to him, "Embrace Islam." The little boy looked at his father who was sitting beside him. He said: "Obey Abul-Qasim (i.e., the Messenger of Allah (ﷺ))." So he embraced Islam and the Prophet (ﷺ) stepped out saying, "Praise be to Allah Who has saved

him from Hell-fire."

وعن أنس رضي الله عنه قال: كان غلام يهودي يخدم النبي صلى الله عليه وسلمى الله عليه وسلم الله عليه وسلم فمرض فأتاه النبي صلى الله عليه وسلم الله عليه وسلم الله عليه وسلم يعوده، فقعد عند رأسه فقال له: "أسلم" فنظر إلي أبيه وهو عنده؟ فقال: أطع أبا القاسم، فأسلم، فخرج النبي صلى الله عليه وسلمى الله عليه وسلم الله عليه وسلم وهو يقول: "الحمد لله الذي أنقذه من النار" ((رواه البخاري)).

Sunnah.com reference : Book 7, Hadith 7
Arabic/English book reference : Book 7, Hadith 900

`Aishah (May Allah be pleased with him) reported:

When a person complained to the Prophet (ﷺ) about an ailment or suffered from a sore or a wound, the Prophet (ﷺ) would touch the ground with his forefinger and then raise it (Sufyan bin `Uyainah, the narrator, demonstrated this with his forefinger) and would recite: `Bismil-lahi, turbatu ardina, biriqati ba`dina, yushfa bihi saqimuni, bi 'idhni Rabbina' (With the Name of Allah, the dust of our ground mixed with the saliva of some of us would cure our patient with the permission of our Rubb."

[Al-Bukhari and Muslim].

عن عائشة رضي الله عنها، أن النبي صلى الله عليه وسلم الله عليه وسلم الله عليه وسلم كان إذا اشتكي الأنسان الشيء منه، أو كانت به قرحة أو جرح، قال النبي صلى الله عليه وسلمى الله عليه وسلم الله عليه وسلم بأصبعه هكذا، ووضع سفيان بن عيينه الراوي سبابته بالأرض ثم رفعها وقال: "بسم الله، تربة أرضنا، بريقة بعضنا، يشفي سقيمنا، بإذن ربنا" ((متفق عليه))

Sunnah.com reference : Book 7, Hadith 8
Arabic/English book reference : Book 7, Hadith 901

'Aishah (May Allah be pleased with her) reported:

When the Prophet (ﷺ) visited any ailing member of his family, he would touch the sick person with his right hand and would supplicate: "Allahumma Rabban-nasi, adhhibil-ba'sa, washfi, Antash-Shafi, la shifa'a illa shifa'uka, shifaan la yughadiru saqaman **[O Allah! the Rubb of mankind! Remove this disease and cure (him or her)! You are the Great Curer. There is no cure but through You, which leaves behind no disease]**."

[Al-Bukhari and Muslim].

وعنها أن النبي صلى الله عليه وسلم الله عليه وسلم الله عليه وسلم كان يعود بعض أهله يمسح بيده اليمني ويقول: "اللهم رب الناس، أذهب البأس، واشف، أنت الشافي لا شفاء إلا شفاؤك، شفاءً لا يغادر سقماً" ((متفق عليه))

Sunnah.com reference : Book 7, Hadith 9
Arabic/English book reference : Book 7, Hadith 902

Anas (May Allah be pleased with him) reported:

I said to Thabit (May Allah had Mercy upon him) Should I not perform Ruqyah (i.e., recite supplication or Quranic Ayat and blow) over you, such supplication as was practised by the Messenger of Allah (ﷺ)?" He said: "Please do

so." Anas (May Allah be pleased with him) supplicated: "Allahumma Rabban-nasi, mudh-hibal-ba'si, ishfi Antash-Shafi, la shafiya illa Anta, shifa'an la yughadiru saqaman **[O Allah! the Rubb of mankind! Take away this disease and cure (him or her). You are the Curer. There is no cure except through You. Cure (him or her), a cure that leaves no disease]**."

[Al-Bukhari].

وعن أنس، رضي الله عنه أنه قال لثابت رحمه الله: ألا أرقيك برقية رسول الله صلى الله عليه وسلم ؟ قال: بلى، قال: اللهم رب الناس، مذهب البأس، اشف أنت الشافي، لا شافي إلا أنت، شفاءً لا يغادر سقماً" ((رواه البخاري)).

Sunnah.com reference : Book 7, Hadith 10
Arabic/English book reference : Book 7, Hadith 903

Sa'd bin Abu Waqqas (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) visited me during my illness and supplicated, "O Allah! Cure Sa'd. O Allah! Cure Sa'd. O' Allah! Cure Sa'd."

[Muslim].

وعن سعد بن أبي وقاص، رضي الله عنه قال: عادني رسول الله صلى الله عليه وسلم فقال: "اللهم اشف سعداً، اللهم اشف سعداً، اللهم اشف سعداً" ((رواه مسلم)).

Sunnah.com reference : Book 7, Hadith 11
Arabic/English book reference : Book 7, Hadith 904

Abu 'Abdullah bin Abul-'as (May Allah be pleased with him) reported:

I complained to the Messenger of Allah (ﷺ) about a pain I had in my body. The Messenger of Allah (ﷺ) said, "Place your hand where you feel pain and say: 'Bismillah (With the Name of Allah)' three times; and then repeat seven times: 'A'udhu bi'izzatillahi wa qudratihi min sharri ma ajidu wa 'uhadhiru (I seek refuge with Allah and with His Power from the evil that afflicts me and that which I apprehend).'"

[Muslim].

وعن أبي عبد الله عثمان بن أبي العاص رضي الله عنه أنه شكي إلي رسول الله صلى الله عليه وسلم وجعاً يجده في جسده فقال رسول الله صلى الله عليه وسلم "ضع يدك علي الذي تألم من جسدك وقل: بسم الله -ثلاثاً- وقل سبع مرات: أعوذ بعزة الله وقدرته من شر ما أجد وأحاذر" ((رواه مسلم)).

Sunnah.com reference : Book 7, Hadith 12
Arabic/English book reference : Book 7, Hadith 905

Ibn 'Abbas (May Allah be pleased with them) reported:

The Prophet (ﷺ) said, "He who visits a sick person who is not on the point of death and supplicates seven times: As'alullahal-'Azima Rabbal-'Arshil-'Azimi, an yashfiyaka (I beseech Allah the Great, the Rubb of the Great Throne, to heal you), Allah will certainly heal him from that sickness."

[Abu Dawud and At- Tirmidhi].

وعن ابن عباس، رضي الله عنهما، عن النبي،صلى الله عليه وسلمى الله عليه وسلم صلى الله عليه وسلم ، قال: "من عاد مريضاً لم يحضره أجله، فقال عنده سبع مرات: أسأل الله العظيم رب العرش العظيم أن يشفيك: إلا عافاه الله من ذلك المرض" ((رواه أبو داود والترمذي وقال: حديث حسن، وقال الحاكم: حديث صحيح علي شرط البخاري)).

Sunnah.com reference : Book 7, Hadith 13
Arabic/English book reference : Book 7, Hadith 906

Ibn 'Abbas (May Allah be pleased with them) reported:

The Prophet (ﷺ) visited a bedouin who was sick. Whenever he visited an ailing person, he would say, "La ba'sa, tahurun in sha' Allah **[No harm, (it will be a) purification (from sins), if Allah wills]**."

[Al-Bukhari].

وعنه أن النبي صلى الله عليه وسلم الله عليه وسلم صلى الله عليه وسلم ، دخل علي أعرأبي يعوده وكان إذا دخل علي من يعوده قال: "لا بأس، طهور إن شاء الله" ((رواه البخاري)).

Sunnah.com reference : Book 7, Hadith 14
Arabic/English book reference : Book 7, Hadith 907

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

Jibril (Gabriel) came to the Prophet (ﷺ) and said: "O Muhammad (ﷺ)! Do you feel sick?" He (ﷺ) said, "Yes." Jibril supplicated thus (i.e., he performed Ruqyah): "Bismillahi arqika, min kulli shay'in yu'dhika, min sharri kulli nafsin aw 'ayni hasidi, Allahu yashfika, bismillahi arqika. **[With the Name of Allah. I recite over you (to cleanse you) from all that troubles you, and from every harmful mischief and from the evil of the eyes of an envier. Allah will cure you; and with the Name of Allah, I recite over you]**."

[Muslim].

وعن أبيسعيد الخدري رضي الله عنه أن جبريل أتي النبي،صلى الله عليه وسلمى الله عليه وسلم صلى الله عليه وسلم ، فقال: يا محمد اشتكيت؟ قال: "نعم" قال: بسم الله أرقيك ، من كل شيء يؤذيك، ومن شر كل نفس أو عين حاسد، الله يشفيك، بسم الله أرقيك" ((رواه مسلم)).

Sunnah.com reference : Book 7, Hadith 15
Arabic/English book reference : Book 7, Hadith 908

Abu Sa'id Al-Khudri and Abu Hurairah (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "If a person says: 'La ilaha illallahu wallahu Akbar (There is no true god except Allah and Allah is Greatest)', his Rubb responds to him and affirms: '(Yes!) There is no true god except I, and I am the Greatest.' When he says: 'La ilaha illallahu Wahdahu la sharika Lahu (There is no true god except Allah, the One, He has no partner).' Allah (SWT) affirms: '(Yes!) There is no true god except I. I have no partner.' When he says: 'La ilaha illallahu Lahul mulku wa Lahul-hamdu (the sovereignty belongs to Him and all the praise is due to Him).' He (SWT) affirms: '(Yes!) There is no true god except I, Mine is the praise and to Me belongs the sovereignty.' When he says: 'La ilaha illallahu wa la hawla wa la quwwata illa Billah (There is no true god except Allah, and there is no might and power but with Allah).' He (SWT) affirms: '(Yes!) There is no true god except I, and there is no might and power but with Me."' The Messenger of Allah (ﷺ) added, "He who recites this during his illness and dies, will not be touched by the Fire (Hell)."

[At-Tirmidhi].

وعن أبي سعيد الخدري وأبي هريرة، رضي الله عنهما، أنهما شهدا علي رسول الله ، صلى الله عليه وسلم ، أنه قال: "من قال: لا إله إلا الله والله اكبر، صدقه ربه، فقال: لا إله إلا أنا وأنا أكبر. وإذا قال: لا إله إلا الله وحده لا شريك له، قال: يقول: لا إله إلا أنا وحدي لا شريك لي. وإذا قال: لا إله إلا الله له الملك وله الحمد، قال: لا إله إلا أنا لي الملك ولي

الحمد. وإذا قال: لا إله إلا الله ولا حول ولا قوة إلا بالله، قال: لا إله إلا أنا ولا حول ولا قوة إلا بي" وكان يقول: "من قالها في مرضه ثم مات لم تطعمه النار" ((رواه الترمذي وقال: حديث حسن))

Sunnah.com reference : Book 7, Hadith 16
Arabic/English book reference : Book 7, Hadith 909

Ibn `Abbas (May Allah be pleased with them) reported:

When `Ali (May Allah be pleased with him) came out after visiting the Messenger of Allah (ﷺ) during his last illness, the people asked: "How is Messenger of Allah (ﷺ), O Abul-Hasan?" He replied: "Praise be to Allah, he (ﷺ) is feeling better."

[Al-Bukhari].

عن ابن عباس، رضي الله عنهما، أن علي بن أبي طالب، رضي الله عنه خرج من عند رسول الله صلى الله عليه وسلم ، في وجعه الذي توفي فيه فقال الناس: يا أبا الحسن كيف أصبح رسول الله صلى الله عليه وسلم ؟ قال: أصبح بحمد الله بارئاً" ((رواه البخاري)).

Sunnah.com reference : Book 7, Hadith 17
Arabic/English book reference : Book 7, Hadith 910

`Aishah (May Allah be pleased with her) reported:

While the Prophet (ﷺ) was reclining against me (during his last illness) I heard him saying: "Allahumma-ghfir li, warhamni, wa alhiqni bir Rafiqil-A`la (O Allah, forgive me, bestow Your Mercy on me and let me join with the exalted companions.''

[Al-Bukhari and Muslim].

عن عائشة رضي الله عنها قالت: سمعت النبي صلى الله عليه وسلم الله عليه وسلم الله عليه وسلم وهو مستند إلي يقول: اللهم اغفر لي وارحمني وألحقني بالرفيق الأعلى" ((متفق عليه)).

Sunnah.com reference : Book 7, Hadith 18
Arabic/English book reference : Book 7, Hadith 911

'Aishah (May Allah be pleased with her) reported:

I saw the Messenger of Allah (ﷺ) when he was at the point of death. He had a drinking bowl with water in it. He would dip his hand into the bowl, and wipe his face. Then he would supplicate, "O Allah! Help me over pangs and agony of death."

[At-Tirmidhi].

وعنها قالت: رأيت رسول الله صلى الله عليه وسلم وهو بالموت عنده قدح فيه ماء وهو يدخل يده في القدح، ثم يمسح وجهه بالماء، ثم يقول: "اللهم أعني علي غمرات الموت وسكرات الموت" ((رواه الترمذي)).

Sunnah.com reference : Book 7, Hadith 19
Arabic/English book reference : Book 7, Hadith 912

`Imran bin Husain (May Allah be pleased with them) reported:

A woman belonging to the Juhainah tribe came to the Messenger of Allah (ﷺ) after having conceived from Zina. She submitted: "O Messenger of Allah! I am liable to Hadd (punishment ordained by Allah), so execute it.'' The Messenger of Allah (ﷺ) called her guardian and said, "Treat her well and bring her to me after delivery.'' He acted accordingly. Then the Messenger of Allah (ﷺ) commanded to tie her clothes firmly around her and then stoned her to death. He (ﷺ) then offered funeral prayer for her.

[Muslim].

عن عمران بن الحصين رضي الله عنهما أن امراة من جهينة أتت النبي صلى الله عليه وسلمى الله عليه وسلم الله عليه وسلم الله عليه وسلم وهي حبلي من الزنا، فقالت: يا رسول الله، أصبت حداً فأقمه علي ، فدعا رسول الله صلى الله عليه وسلم وليها، فقال: "أحسن إليها فإذا وضعت فأتني بها" ففعل، فأمر بها النبي صلى الله عليه وسلم الله عليه وسلمى الله عليه وسلم الله عليه وسلم ، فشدت عليها ثيابها، ثم أمر بها فرجمت، ثم صلى عليها" ((رواه مسلم)).

Sunnah.com reference : Book 7, Hadith 20
Arabic/English book reference : Book 7, Hadith 913

Ibn Mas`ud (May Allah be pleased with him) reported:

I visited the Prophet ({ﷺ) while he was suffering. I said: "(O Messenger of Allah!) You suffer too much." He said, "Yes, I suffer as much as two men of you."

[Al-Bukhari and Muslim].

عن بن مسعود رضي الله عنه قال: دخلت علي النبي صلى الله عليه وسلمى الله عليه وسلم الله عليه وسلم وهو يوعك، فمسسته، فقلت: إنك لتوعك وعكاً شديداً فقال: "إني أوعك كما يوعك رجلان منكم" ((متفق عليه))

Sunnah.com reference : Book 7, Hadith 21
Arabic/English book reference : Book 7, Hadith 914

Sa'd bin Abu Waqqas (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) came to visit me when I had a severe pain. I said: "I am suffering from such trouble as you are observing. I am a wealthy man and the only heir of mine is my daughter." (Then Sa'd narrated the whole incident).

[Al-Bukhari and Muslim].

وعن سعد بن أبي وقاص رضي الله عنه قال: جاءني رسول الله صلى الله عليه وسلم يعودني من وجع اشتد بي، فقلت: بلغ بي ما ترى، وأنا ذو مال، ولايرثني إلا ابنتي، وذكر الحديث" ((متفق عليه)).

Sunnah.com reference : Book 7, Hadith 22
Arabic/English book reference : Book 7, Hadith 915

Al-Qasim bin Muhammad reported 'Aishah (May Allah be pleased with her) said:

"Oh, my head." (It was hurting due to pain.) Thereupon the Prophet (ﷺ) said, "Rather it is I who says: 'Oh, my headache."' (Then Al-Qasim narrated the complete narration).

[Al- Bukhari].

وعن القاسم بن محمد قال: قالت عائشة رضي الله عنها: وا رأساه فقال النبي صلى الله عليه وسلم الله عليه وسلمى الله عليه وسلم الله عليه وسلم : "بل أنا وا رأساه" وذكر الحديث" ((رواه البخاري)).

Sunnah.com reference : Book 7, Hadith 23
Arabic/English book reference : Book 7, Hadith 916

Mu`adh bin Jabal (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He whose last words are: `La ilaha illallah' (There is no true god except Allah) will enter Jannah."

[Abu Dawud].

عن معاذ رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من كان آخر كلامه لا إله إلا الله دخل الجنة" ((رواه أبو داود والحاكم وقال: صحيح الإسناد)).

Sunnah.com reference : Book 7, Hadith 24
Arabic/English book reference : Book 7, Hadith 917

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Exhort your dying men to recite: 'La ilaha illallah' (There is no true god except Allah)."

[Muslim].

وعن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لقنوا موتاكم لا إله إلا الله" ((رواه مسلم)).

Sunnah.com reference : Book 7, Hadith 25
Arabic/English book reference : Book 7, Hadith 918

Umm Salamah (May Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) visited Abu Salamah (May Allah be pleased with him) when his eyes were open soon after he died. He closed them (the eyes) for him and said, "When the soul is taken away, the sight follows it." Some members of his family began to weep. He (ﷺ) said: "Do not supplicate for yourselves anything but good, for the angels say 'amin' to what you say." Then he said, "O Allah! Forgive Abu Salamah, raise his rank among those who are rightly-guided and grant him a successor from his descendants who remain behind. Grant him pardon and us, too. O Rubb of the worlds. Make his grave spacious for him and give him light in it."

[Muslim].

عن أم سلمة رضي الله عنها قالت: دخل رسول الله صلى الله عليه وسلم علي أبي سلمه وقد شق بصره فأغمضه، ثم قال: "إن الروح إذا قبض، تبعه البصر" فضج ناس من أهله، فقال: "لا تدعو علي أنفسكم إلا بخير فإن الملائكة يؤمنون علي ما تقولون" ثم قال: "اللهم اغفر لأبي سلمه، وارفع درجته في المهديين،واخلفه في عقبه في الغابرين، واغفر لنا وله يا رب العالمين، وافسح له في قبره، ونور له فيه" ((رواه مسلم)).

Sunnah.com reference : Book 7, Hadith 26
Arabic/English book reference : Book 7, Hadith 919

Umm Salamah (May Allah be pleased with her):

The Messenger of Allah (ﷺ) said, "When you visit a sick or a dying person, you should utter good words because the angels say `Amin' at what you say." She added: When Abu Salamah (May Allah be pleased with him) died, I came to the Prophet (ﷺ) and said: "O Messenger of Allah, Abu Salamah has died." He (ﷺ) directed me to supplicate thus: "Allahummaghfir li wa lahu, wa a`qibni minhu `uqba hasanatan [O Allah, forgive me and him, and bestow upon me a better future (give me a better substitute)]." So I supplicated as he directed, and Allah gave me a man who was better for me than Abu Salamah (i.e., the Prophet Muhammad (ﷺ)). (The Prophet (ﷺ) married Umm Salamah afterwards.)

[Muslim].

-عن أم سلمة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم : "إذا حضرتم المريض، أو الميت، فقولوا خيرا، فإن الملائكة يؤمنون علي ما تقولون، قالت: فلما مات أبو سلمة، أتيت النبي صلى الله عليه وسلمى الله عليه وسلم

الله عليه وسلم الله عليه وسلم فقلت: يا رسول الله، إن أبا سلمة قد مات، قال: "قولي: اللهم اغفر لي وله، واعقبني منه عقبة حسنة" فقلت: فأعقبني الله من هو خير لي منه: محمداً صلى الله عليه وسلم ."

Sunnah.com reference : Book 7, Hadith 27
Arabic/English book reference : Book 7, Hadith 920

Umm Salamah (May Allah be pleased with her) reported:

I heard the Messenger of Allah (ﷺ) saying, "When a person suffers from a calamity and utters: 'Inna lillahi wa inna ilaihi raji'un. Allahumma ujurni fi musibati, wakhluf li khairan minha (We belong to Allah and to Him we shall return. O Allah! Compensate me in my affliction, recompense my loss and give me something better in exchange for it), then Allah surely compensates him with reward and better substitute." Umm Salamah (May Allah be pleased with her) said: When Abu Salamah (May Allah be pleased with him) died, I repeated the same supplication as the Messenger of Allah (ﷺ) had commanded me (to do). So Allah bestowed upon me a better substitute than him (I was married to Muhammad, the Messenger of Allah (ﷺ)).

[Muslim].

وعنها قالت: سمعت رسول الله صلى الله عليه وسلم يقول:"ما من عبد تصيبه مصيبه، فيقول إن لله وإنا إليه راجعون: اللهم آجرني في مصيبتي، واخلف لي خيرا منها، إلا آجره الله تعالي في مصيبته واخلف له خيراً منها. قالت: فلما توفي أبو سلمة، قلت كما أمرني رسول الله صلى الله عليه وسلم ، فاخلف الله خيراص منه رسول الله صلى الله عليه وسلم " ((رواه مسلم)).

Sunnah.com reference : Book 7, Hadith 28
Arabic/English book reference : Book 7, Hadith 921

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "When a man's child dies, Allah, the Exalted, asks His angels, 'Have you taken out the life of the child of My slave?' and they reply in the affirmative. He (SWT) then asks, 'Have you taken the fruit of his heart?' and they reply in the affirmative. Thereupon He asks, 'What did my slave say?' They say: 'He praised You and said: Inna lillahi wa inna ilaihi raji'un (We belong to Allah and to Him we shall return).' Allah says: 'Build a house for my slave in Jannah and name it Baitul-Hamd (the House of Praise).'"

[At-Tirmidhi].

وعن أبي موسي رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: إذا مات ولد العبد، قال الله تعالي لملائكته: قبضتم ولد عبدي، فيقولون: نعم، فيقول: قبضتم ثمرة فؤاده، فيقولون: نعم. فيقول: ماذا قال عبدي، فيقولون: حمدك واسترجع، فيقول الله تعالى: ابنوا لعبدي بيتاً في الجنة، وسموه بيت الحمد" ((رواه الترمذي وقال: حديث حسن)).

Sunnah.com reference : Book 7, Hadith 29
Arabic/English book reference : Book 7, Hadith 922

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said: "Allah, the Exalted, says: 'I have no reward except Jannah for a believing slave of Mine who shows patience and anticipates My reward when I take away his favourite one from the inhabitants of the world.'"

[Al-Bukhari].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: يقول الله تعالى: ما لعبدي المؤمن عندي جزاء إذا قبضت صفيه من أهل الدنيا، ثم احتسبه إلا الجنه" ((رواه البخاري)).

Sunnah.com reference : Book 7, Hadith 30
Arabic/English book reference : Book 7, Hadith 923

Usamah bin Zaid (May Allah be pleased with them) reported:

A daughter of the Prophet (ﷺ) sent a message to him that her son was at his last breath, and requested him to come to her. The Messenger of Allah (ﷺ) sent back the informer saying: "To Allah belongs what He takes and what He gives, and everything has a limited period (in this world). So ask her to endure patiently, and expect the reward of Allah."

[Al-Bukhari and Muslim].

وعن أسامة بن زيد رضي الله عنهما قال: أرسلت إحدي بنات النبي صلى الله عليه وسلم الله عليه وسلمى الله عليه وسلم الله عليه وسلم إليه تدعوه وتخبره أن صبياً لها -أو ابناً- في الموت فقال للرسول: ارجع إليها فأخبرها أن لله تعالي ما أخذ وله ما أعطى، وكل شئ عنده بأجل مسمى، فمرها، فلتصبر ولتحتسب" وذكر تمام الحديث" ((متفق عليه)) .

Sunnah.com reference : Book 7, Hadith 31
Arabic/English book reference : Book 7, Hadith 924

Ibn 'Umar (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) visited Sa'd bin 'Ubadah during his illness. He was accompanied by 'Abdur-Rahman bin 'Auf, Sa'd bin Abu Waqqas and 'Abdullah bin Mas'ud (May Allah be pleased with them). The Messenger of Allah (ﷺ) began to weep. When his Companions saw this, their tears also started flowing. He (ﷺ) said, "Do you not hear, Allah does not punish for the shedding of tears or the grief of the heart, but punishes or bestows mercy for the utterances of this (and he pointed to his tongue)."

[Al-Bukhari and Muslim].

عن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم عاد سعد بن عباده ومعه عبد الرحمن بن عوف، وسعد بن أبي وقاص، وعبد الله بن مسعود رضي الله عنهم، فبكي رسول الله صلى الله عليه وسلم ، فلما رأي القوم بكاء رسول الله صلى الله عليه وسلم ، بكوا ؛ فقال: "ألا تسمعون؟ إن الله لا يعذب بدمع العين، ولا بحزن القلب، ولكن بهذا أو يرحم" وأشار إلا لسانه" ((متفق عليه)).

Sunnah.com reference : Book 7, Hadith 32
Arabic/English book reference : Book 7, Hadith 925

Usamah bin Zaid (May Allah be pleased with him) reported:

A grandson (child of the daughter) of the Messenger of Allah (ﷺ) was presented to him while the child was at his last breath. Tears began to flow from the eyes of the Messenger of Allah (ﷺ). Sa'd said to him: "What is this, O Messenger of Allah?" He (ﷺ) said, "It is mercy which Allah has placed in the hearts of his salves. Allah bestows His Mercy on the merciful among His slaves."

[Al-Bukhari and Muslim].

وعن أسامة بن زيد رضي الله عنهما أن رسول الله صلى الله عليه وسلم رفع إليه ابن ابنته وهو في الموت، ففاض عينا رسول الله صلى الله عليه وسلم فقال له سعد: ما هذا يا رسول الله؟! قال: "هذه رحمة جعلها الله تعالي في قلوب عباده الرحماء" ((متفق عليه)) .

Sunnah.com reference : Book 7, Hadith 33
Arabic/English book reference : Book 7, Hadith 926

Anas (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) came to his son Ibrahim (May Allah be pleased with him) when he was breathing his last. The eyes of the Messenger of Allah (ﷺ) began shedding tears. 'Abdur-Rahman bin 'Auf (May Allah be pleased with him) said, "O Messenger of Allah, you too weep?" He (ﷺ) said, "O Ibn 'Auf! It is mercy." Then he began to weep and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Rubb. O Ibrahim! Indeed we are grieved by your departure."

[Al-Bukhari].

وعن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم دخل علي ابنه إبراهيم رضي الله عنه وهو يجود بنفسه فجعلت عينا رسول الله صلى الله عليه وسلم تذرفان . فقال له عبد الرحمن بن عوف: وأنت يا رسول الله ؟! فقال: "يا ابن عوف إنها رحمة" ثم أتبعها بأخرى، فقال:"إن العين تدمع والقلب يحزن ، ولا نقول إلا ما يرضي ربنا، وإنا بفراقك يا إبراهيم لمحزونون". ((رواه البخاري، وروي مسلم بعضه)).
والأحاديث في الباب كثيرة في الصحيح مشهورة والله أعلم.

Sunnah.com reference : Book 7, Hadith 34
Arabic/English book reference : Book 7, Hadith 927

Abu Rafi` Aslam (May Allah be pleased with him), the freed slave of the Messenger of Allah (ﷺ) reported:

The Messenger of Allah (ﷺ) said, "He who washes a dead body and conceals what he notices of physical defects, he will be forgiven forty times."

[Al-Hakim].

عن أبي رافع أسلم مولي رسول الله صلى الله عليه وسلم أن رسول الله صلى الله عليه وسلم قال: " من غسل ميتاً فكتم عليه ، غفر الله له أربعين مرة" ((رواه الحاكم وقال صحيح علي شرط مسلم)).

Sunnah.com reference : Book 7, Hadith 35
Arabic/English book reference : Book 7, Hadith 928

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Whoever follows the funeral procession and offers the funeral prayer for it, will get a reward equal to one Qirat, and whoever attends it till burial, will get a reward equal to two Qirat." It was asked, "What are two Qirat?" He (ﷺ) replied, "Equal to two huge mountains."

[Al-Bukhari and Muslim].

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من شهد الجنازة حتي يصلى عليها، فله قيراط ، ومن شهدها حتي تدفن، فله قيراطان" قيل: وما القيراطان؟ قال: "مثل الجبلين العظيمين" ((متفق عليه)) .

Sunnah.com reference : Book 7, Hadith 36
Arabic/English book reference : Book 7, Hadith 929

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Whosoever attends the funeral of a Muslim believing and hoping for the reward from Allah and remains with it until the prayer is offered over it and the burial is completed, he will return with a reward of two Qirat; each Qirat is equivalent to Mount Uhud; and whosoever offers his prayer over it and returns before its burial, he will come back with one Qirat."

[Al- Bukhari].

وعنه أن رسول الله صلى الله عليه وسلم قال: "من اتبع جنازة مسلم إيماناً واحتساباً، وكان معه حتي يصلى عليها ويفرغ من دفنها، فإنه يرجع من الأجر بقيراطين كل قيراط مثل أحدٍ، ومن صلى عليها، ثم رجع قبل أن تدفن ، فإنه يرجع بقيراط" ((رواه البخاري)).

Sunnah.com reference : Book 7, Hadith 37
Arabic/English book reference : Book 7, Hadith 930

Umm Atiyyah (May Allah be pleased with her) reported:

We (womenfolk) were prohibited from accompanying a funeral procession, but we were not compelled (not to do so).

[Al-Bukhari and Muslim].

وعن أم عطية رضي الله عنها قالت: نهينا عن اتباع الجنائز، ولم يعزم علينا" ((متفق عليه)) .
"ومعناه " ولم يشدد في النهي كما يشدد في المحرمات.

Sunnah.com reference : Book 7, Hadith 38
Arabic/English book reference : Book 7, Hadith 931

Ibn 'Abbas (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "If a Muslim dies and forty people, who do not associate anything with Allah in worship, participate in the funeral prayer over him, Allah will accept their intercession for him."

[Muslim].

وعن ابن عباسٍ رضي الله عنهما ، قَالَ : سَمِعْتُ رسول الله يقول : « مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ ، فَيقومُ عَلَى جَنَازَتِهِ أرْبَعُونَ رَجُلاً لاَ يُشْرِكُونَ بِاللهِ شَيْئاً ، إلا شَفَّعَهُمُ اللهُ فِيهِ » . رواه مسلم .

Sunnah.com reference : Book 7, Hadith 39
Arabic/English book reference : Book 7, Hadith 933

Marthad bin 'Abdullah Al-Yazni reported:

When Malik bin Hubairah (May Allah be pleased with him) offered a funeral prayer and found a small number of participants, he would divide them into three rows and would say that the Messenger of Allah (ﷺ) said, "If three rows of men offer funeral prayer over anyone, his entry into Jannah will become certain."

[Abu Dawud and At- Tirmidhi].

وعن مرثد بن عبد الله اليزني قال: كان مالك بن هبيرة رضي الله عنه إذا صلى علي الجنازة ، فتقال الناس عليها، جزأهم عليها ثلاثة أجزاء، ثم قال: قال رسول الله صلى الله عليه وسلم : "من صلى عليه ثلاثة صفوف، فقد أوجب " ((رواه أبو دواد، والترمذي وقال: حديث حسن)).

Sunnah.com reference : Book 7, Hadith 40
Arabic/English book reference : Book 7, Hadith 934

Abu 'Abdur-Rahman 'Auf bin Malik (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) offered a funeral prayer and I memorized his supplication. He (ﷺ) prayed: "Allahummaghfir lahu, warhamhu, wa 'afihi, wa'fu 'anhu, wa akrim nuzulahu, wa wassi' mudkhalahu, waghsilhu bil-ma'i wath-thalji wal-baradi, wa naqqihi minal-khataya, kama naqqaytath-thawbal-abyada minad-danasi, wa abdilhu daran khairan min darihi, wa ahlan khairan min ahlihi, wa zawjan khairan min zawjihi, wa adkhilhul-Jannata, wa

a'idh-hu min 'adhabil- qabri, wa min 'adhabin-nar **[if the dead person is a woman, one should change the ending of certain words in this supplication from hu to ha]** (O Allah! Forgive him, bestow mercy upon him, pardon him, accord him a noble provision and make his grave spacious, wash him with water, snow and hail, purify him from sins as You have purified the white garment from soiling, give him a better abode in place of his present one, and a better family in exchange of his present one, and a better spouse in place of his present wife; admit him to Jannah and protect from the trial in the grave and punishment in the Hell)." (After hearing this supplication of the Messenger of Allah (ﷺ), Abu' Abdur-Rahman 'Auf bin Malik (May Allah be pleased with him) said: I wished I had been that dead man.

[Muslim].

عن أبي عبد الرحمن بن عوف بن مالك رضي الله عنه قال: صلى رسول الله صلى الله عليه وسلم علي جنازة، فحفظت من دعائه وهو يقول: "اللهم اغفر له، وارحمه، وعافه، واعف عنه، وأكرم نزله، ووسع مدخله واغسله بالماء والثلج والبرد ونقه من الخطايا، كما نقيت الثوب الأبيض من الدنس، وأبدله داراً خيراً من داره، وأهلاً خيراً من أهله، وزوجاً خيراً من زوجه، وأدخله الجنة، وأعذه من عذاب القبر، ومن عذاب النار" حتي تمنين أن أكون ذلك الميت. ((رواه مسلم)).

Sunnah.com reference : Book 7, Hadith 41
Arabic/English book reference : Book 7, Hadith 935

Abu Hurairah, Abu Qatadah, and Abu Ibrahim Al-Ash-hali (May Allah be pleased with them) reported:

The Prophet (ﷺ) offered a funeral prayer and said: "Allahummaghfir lihaiyina wa maiyitina, wa saghirina wa kabirina, wa dhakarina wa unthana, wa shahidina wa gha'ibina. Allahumma man ahyaiytahu minna, fa'ahyihi 'alal-Islam, wa man tawaffaiytahu minna, fatawaffahu 'alal-Iman. Allahumma la tahrimna ajrahu, wa la taftinna ba'dahu (O Allah, forgive our living and our dead, our present and our absent, our young and our old, our male and our female. O Allah, whosoever of us You keep alive, keep him alive (faithful) to Islam, and whosoever of us You cause to die, let him die having Iman. O Allah, do not deprive us of our reward (for being patient) and do not subject us to trials after his death."

[Abu Dawud and At-Tirmidhi].

وعن أبي هريرة وأبي قتادة، وأبي إبراهيم الأشهلي عن أبيه -وأبوه صحابي- رضي الله عنهم، عن النبي صلى الله عليه وسلمى الله عليه وسلم الله عليه وسلم الله عليه وسلم أنه صلى علي جنازة فقال:"اللهم اغفر لحينا وميتنا، وصغيرنا وكبيرنا، وذكرنا وأنثانا، وشاهدنا وغائبنا. اللهم من أحييته منا، فأحيه علي الإسلام، ومن توفيته منا، فتوفه علي الإيمان؛ اللهم لا تحرمنا أجره، ولا تفتنا بعده" ((رواه الترمذي))

من رواية أبي هريرة وأبو هريرة صحيح والأشهلي، ورواه أبو داود من رواية أبي هريرة وأبي قتادة. قال الحاكم: حديث أبي هريرة صحيح علي شرط البخاري ومسلم، قال الترمذي: قال البخاري: أصح روايات هذا الحديث رواية الأشهلي. قال البخاري: وأصح شيء في الباب حديث عوف بن مالك.

Sunnah.com reference : Book 7, Hadith 42
Arabic/English book reference : Book 7, Hadith 936

Abu Hurairah (May Allah be pleased with him) reported:

I heard the Messenger of Allah (ﷺ) saying: "When you pray over the dead, make a sincere supplication for him."

[Abu Dawud and Ibn Majah].

وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إذا صليتم علي الميت، فأخلصوا له الدعاء" ((رواه أبو داود)).

Sunnah.com reference : Book 7, Hadith 43
Arabic/English book reference : Book 7, Hadith 937

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) supplicated in course of funeral prayer: "Allahumma Anta Rabbuha, wa Anta khalaqtaha, wa Anta hadaytaha lil-Islam, wa Anta qabadta ruhaha, wa Anta a'lamu bisirriha wa 'alaniyyatiha, ji'naka shufa'a'a lahu **[if the dead person is a man, or laha if the dead person is a woman]**, faghfir lahu **[or laha, if it is a woman]** (O Allah, You are its Rubb; You created it; You guided it to Islam; You have taken its life back and You know best its insight and outer condition. We have come as intercessors, so forgive him)."

[Abu Dawud].

وعنه عن النبي صلى الله عليه وسلم الله عليه وسلمى الله عليه وسلم الله عليه وسلم في الصلاة علي الجنازة: "اللهم أنت ربها، وأنت خلقتها، وأنت هديتها للإسلام، وأنت قبضت روحها، وأنت أعلم بسرها وعلانيتها، جئناك شفعاء له، فاغفر له" ((رواه أبو داود)).

Sunnah.com reference : Book 7, Hadith 44
Arabic/English book reference : Book 7, Hadith 938

Wathilah bin Al-Asqa' (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) led the funeral prayer of a Muslim man in our presence, and I heard him saying "Allahumma inna **[name of the dead person]** fi dhimmatika wa habli jiwarika, faqihi fitnatal- qabri; wa 'adhaban-Nari, wa Anta ahlul-wafa'i wal-hamdi; Allahumma faghfir lahu warhamhu, innaka Antal-Ghafur-ur-Rahim **[If the dead person is a woman, one can change hu in some words here with ha] [O Allah, (so-and-so son of so-and-so) is in Your Protection and inside the surroundings of Your Refuge. Safeguard him from the trial of the grave and the punishment of the Hell. You keep Your Promise and You deserve to be praised. O Allah! Forgive him and be merciful to him. Indeed, You are the Forgiving, the Merciful]**."

[Abu Dawud].

وعن واثلة بن الأسقع رضي الله عنه قال: صلى بنا رسول الله صلى الله عليه وسلم علي رجل من المسلمين، فسمعته يقول: "اللهم إن فلان ابن فلان في ذمتك وحبل جوارك، فقه فتنة القبر، وعذاب النار، وأنت أهل الوفاء والحمد؛ اللهم اغفر له وارحمه، إنك أنت الغفور الرحيم" ((رواه أبو داود)).

Sunnah.com reference : Book 7, Hadith 45
Arabic/English book reference : Book 7, Hadith 939

'Abdullah bin Abu Aufa (May Allah be pleased with them) reported:

While offering the funeral prayer of one of his daughters, he recited four Takbir, and after the fourth Takbir he continued standing for a time equal to an interval between two Takbir, praying for her and seeking Allah's forgiveness for her." Then he said: "The Messenger of Allah (ﷺ) used to do so."

Another narration is: He (Abdullah) recited four Takbir and remained standing in prayer for some time till we thought that he would recite the fifth Takbir. Then he gave Salam on the right and on the left. When he turned aside,

we asked him about it. He replied: "I would add nothing to what I saw the Messenger of Allah (ﷺ) doing," or he said: "The Messenger of Allah (ﷺ) used to do so."

[Al-Hakim].

وعن عبد الله بن أبي أوفي رضي الله عنهما أنه كبر علي جنازة ابنة له أربع تكبيرات، فقام بعد الرابعة كقدر ما بين التكبيرتين يستغفر لها ويدعو، ثم قال: كان رسول الله صلى الله عليه وسلم يصنع هكذا.
وفي رواية: كبر أربعاً، فمكث ساعة حتي ظننت أنه سيكبر خمساً، ثم سلم عن يمينه وعن شماله. فلما انصرف قلنا له: ما هذا؟ فقال: إني لا أزيدكم علي ما رأيت رسول الله صلى الله عليه وسلم يصنع، أو: هكذا صنع رسول الله صلى الله عليه وسلم ((رواه الحاكم وقال: حديث صحيح)).

Sunnah.com reference : Book 7, Hadith 46
Arabic/English book reference : Book 7, Hadith 940

Abu Hurairah (May Allah be pleased with him) reported:

I heard the Prophet (ﷺ) saying, "Hurry up with the dead body (for its burial), for if it is pious, you are speeding it to goodness and if it is otherwise, you are laying an evil off your necks."

[Al-Bukhari and Muslim].

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلمى الله عليه وسلم الله عليه وسلم الله عليه وسلم قال: "أسرعوا بالجنازة، فإن تك صالحة، فخير تقدمونها إليه، وإن تك سوي ذلك، فشر تضعونه عن رقابكم" ((متفق عليه)).

((وفي رواية لمسلم: "فخير تقدمونها عليه)).

Sunnah.com reference : Book 7, Hadith 47
Arabic/English book reference : Book 7, Hadith 941

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "When a dead body is placed on a bier and men carry it on their shoulders, if he was a pious man, it (corpse) says: 'Take me in haste.' But if he was not righteous, it says to its bearers: 'Woe to it. Where are you taking it?' Everything except man hears its voice. Had a human being heard its voice, he would have surely fallen into swoon."

[Al- Bukhari].

وعن أبي سعيد الخدري رضي الله عنه قال: كان النبي صلى الله عليه وسلم الله عليه وسلمى الله عليه وسلم الله عليه وسلم يقول: "إذا وضعت الجنازة، فاحتملها الرجال علي أعناقهم، فإن كانت صالحة، قال: قدموني، وإن كانت غير صالحة، قالت لأهلها: يا ويلها أين تذهبون بها؟ يسمع صوتها كل شيء إلا الأنسان، ولو سمع الأنسان لصعق” ((رواه البخاري)).

Sunnah.com reference : Book 7, Hadith 48
Arabic/English book reference : Book 7, Hadith 942

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "The soul of the deceased believer remains pending on account of the debt till it (the debt) is repayed."

[At-Tirmidhi].

عن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلمى الله عليه وسلم الله عليه وسلم الله عليه وسلم قال: "نفس المؤمن معلقة بدينه حتي يقضي عنه" ((رواه الترمذي وقال: حديث حسن)).

Sunnah.com reference : Book 7, Hadith 49
Arabic/English book reference : Book 7, Hadith 943

Hussain bin Wahwah (May Allah be pleased with him) reported:

When Talhah bin Al-Bara' (May Allah be pleased with him) fell ill, the Prophet (ﷺ) came to visit him and said, "Verily, I think that Talhah is about to die. So inform me when he is dead and make haste (in burying him). Indeed, it is improper for the corpse of a Muslim to be kept lying unburied among his family members."

[Abu Dawud].

وعن حصين بن وحوح رضي الله عنه أن طلحة بن البراء رضي الله عنه مرض، فأتاه النبي صلى الله عليه وسلم الله عليه وسلمى الله عليه وسلم الله عليه وسلم يعوده فقال: إني لا أري طلحة إلا قد حدث فيه الموت فآذوني به وعجلوا به، فإنه لا ينبغي لجيفة مسلم أن تحبس بين ظهراني أهله" ((رواه أبو داود)).

Sunnah.com reference : Book 7, Hadith 50
Arabic/English book reference : Book 7, Hadith 944

`Ali (May Allah be pleased with him) reported:

We were accompanying a funeral procession in Baqi` Al-Gharqad (graveyard in Al-Madinah) when the Messenger of Allah (ﷺ) proceeded towards us and sat down. We sat around him. He had a small stick in his hand. He was bending down his head and scraping the ground with the stick. He said, "There is none among you but has a place assigned for him either in the Jannah or in the Hell." The Companions said: "O Messenger of Allah, should we not depend upon what has been written for us (and give up doing good deeds)?" The Messenger of Allah (ﷺ) said, "Carry on doing good deeds. Every one will find it easy to do such deeds (as will lead him to his destined place) for which he has been created."

[Al-Bukhari and Muslim].

عن علي رضي الله عنه قال: كنا في جنازة في بقيع الغرقد فأتانا رسول الله صلى الله عليه وسلم فقعد، وقعدنا حوله ومعه مخصرة فنكس وجعل ينكت بمخصرته، ثم قال: ما منكم من أحد إلا وقد كتب مقعده من النار ومقعده من الجنة" فقالوا: يا رسول الله أفلا نتكل علي كتابنا؟ فقال: "اعملوا فكل ميسر لما خلق له" وذكر تمام الحديث. ((متفق عليه))

Sunnah.com reference : Book 7, Hadith 51
Arabic/English book reference : Book 7, Hadith 945

Abu `Amr (also called Abu `Abdullah and also Abu Laila) from `Uthman bin `Affan (May Allah be pleased with him) reported:

After the burial of a dead man, the Prophet (ﷺ) would stand by the grave and say, "Ask Allah to forgive your brother and supplicate for him for steadfastness because he is being questioned (about his deeds) now."

[Abu Dawud].

عن أبي عمرو -وقيل: أبو عبد الله، وقيل: أبو ليلى- عثمان بن عفان رضي الله عنه قال: كان النبي صلى الله عليه وسلمى الله عليه وسلم الله عليه وسلم الله عليه وسلم إذا فرغ من دفن الميت وقف عليه، وقال: "استغفروا لأخيكم وسلوا له التثبيت، فإنه الآن يسأل" ((رواه أبو داود)).

Sunnah.com reference : Book 7, Hadith 52
Arabic/English book reference : Book 7, Hadith 946

'Amr bin Al-'as (May Allah be pleased with him) used to say:

"When you have buried me, keep standing near my grave till (for the time it takes to) a camel is slaughtered and its meat is distributed, so that I may feel your nearness and know what to reply to the angels sent by my Rubb."

[Muslim].

وعن عمرو بن العاص رضي الله عنه قال: إذا دفنتمونى، فأقيموا حول قبري قدر ما تنحر جذور، ويقسم لحمها حت أستأنس بكم، وأعلم ماذا أراجع به رسل ربي" ((رواه مسلم. وقد سبق بطوله)). وقال الشافعي رحمه الله: ويستحب أن يقرأ عنده شيء من القرآن، وإن ختموا القرآن عنده كان حسناً.

وقال الشافعي رحمه الله: ويستحب أن يقرأ عنده شيء من القرآن، وإن ختموا القرآن عنده كان حسناً.

Sunnah.com reference : Book 7, Hadith 53
Arabic/English book reference : Book 7, Hadith 947

'Aishah (May Allah be pleased with her) reported:

A man said to the Prophet (ﷺ): "My mother has died suddenly. I think that if she were able to talk (alive) she would have given in Sadaqah (charity). So, if I give Sadaqah now on her behalf, will she get the reward?" The Messenger of Allah (ﷺ) said, "Yes (she will be rewarded for that)."

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها أن رجلاً قال للنبي صلى الله عليه وسلم : إن أمي افتلتت نفسها وأراها لو تكلمت، تصدقت، فهل لها أجر إن تصدقت عنها؟ قال: "نعم" ((متفق عليه))

Sunnah.com reference : Book 7, Hadith 54
Arabic/English book reference : Book 7, Hadith 948

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "When a man dies, his deeds come to an end, except for three: A continuous charity, knowledge by which people derive benefit, pious son who prays for him."

[Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إذا مات الأنسان انقطع عمله إلا من ثلاث: صدقة جارية، أو علم ينتفع به، أو ولد صالح يدعو له" ((رواه مسلم)).

Sunnah.com reference : Book 7, Hadith 55
Arabic/English book reference : Book 7, Hadith 949

Anas (May Allah be pleased with him) reported:

Some Companions happened to pass by a funeral procession (bier) and they praised him (the deceased). The Prophet (ﷺ) said, "He will certainly enter it." Then they passed by another funeral procession and they spoke ill of the deceased. The Prophet (ﷺ) said, "He will certainly enter it." `Umar bin Al-Khattab (May Allah be pleased with him) said: "(O Messenger of Allah,) what do you mean by `He will certainly enter it?" He (ﷺ) replied, "You praised the first person, so he will enter Jannah; and you spoke ill of the second person, so he will enter Hell. You are Allah's witnesses on earth."

[Al-Bukhari and Muslim].

عن أنس رضي الله عنه قال: مروا بجنازة، فأثنوا عليها خيراً، فقال النبي صلى الله عليه وسلم الله عليه وسلمى الله عليه وسلم الله عليه وسلم : "وجبت"، ثم مروا بأخرى، فأثنوا عليها شراً، فقال النبي صلى الله عليه وسلمى الله عليه وسلم الله

عليه وسلم الله عليه وسلم : "وجبت" فقال عمر بن الخطاب رضي الله عنه: ما وجبت؟ قال: "هذا أثنيتم عليه خيراً، فوجبت له الجنة، وهذا أثنيتم عليه شراً فوجبت عليه النار، أنتم شهداء الله في الأرض" ((متفق عليه)).

Sunnah.com reference : Book 7, Hadith 56
Arabic/English book reference : Book 7, Hadith 950

Abul-Aswad (May Allah be pleased with him) reported:

I came to Al- Madinah, and while I was sitting beside 'Umar bin Al-Khattab, a funeral procession passed by. The people praised the deceased, and 'Umar bin Al-Khattab said: "He will certainly enter it." Then another funeral procession passed by and the people praised the deceased. 'Umar bin Al-Khattab (May Allah be pleased with him) said: "He will certainly enter it." A third funeral procession passed by and the people spoke ill of the deceased. He said: "He will certainly enter it." I (Abul-Aswad) asked: "O Amir Al-Mu'minin (i.e., Leader of the Believers)! What do you mean by 'He will certainly enter it'?" He replied: "I said the same as was said by the Prophet (ﷺ). He (ﷺ) said, 'If four persons testify the righteousness of a Muslim, Allah will grant him Jannah.' We asked: 'If three persons testify his righteousness?' He (ﷺ) replied, 'Even three'. Then we asked: 'If two?' He (ﷺ) replied, 'Even two.' We did not ask him (regarding the testimony) of one."

[Al-Bukhari].

وعن أبي الأسود قال: قدمت المدينة، فجلست إلي عمر بن الخطاب رضي الله عنه فمرت بهم جنازة، فأثني علي صاحبها خيراً فقال عمر: وجبت، ثم مر بأخرى، فأثني علي صاحبها خيراً، فقال عمر: وجبت، ثم مر بالثالثة، فأثني علي صاحبها شراً، فقال عمر: وجبت: قال أبو الأسود: فقلت: وما وجبت يا أمير المؤمنين؟ قال: قلت كما قال النبي صلى الله عليه وسلمى الله عليه وسلم الله عليه وسلم : "أيما مسلم شهد له أربعة بخير، أدخله الله الجنة: فقلنا: وثلاثة؟ قال: "وثلاثة" فقلنا: واثنان؟ قال: "واثنان" ثم لم نسأله عن الواحد" ((رواه البخاري)).

Sunnah.com reference : Book 7, Hadith 57
Arabic/English book reference : Book 7, Hadith 951

Anas (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Any Muslim who loses three children before they reach the age of maturity, will be granted Jannah by Allah, the Exalted, out of His Mercy for them."

[Al-Bukhari and Muslim].

عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "ما من مسلم يموت له ثلاثة لم يبلغوا الحنث إلا ادخله الله الجنة بفضل رحمته إياهم" ((متفق عليه)).

Sunnah.com reference : Book 7, Hadith 58
Arabic/English book reference : Book 7, Hadith 952

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "A Muslim whose three children die (in infancy) will not be touched by the Fire (of Hell) except for the fulfillment of Allah's Oath."

[Al-Bukhari and Muslim].

[Allah's Oath here refers to His Ayah: "There is not one of you but will cross over it (Hell)." (19:71) And the crossing will be across the 'Bridge' set over the Hell.]

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا يموت لأحد من المسلمين ثلاثة من الولد لا تمسه النار إلا تحلة القسم" ((متفق عليه))

Sunnah.com reference : Book 7, Hadith 59
Arabic/English book reference : Book 7, Hadith 953

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

A woman came to the Messenger of Allah (ﷺ) and said: "O Messenger of Allah! Only men benefit from your talks, so please fix a day for us, to teach us the knowledge which Allah has taught you." The Messenger of Allah (ﷺ) fixed a day and directed them to assemble. When they gathered, the Prophet (ﷺ) went to them and taught them what Allah had taught him. He (ﷺ) then said, "Any woman of you whose three children die (in infancy) they will be a guard for her against Fire (of Hell)." One of the women asked: "What if she loses two?" The Messenger of Allah (ﷺ) replied, "Even two."

[Al-Bukhari and Muslim].

وعن أبي سعيد الخدري رضي الله عنه قال: جاءت امرأة إلي رسول الله صلى الله عليه وسلم ، فقالت: يا رسول الله ذهب الرجال بحديثك، فاجعل لنا مننفسك يوماً ناتيك فيه تعلمنا مما علمك الله، قال: "اجتمعن يوم كذا وكذا" فاجتمعن، فأتاهن النبي صلى الله عليه وسلم فعلمهن مما علمه الله، ثم قال: "ما منكن من امرأة تقدم ثلاثة من الولد إلا كانوا لها حجاباً من النار" فقالت امرأة: واثنين؟ فقال رسول الله صلى الله عليه وسلم "واثنين" ((متفق عليه)).

Sunnah.com reference : Book 7, Hadith 60
Arabic/English book reference : Book 7, Hadith 954

Ibn `Umar (May Allah be pleased with them) reported:

When the Messenger of Allah (ﷺ) and his Companions reached Al-Hijr, the dwellings of the Thamud people, he admonished his Companions (saying), "Do not pass by these people who are being tormented, without weeping, lest the punishment should befall you as it had befallen them."

[Al-Bukhari and Muslim].

عن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال لأصحابه -يعني لما وصلوا الحجر: ديار ثمود-: "لا تدخلوا علي هؤلاء المعذبين إلا أن تكونوا باكين، فإن لم تكونوا باكين، فلا تدخلوا عليهم، لا يصيبكم ما أصابهم" ((متفق عليه))

وفي رواية قال: لما مر رسول الله صلى الله عليه وسلم بالحجر قال: "لا تدخلوا مساكن الذين ظلموا أنفسهم أن يصيبكم ما أصابهم إلا ان تكونوا باكين" ثم قنع رسول الله صلى الله عليه وسلم رأسه وأسرع السير حتي أجاز الوادي.

Sunnah.com reference : Book 7, Hadith 61
Arabic/English book reference : Book 7, Hadith 955

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كتاب آداب السفر

Ka'b bin Malik (May Allah be pleased with him) reported:

The Prophet (ﷺ) set out on Thursday for the expedition of Tabuk. He liked to set out on a journey on Thursdays.

[Al-Bukhari and Muslim]

عن كعب بن مالك، رضي الله عنه أن النبي صلى الله عليه وسلمى الله عليه وسلم الله عليه وسلم خرج في غزوة تبوك يوم الخميس، وكان يحب أن يخرج يوم الخميس" ((متفق عليه)).

وفي رواية في "الصحيحين" لقلما كان رسول الله صلى الله عليه وسلم يخرج إلا في يوم الخميس.

Sunnah.com reference : Book 8, Hadith 1
Arabic/English book reference : Book 8, Hadith 956

Sakhr bin Wada'ah Al-Ghamidi (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "O Allah! Bless my people in the early part of the day (morning). Whenever he dispatched a detachment or an army-unit, he would dispatch it at the beginning of the day (soon after dawn). The narrator, Sakhr (May Allah be pleased with him) was a merchant, and he used to send off his merchandise at the beginning of the day. So his trade flourished and he made a good fortune.

[At-Tirmidhi and Abu Dawud].

وعن صخر بن وداعة الغامدي الصحابي رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "اللهم بارك لأمتي في بكورها" وكان إذا بعث سرية أو جيشاً بعثهم من أول النهار. وكان صخر تاجراً فكان يبعث تجارته أول النهار، فأثري وكثر ماله" ((رواه أبو داود والترمذي وقال: حديث حسن)).

Sunnah.com reference : Book 8, Hadith 2
Arabic/English book reference : Book 8, Hadith 957

Ibn 'Umar (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "Were people to know of what I know about the dangers of travelling alone, no rider would travel alone at night."

[Al-Bukhari].

عن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم : "لو أن الناس يعلمون من الوحدة ما أعلم ما سار راكب بليل وحده" ((رواه البخاري)).

Sunnah.com reference : Book 8, Hadith 3
Arabic/English book reference : Book 8, Hadith 958

'Amr bin Shu'aib (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "A single rider is (accompanied with) Satan and two riders are (accompanied with) two Satans. Three riders form a group."

[At-Tirmidhi and Abu Dawud].

وعن عمر بن شعيب عن أبيه عن جده رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "الراكب شيطان والراكبان شيطانان والثلاثة ركب" ((رواه أبو داود والترمذي والنسائي بأسانيد صحيحة، وقال الترمذي: حديث حسن))

Sunnah.com reference : Book 8, Hadith 4
Arabic/English book reference : Book 8, Hadith 959

Abu Sa'id Al-Khudri and Abu Hurairah (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "When three persons set out on a journey, they should appoint one of them as their leader."

[Abu Dawud].

وعن أبي سعيد وأبي هريرة رضي الله عنهما قالا: قال رسول الله صلى الله عليه وسلم : "إذا خرج ثلاثة في سفر فليأمروا أحدهم" حديث حسن، ((رواه أبو داود بإسناد حسن)).

Sunnah.com reference : Book 8, Hadith 5
Arabic/English book reference : Book 8, Hadith 960

Ibn 'Abbas (May Allah be pleased with them) reported:

The Prophet (ﷺ) said, "The best number of companions is four; the best detachment is four hundred and the best army is four thousand; and twelve thousand men will not be defeated as a result of smallness of number."

[At-Tirmidhi and Abu Dawud].

وعن ابن عباس رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "خير الصحابة أربعة وخير السرايا أربعمائة وخير الجيوش أربعة آلاف ولن يغلب اثنا عشر ألفاً عن قلة" ((رواه أبو داود والترمذي وقال: حديث حسن))

Sunnah.com reference : Book 8, Hadith 6
Arabic/English book reference : Book 8, Hadith 961

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said: "When you travel through green and lush land, give the camels their due from the ground, and when you travel through a dry and barren land, make them walk quickly lest their strength falters. When you encamp at night, keep away from the roads, for beasts pass there and they are the resort of insects at night."

[Muslim].

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "إذا سافرتم في الخصب فأعطوا الإبل حظها من الأرض وإذا سافرتم في الجدب فأسرعوا عليها السير وبادروا بها نقيها، وإذا عرستم، فاجتنبوا الطريق، فإن طرق الدواب، ومأوي الهوام بالليل" ((رواه مسلم)).

معنى: "أعطوا الإبل حظها من الأرض" أي: ارفقوا بها في السير لترعي في حال سيرها وقوله: نقيها وهو بكسر النون، وإسكان القاف، وبالياء المثناة من تحت وهو: المخ، معناه: أسرعوا بها حتي تصلوا المقصد قبل أن يذهب مخها من ضنك السير. و التعريس النزول في الليل.

Sunnah.com reference : Book 8, Hadith 7
Arabic/English book reference : Book 8, Hadith 962

Abu Qatadah (May Allah be pleased with him) reported:

When the Messenger of Allah (ﷺ) encamped at night during a journey, he would lie down on his right side, and when he stayed a little before dawn he would raise his forearm and place his head on the palm of his hand.

[Muslim].

وعن أبي قتادة، رضي الله عنه، قال: كان رسول الله صلى الله عليه وسلم ، إذا كان في سفر، فعرس بليل اضطجع علي يمينه وإذا عرس قبيل الصبح نصب ذراعه، ووضع رأسه علي كفه" ((رواه مسلم)).
قال العلماء: إنما نصب ذراعه لئلا يستغرق في النوم، فتفوته صلاة الصبح عن وقتها أو عن أول وقتها.

Sunnah.com reference : Book 8, Hadith 8
Arabic/English book reference : Book 8, Hadith 963

Anas (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Keep to travelling by night because the earth is folded (traversed more easily) during the night."

[Abu Dawud].

عن أنس، رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم : "عليكم بالدلجة، فإن الأرض تطوي بالليل" ((رواه أبو داود بإسناد حسن))
الدلجة : السير في الليل

Sunnah.com reference : Book 8, Hadith 9
Arabic/English book reference : Book 8, Hadith 964

Abu Tha'labah Al-Khushani (May Allah be pleased with him) reported:

Whenever the people encamped during the journey, they would disperse in the mountain passes and valleys. (When) the Messenger of Allah (ﷺ) noticed this he said, "Your act of scattering in the mountain passes and valleys is from Satan." Afterwards the Companions kept close together whenever they encamped.

[Abu Dawud].

وعن أبي ثعلبة الخشني، رضي الله عنه، قال: كان الناس إذا نزلوا منزلاً تفرقوا في الشعاب والأودية. فقال رسول الله، صلى الله عليه وسلم : "إن تفرقكم في هذه الشعاب والأودية إنما ذلكم من الشيطان!" فلم ينزلوا بعد ذلك منزلا إلا انضم بعضهم إلي بعض. ((رواه أبو داود بإسناد حسن)).

Sunnah.com reference : Book 8, Hadith 10
Arabic/English book reference : Book 8, Hadith 965

Sahl bin 'Amr known as Ibn Al-Hanzaliyyah reported:

The Messenger of Allah (ﷺ) happened to pass by a camel whose belly was sticking to its back (because of hunger), whereupon he said, "Fear Allah in respect of these dumb (animals). Ride them while they are fit, and slaughter them and eat their meat when they are fit."

[Abu Dawud].

وعن سهل بن عمرو -وقيل سهل بن الربيع بن عمرو الأنصاري المعروف بابن الحنظلية، وهو من أهل بيعة الرضوان، رضي الله عنه، قال: مر رسول الله صلى الله عليه وسلم ببعير قد لحق ظهره بطنه، فقال: "اتقوا الله في هذه البهائم المعجمة، فاركبوها صالحة وكلوها صالحة" ((رواه أبو داود بإسناد صحيح)).

Sunnah.com reference : Book 8, Hadith 11
Arabic/English book reference : Book 8, Hadith 966

Abu Ja'far 'Abdullah bin Ja'far (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) made me ride behind him one day and confided something to me which I shall never disclose to anyone. ('Abdullah added:) He ((ﷺ) preferred to screen himself from others when responding to the call of nature, either behind a wall or the trunk of a date-palm.

[Muslim].

Al-Barqani added: The Messenger of Allah (ﷺ) entered an orchid belonging to an Ansari and saw there a camel. When it saw him, it began to groan and its eyes shed tears. The Messenger of Allah (ﷺ) approached it and patted it on the hump and the base of its head until it quieted down. Then he (ﷺ) asked, "Who is the owner of this camel? To whom does it belong?" An Ansari youth stepped forward and said: "It is mine O Messenger of Allah!" He said, "Do you not fear Allah in respect of this beast which Allah has placed in your possession? This camel is complaining to me that you starve it and put it to toil."

[Abu Dawud].

وعن أبي جعفر عبد الله بن جعفر، رضي الله عنهما، قال: أردفني رسول الله صلى الله عليه وسلم ، ذات يوم خلفه، وأسر إلي حديثاً لا أحدث به أحداً من الناس وكان أحب ما أستتر به رسول الله صلى الله عليه وسلم لحاجته هدف أو حائش نخل. يعنى: حائط نخل" ((رواه هكذا مختصراً)).
وزاد فيه البرقاني بإسناد مسلم بعد قوله: حائش نخل: فدخل حائطاً لرجل من الأنصار، فإذا فيه جمل، فلما رأي رسول الله صلى الله عليه وسلم جرجر وذرفت عيناه، فأتاه النبي صلى الله عليه وسلمى الله عليه وسلم الله عليه وسلم ، فمسح سراته -أى: سنامه- وذفراه فسكن؛ فقال: من رب هذا الجمل، لمن هذا الجمل؟ فجاء فتى من الأنصار، فقال: هذا لي يا رسول الله، فقال: أفلا تتقي الله في هذه البهيمة التي ملكك الله إياها؟ فإنه يشكو إلي أنك تجيعه وتدئبه ((رواه أبو داود كرواية البرقاني)).
قوله: ذفراه وهو بكسر الذال المعجمة وإسكان الفاء، وهو لفظ مفرد مؤنث. قال أهل اللغة: الذفري: الموضع الذي يعرق من البعير خلف الأذن، وقوله: تذئبه أي: تتعبه.

Sunnah.com reference : Book 8, Hadith 12
Arabic/English book reference : Book 8, Hadith 967

Anas (May Allah be pleased with him) reported:

When we encamped, we would not offer (voluntary) prayers until we had unsaddled our beasts.

[Abu Dawud].

وعن أنس، رضي الله عنه، قال: كنا إذا نزلنا منزلا لا نسبح حتي نحل الرحال. ((رواه أبو داود بإسناد علي شرط مسلم)).
وقوله: لا نسبح : أي لا نصلي النافلة، ومعناه: أنا -مع حرصنا علي الصلاة- لا نقدمها على حط الرحال وإراحة الدواب

Sunnah.com reference : Book 8, Hadith 13
Arabic/English book reference : Book 8, Hadith 968

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

While we were travelling with the Messenger of Allah (ﷺ), a rider came and began to stare on the right and on the left. The Messenger of Allah (ﷺ) said, "He who has an extra mount should hand it over to one who has none, and he who possesses surplus provision, should give it to him who is without provision." He named various kinds of possessions until we began to think (realize) that none of us had any right to anything surplus.

[Muslim].

وعن أبي سعيد الخدري، رضي الله عنه، قال: بينما نحن في سفر إذ جاء رجل علي راحلة له، فجعل يصرف بصره يميناً وشمالاً، فقال رسول الله صلى الله عليه وسلم : "من كان معه فضل ظهر؛ فليعد به علي من لا ظهر له، ومن كان له فضل زاد فليعد به علي من لا زاد له" فذكر من أصناف المال ما ذكره، حتي رأينا: أنه لا حق لأحد منا في فضل" ((رواه مسلم)).

Sunnah.com reference : Book 8, Hadith 14
Arabic/English book reference : Book 8, Hadith 969

Jabir (May Allah be pleased with him) reported:

When the Messenger of Allah (ﷺ) made up his mind to go in an expedition, he would say to us, "O Muhajirin and the Ansar! There are among you such people who have no property and no kinsfolk. Let everyone of you take along with him two or three men. None of us had a spare animal we took rides by turn." So I took two or three men with me and I rode my camel by turn equally with them.

[Abu Dawud].

وعن جابر رضي الله عنه، عن رسول الله صلى الله عليه وسلم ، أنه أراد أن يغزو، فقال: يا معشر المهاجرين والأنصار! إن من إخوانكم قوماً، ليس لهم مال، ولا عشيرة، فليضم أحدكم إليه الرجلين، أو الثلاثة، فما لأحدنا من ظهر يحمله إلا كعقبة، يعني أحدهم. قال: فضممت إلي اثنين أو ثلاثة مالي إلا عقبة كعقبة أحدهم من جملي. ((رواه أبو داود))

Sunnah.com reference : Book 8, Hadith 15
Arabic/English book reference : Book 8, Hadith 970

Jabir (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) used to lag behind while travelling and urge the weak to walk quickly. He used to take up someone behind him and make supplication for him.

[Abu Dawud].

وعنه قال: كان رسول الله صلى الله عليه وسلم يتخلف في المسير، فيزجي الضعيف ويردف ويدعو له، ((رواه أبو داود بإسناد حسن)).

Sunnah.com reference : Book 8, Hadith 16
Arabic/English book reference : Book 8, Hadith 971

Ibn 'Umar (May Allah be pleased with them) reported:

Whenever the Messenger of Allah (ﷺ) mounted his camel for setting out on a journey, he would recite: "Allahu Akbar (Allah is Greatest)," thrice. Then he (ﷺ) would supplicate: "Subhanal-ladhi sakh-khara lana hadha, wa ma kunna lahu muqrinin, wa inna ila Rabbina lamunqalibun. Allahumma inna nas'aluka fi safarina hadh al-birra wat-taqwa, wa minal-'amali ma tarda. Allahumma hawwin 'alaina safarana hadha, watwi 'anna bu'dahu. Allahumma Antas-Sahibu fissafari, wal-Khalifatu fil- ahli. Allahumma inni a'udhu bika min wa'ta'is-safari, wa kaabatil- manzari, wa su'il-munqalabi fil-mali wal-ahli wal-waladi (Far removed from imperfection is the One Who has made this subservient to us, for we have no power to subjugate it, and certainly to our Rubb shall we return. O Allah, we ask You during this journey of ours for righteousness, piety and such deeds as are pleasing to You. O Allah, make easy for us this journey of ours and make the distance short for us. O Allah, You are our Companion during the journey and the Guardian of the family and the property in our absence. O Allah, I seek refuge in You from the hardships of travelling, unhappiness connected with ghastly scenes and evil turns in property and family)." When he returned, he recited this supplication making addition of these words: "Ayibuna, ta'ibuna, 'abiduna, li-Rabbina hamidun (We are those who return; those who repent; those who worship and those who praise our Rubb)."

[Muslim].

وعن ابن عمر، رضي الله عنهما، أن رسول الله صلى الله عليه وسلم كان إذا استوى علي بعيره خارجاً إلى سفر، كبر ثلاثاً، ثم قال: "سبحان الذي سخر لنا هذا وما كنا له مقرنين، وإنا إلي ربنا لمنقلبون. اللهم إنا نسألك في سفرنا هذا البر والتقوى، ومن العمل ما ترضي. اللهم هون علينا سفرنا هذا واطو عنا بعده. اللهم أنت الصاحب في السفر والخليفة في الأهل. اللهم إني أعوذ بك من وعثاء السفر وكآبة المنظر وسوء المنقلب في الأهل والمال والولد" وإذا رجع قالهن وزاد فيهن: "آيبون تائبون عابدون لربنا حامدون" ((رواه مسلم)).
معنى مقرنين : مطيقين. والوعثاء بفتح الواو وإسكان العين المهملة وبالثاء المثلثة وبالمد، وهي: الشدة. و الكآبة بالمد، وهي: تغير النفس من حزن ونحوه. والمنقلب : المرجع.

Sunnah.com reference : Book 8, Hadith 17
Arabic/English book reference : Book 8, Hadith 972

'Abdullah bin Sarjis (May Allah be pleased with him) reported:

Whenever the Messenger of Allah (ﷺ) proceeded on a journey, he would seek refuge in Allah from the hardships of the journey, and against deviation after guidance, and against the supplication of the oppressed, and occurrences of unpleasant events in the family and property. He would say: "Allahumma inni a'udhu bika min wa'tha'is- safari, wa kaabatil-munqalabi, wal-hauri ba'dal-kauni, wa da'watil- mazlumi, wa su'il-manzari fil-ahli wal- mal."

[Muslim].

وعن عبد الله بن سرجس، رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا سافر يتعوذ من وعثاء السفر، وكآبة المنقلب، والحور بعد الكون، ودعوة المظلوم. وسوء المنظر في الأهل والمال. ((رواه مسلم))
هكذا هو في صحيح مسلم: الحور بعد الكون، بالنون، وكذا رواه الترمذي والنسائي. قال الترمذي: يروي :الكور بالراء، وكلاهما له وجه. قال العلماء: ومعناه بالنون والراء جميعاً: الرجوع من الاستقامة أو الزيادة إلي النقص. قالوا: ورواية الراء مأخوذة من تكوير العمامة، وهو لفها وجمعها، ورواية النون، من الكون، مصدراً كان يكون كوناً إذا وجد واستقر.

Sunnah.com reference : Book 8, Hadith 18
Arabic/English book reference : Book 8, Hadith 973

'Ali bin Rabi'ah reported:

In my presence, a beast was brought to 'Ali bin Abu Talib (May Allah be pleased with him) for riding. When he put his foot in the stirrup, he said: "Bismillah (With the Name of Allah)." When he had settled himself on its back he recited: "Al-hamdu lillahil-ladhi sakh-khara lana hadha, wa ma kunna lahu muqrinin, wa inna ila Rabbina lamunqalibun. (All praise belongs to Allah Who has made this subservient to us, for we had not the strength to overpower it; and to our Rubb shall we return)." He then recited thrice: "Alhamdu lillah (Praise be to Allah)," and then three times: "Allahu Abkar (Allah is Greatest)." Then he said: "Subhanaka inni zalamtu nafsi faghfir li, innahu la yaghfirudh-dhunuba illa Anta (You are far removed from imperfection I have wronged myself, so forgive me, because none but You can forgive sins)." Then he smiled. It was asked: "Why have you smiled, O Amir Al-Mu'minin (Leader of the Believers)?" He replied: "I saw the Messenger of Allah (ﷺ) doing as I have done. I (i.e., Ali) asked him (the Messenger of Allah (ﷺ)) the reason for smiling. He (ﷺ) said, 'Your Rubb, Glorious is He, is pleased when His slave seeks His forgiveness. He (the slave) has firm faith that none except Allah Alone can forgive sins)'."

[Abu Dawud and At-Tirmidhi].

وعن علي بن ربيعة قال: شهدت علي بن أبي طالب رضي الله عنه أتي بدابة ليركبها، فلما وضع رجله في الركاب قال: بسم الله، فلما استوي علي ظهرها قال: الحمد لله الذي سخر لنا هذا، وما كنا له مقرنين، وإنا إلي ربنا لمنقلبون، ثم قال:

الحمد الله، ثلاث مرات، ثم قال: الله اكبر ثلاث مرات، ثم قال: سبحانك إني ظلمت نفسي فاغفر لي فإنه لا يغفر الذنوب إلا أنت، ثم ضحك، فقيل: يا أمير المؤمنين من أي شئ ضحكت؟ قال: رأيت النبي صلى الله عليه وسلم فعل كما فعلت، ثم ضحك، فقلت: يا رسول الله من أي شئ ضحكت؟ قال: "إن ربك سبحانه يعجب من عبده إذا قال: اغفر لي ذنوبي، يعلم أنه لا يغفر الذنوب غيره" ((رواه أبو داود والترمذي وقال: حديث حسن))
وفي بعض النسخ: حديث صحيح. وهذا لفظ أبي داود

Sunnah.com reference : Book 8, Hadith 19
Arabic/English book reference : Book 8, Hadith 974

Jabir (May Allah be pleased with him) reported:

When we ascended (a height) we would proclaim: "Allahu Akbar (Allah is Greatest)," and when we descended (from the height) we would proclaim: "Subhan Allah (Allah is free from imperfection)."'

[Al-Bukhari].

عن جابر رضي الله عنه قال: كنا إذا صعدنا كبرنا، وإذا نزلنا سبحنا. ((رواه البخاري)).

Sunnah.com reference : Book 8, Hadith 20
Arabic/English book reference : Book 8, Hadith 975

Ibn 'Umar (May Allah be pleased with them) reported:

Whenever the Prophet (ﷺ) and his army ascended a height, they would proclaim: "Allahu Akbar (Allah is Greatest)," and when they climbed down, they would proclaim: "Subhan Allah (Allah is free from imperfection)."

[Abu Dawud].

وعن ابن عمر رضي الله عنهما قال: كان النبي صلى الله عليه وسلم وجيوشه إذا علو الثنايا كبروا، وإذا هبطوا سبحوا. ((رواه أبو داود بإسناد صحيح.

Sunnah.com reference : Book 8, Hadith 21
Arabic/English book reference : Book 8, Hadith 976

Ibn 'Umar (May Allah be pleased with them) reported:

Whenever the Prophet (ﷺ) returned from Hajj or 'Umrah and ascended a height or hill, he would recite thrice: "Allahu Akbar (Allah is Greatest)." Then he would say, "La ilaha ill-allahu wahdahu la sharika lahu, lahul- mulku, wa lahul-hamdu, wa Huwa 'ala kulli shay'in Qadeer. Ayibuna ta'ibuna 'abiduna li-Rabbina hamidun. Sadaq-Allahu wa'dahu, wa nasara 'abdahu, wa hazamal-ahzaba wahdahu **[None has the right to be worshipped but Allah, Who has no partner, to Whom the sovereignty belongs, to Whom all praise is due, and Who is Able to do all things. We are those who return (in safety), feel penitence, worship Allah, prostrate before our Rubb and praise Him. Allah has fulfilled His Promise, helped His slave (i.e., Muhammad (ﷺ)) and He Alone vanquished the Clans]**."

[Al-Bukhari and Muslim].

وعنه قال كان النبي صلى الله عليه وسلم إذا قفل من الحج أو العمرة كلما أوفى علي ثنيه أو فدفد كبر ثلاثاً، ثم قال: " لا إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو علي كل شئ قدير آيبون تائبون عابدون ساجدون لربنا حامدون. صدق الله وعده، ونصر عبده، وهزم الأحزاب وحده" ((متفق عليه))

وفي رواية لمسلم: إذا قفل من الجيوش أو السرايا أو الحج أو العمرة

قوله: أوفى أي: ارتفع، وقوله: فدفد هو بفتح الفاءين بينهما دال مهملة ساكنة وآخره دال أخرى وهو : الغليظ المرتفع من الأرض.

Sunnah.com reference : Book 8, Hadith 22
Arabic/English book reference : Book 8, Hadith 977

Abu Hurairah (May Allah be pleased with him) reported:

A man said: "O Messenger of Allah (ﷺ), I intend to set out on a journey, so counsel me." He (ﷺ) said, "Fear Allah, and ascending towards the raised ground, you should recite: "Allahu Akbar (Allah is Greatest)." When the man turned away, he (ﷺ) said, "O Allah! Shorten the distance for him and make the journey easy for him."

[At-Tirmidhi].

وعن أبي هريرة رضي الله عنه أن رجلاً قال: يا رسول الله ، إني أريد أن أسافر فأوصني، قال: "عليك بتقوى الله، والتكبيرعلي كل شرف" فلما ولى الرجل قال: " اللهم اطو له البعد، وهون عليه السفر" ((رواه الترمذي وقال حديث حسن)).

Sunnah.com reference : Book 8, Hadith 23
Arabic/English book reference : Book 8, Hadith 978

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

We accompanied the Prophet (ﷺ) in a journey, and when we climbed up a height, we proclaimed aloud: "La ilaha illallah (There is no true god except Allah)" and "Allahu Akbar (Allah is Greatest)." The Prophet (ﷺ) admonished us saying, "O people, take it easy. He Whom you are calling is not deaf or absent. He is with you (i.e., by His Knowledge), He is Hearing and He is Near."

[Al-Bukhari and Muslim].

وعن أبي موسي الأشعري رضي الله عنه قال: كنا مع النبي صلى الله عليه وسلم في سفر، فكنا إذا أشرفنا على واد هللنا وكبرنا وارتفعت أصواتنا، فقال النبي صلى الله عليه وسلم :"يا أيها الناس أربعوا عل أنفسكم فإنكم لا تدعون أصم ولا غائباً. إنه معكم ، إنه سميع قريب" ((متفق عليه))
أربعوا" بفتح الباء الموحدة أي : أرفقوا بأنفسكم.

Sunnah.com reference : Book 8, Hadith 24
Arabic/English book reference : Book 8, Hadith 979

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Three supplications are answered without doubt. The supplication of the oppressed, the supplication of the traveller, and the supplication of the parent for his son."

[At- Tirmidhi and Abu Dawud].

عن أبي هريرة رضي الله عنه قال: قال : رسول الله صلى الله عليه وسلم : " ثلاث دعوات مستجابات لا شك فيهن: دعوة المظلوم، ودعوة المسافر، ودعوة الوالد على ولده" ((رواه أبو داود، والترمذي وقال: حديث حسن))
وليس في رواية أبي داود: "على ولده"

Sunnah.com reference : Book 8, Hadith 25
Arabic/English book reference : Book 8, Hadith 980

Abu Musa Al-Ashari (May Allah be pleased with him) reported:

When the Messenger of Allah (ﷺ), feared mischief from a people, he would supplicate: "Allahumma inna naj'aluka fi nuhurihim, wa na'udhu bika min shururihim (O Allah! We ask You to face them, and seek Your Protection against their evil."

[Abu Dawud and An- Nasa'i].

عن أبي موسي الأشعري رضي الله عنه أن رسول الله كان إذا خاف قوماً قال: " اللهم إنا نجعلك في نحورهم ، ونعوذ بك من شرورهم" ((رواه أبو داود، والنسائي بإسناد صحيح)).

Sunnah.com reference : Book 8, Hadith 26
Arabic/English book reference : Book 8, Hadith 981

Khaulah bint Hakim (May Allah be pleased with her) reported:

I heard the Messenger of Allah (ﷺ) saying, "Whosoever alights somewhere and says: 'A'udhu bikalimat-illahit-tammati min sharri ma khalaqa (I seek refuge with the Perfect Words of Allah from the evil of what He has created),' nothing will harm him until he leaves that place."

[Muslim].

-عن خولة بنت حكيم رضي الله عنها قالت: سمعت رسول الله صلى الله عليه وسلم يقول: "من نزل منزلاً ثم قال: أعوذ بكلمات الله التامات من شر ما خلق: لم يضره شيء حتي يرتحل من منزله ذلك" ((رواه مسلم)).

Sunnah.com reference : Book 8, Hadith 27
Arabic/English book reference : Book 8, Hadith 982

Ibn 'Umar (May Allah be pleased with them) reported:

Whenever the Messenger of Allah (ﷺ) set out on a journey, he would say by nightfall: "Ya ardu, Rabbi wa Rabbuk-illahu, a'udhu billahi min sharriki wa sharri ma fiki, wa sharri ma khuliqa fiki, wa sharri ma yadibbu 'alaiki; a'udhu billahi min sharri asadin wa aswadin, wa minal-hayyati wal-'aqrabi, wa min sakinil-baladi, wa min walidin wa ma walad **[O land, my Rubb and your Rubb is Allah, I seek refuge in Him from your evils, the evils of what you contain, the evils of what has been created in you, and the evils of what walks upon you. I seek refuge in Allah from lions, black serpents, scorpions and from the inhabitants of the place, and from the parent (i.e., Satan) and his offspring who inhabit a settlement (i.e., helpers from amongst the devils)]**."

[Abu Dawud].

وعن ابن عمر رضي الله عنهما قال: كان رسول الله صلى الله عليه وسلم إذا سافر فأقبل الليل قال: " يا أرض ، ربي وربك الله، أعوذ بك من شرك وشر ما فيك ، وشر ما خلق فيك، وشر ما يدب عليك أعوذ بالله من شر أسد وأسود، ومن الحية والعقرب، ومن ساكن البلد، ومن والد وما ولد" ((رواه أبو داود))
والأسود : الشخص، قال الخطابي: و ساكن البلد : هم الجن الذين هم سكان الأرض . قال: والبلد من الأرض: ما كان مأوى الحيوان، وإن لم يكن فيه بناء ومنازل . قال: ويحتمل أن المراد بالوالد : إبليس وماولد : الشياطين

Sunnah.com reference : Book 8, Hadith 28
Arabic/English book reference : Book 8, Hadith 983

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Travelling is a torment because it deprives a traveller of his food, drink and sleep. So when one of you has accomplished his purpose of journey, let him return home quickly."

[Al-Bukhari and Muslim].

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "السفر قطعة من العذاب، يمنع أحدكم طعامه، وشرابه ونومه، فإذا قضى أحدكم نهمته من سفره، فليعجل إلى أهله" ((متفق عليه)) .
نهمته : مقصوده

Sunnah.com reference : Book 8, Hadith 29
Arabic/English book reference : Book 8, Hadith 984

Jabir (May Allah be pleased with him) reported:
The Messenger of Allah (ﷺ) said, "When one of you stays away (from his family) for a long period of time, let him not surprise his family by night."

In another narration, Jabir (May Allah be pleased with him) said: The Messenger of Allah (ﷺ) prohibited us from coming back to our family at night.

[Al-Bukhari and Muslim].

عن جابر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إذا أطال أحدكم الغيبة فلا يطرقن أهله ليلاً"

وفي رواية أن رسول الله صلى الله عليه وسلم نهى أن يطرق الرجل أهله ليلاً. ((متفق عليه))

Sunnah.com reference : Book 8, Hadith 30
Arabic/English book reference : Book 8, Hadith 985

Anas (May Allah be pleased with him) reported:
The Messenger of Allah (ﷺ) would not come (back) to his family by night. He used to come in the morning or in the evening (before dark).

[Al-Bukhari and Muslim].

وعن أنس رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم لا يطرق أهله ليلاً، وكان يأتيهم غدوة أو عشية. ((متفق عليه))
الطروق :المجيء في الليل.

Sunnah.com reference : Book 8, Hadith 31
Arabic/English book reference : Book 8, Hadith 986

Anas (May Allah be pleased with him) reported:
We returned with the Prophet (ﷺ) from a journey; and when we entered the suburbs of Al- Madinah, he (ﷺ) said: "Ayibuna, ta'ibuna, 'abiduna, li-Rabbina hamidun (We are returning in safety, turning to our Rubb, worshipping Him and praising Him)." He (ﷺ) continued repeating these words till we entered Al-Madinah.

[Muslim].

وعن أنس رضي الله عنه قال: أقبلنا مع النبي صلى الله عليه وسلم ، حتي إذ كنا بظهر المدينة، قال: "آيبون، تائبون ، عابدون ، لربنا حامدون" فلم يزل يقول ذلك حتي قدمنا المدينة، ((رواه مسلم)).

Sunnah.com reference : Book 8, Hadith 32
Arabic/English book reference : Book 8, Hadith 987

Ka'b bin Malik (May Allah be pleased with him) reported:

Whenever the Messenger of Allah (ﷺ) returned from a journey, he would proceed straight to the mosque and perform two Rak'ah of (optional) prayer.

[Al-Bukhari and Muslim].

عن كعب بن مالك رضي الله عنه أن رسول الله صلى الله عليه وسلم كان إذا قدم من سفر بدأ بالمسجد فركع فيه ركعتين . ((متفق عليه)) .

Sunnah.com reference : Book 8, Hadith 33
Arabic/English book reference : Book 8, Hadith 988

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "It is not permissible for a woman who believes in Allah and the Last Day to make a journey of one day and night unless she is accompanied by a Mahram (husband or any other relative to whom she is prohibited to marry)."

[Al-Bukhari and Muslim].

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا يحل لامرأة تؤمن بالله واليوم الآخر تسافر مسيرة يوم وليلة إلا مع ذي محرم عليها" ((متفق عليه)) .

Sunnah.com reference : Book 8, Hadith 34
Arabic/English book reference : Book 8, Hadith 989

Ibn 'Abbas (May Allah be pleased with them) reported:

The Prophet (ﷺ) said, "No man must not be alone with a woman except in the presence of her (Mahram). No woman should travel except in company of a (Mahram)." A man said: "O Messenger of Allah! I have been enrolled for such and such expedition, and my wife left for Hajj." He (ﷺ) said to him, "Go and perform Hajj with your wife."

[Al- Bukhari and Muslim].

وعن ابن عباس رضي الله عنهما أنه سمع النبي صلى الله عليه وسلم يقول: "لا يخلون رجل بامرأة إلا ومعها ذو محرم، ولا تسافر المرأة إلا مع ذي محرم" فقال له رجل: يا رسول الله إن امرأتي خرجت حاجّة، وإني اكتتبت في غزوة كذا وكذا؟ قال: "انطلق فحج مع امرأتك" ((متفق عليه)).

Sunnah.com reference : Book 8, Hadith 35
Arabic/English book reference : Book 8, Hadith 990

9 - The Book of Virtues كتاب الفضائل

Abu Umamah (May Allah be pleased with him) reported:

I heard the Messenger of Allah (ﷺ) saying, "Read the Qur'an, for it will come as an intercessor for its reciters on the Day of Resurrection."

[Muslim].

عن أبي أمامة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: " اقرءوا القرآن فإنه يأتي يوم القيامة شفيعًا لأصحابه" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 1
Arabic/English book reference : Book 9, Hadith 991

An-Nawwas bin Sam'an (May Allah be pleased with him) reported:
I heard the Messenger of Allah (ﷺ) saying, "The Qur'an and its people who applied it, will be brought on the Day of Resurrection preceded with Surat Al-Baqarah and Surat Al-'Imran arguing on behalf of those who applied them."

[Muslim].

وعن النواس بن سمعان رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "يؤتى يوم القيامة بالقرآن وأهله الذين كانو يعملون به في الدنيا تقدمه سورة البقرة وآل عمران تحاجان عن صاحبهما " ((رواه مسلم)).
Sunnah.com reference : Book 9, Hadith 2
Arabic/English book reference : Book 9, Hadith 992

'Uthman bin 'Affan (May Allah be pleased with him) reported:
The Messenger of Allah (ﷺ) said, "The best amongst you is the one who learns the Qur'an and teaches it."

[Al-Bukhari].

- وعن عثمان بن عفان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "خيركم من تعلم القرآن وعلمه" ((رواه البخاري)).

Sunnah.com reference : Book 9, Hadith 3
Arabic/English book reference : Book 9, Hadith 993

'Aishah (May Allah be pleased with her) reported:
The Messenger of Allah (ﷺ) said, "The one who is proficient in the recitation of the Qur'an will be with the honourable and obedient scribes (angels) and he who recites the Qur'an and finds it difficult to recite, doing his best to recite it in the best way possible, will have a double reward."

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم : "الذي يقرأ القرآن وهو ماهر به مع السفرة الكرام البررة، والذي يقرأ القرآن ويتتعتع فيه وهو عليه شاق له أجران" ((متفق عليه)).
Sunnah.com reference : Book 9, Hadith 4
Arabic/English book reference : Book 9, Hadith 994

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The believer who recites the Qur'an is like a citron whose fragrance is sweet and whose taste is delicious. A believer who does not recite the Qur'an is like a date-fruit which has no fragrance but has a sweet taste. The hypocrite who recites the Qur'an is like basil whose fragrance is so sweet, but its taste is bitter. The hypocrite who does not recite the Qur'an is like a colocynth which has no fragrance and its taste is bitter."

[Al-Bukhari and Muslim].

وعن أبي موسى الأشعري رضي الله عنه: قال رسول الله صلى الله عليه وسلم : "مثل المؤمن الذي يقرأ القرآن مثل الأترجة: ريحها طيب، وطعمها طيب، ومثل المؤمن الذي لا يقرأ القرآن كمثل التمرة: لا ريح لها وطعمها حلو، ومثل المنافق الذي يقرأ القرآن كمثل الريحانة: ريحها طيب وطعمها مر، ومثل المنافق الذي لايقرأ القرآن كمثل الحنظلة: ليس له ريح وطعمها مر" ((متفق عليه)).

Sunnah.com reference : Book 9, Hadith 5
Arabic/English book reference : Book 9, Hadith 995

'Umar bin Al-Khattab (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "Verily, Allah elevates some people with this Qur'an and abases others."

[Muslim].

وعن عمر بن الخطاب رضي الله عنه: أن النبي صلى الله عليه وسلم قال : " إن الله يرفع بهذا الكتاب أقوامًا ويضع به آخرين" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 6
Arabic/English book reference : Book 9, Hadith 996

Ibn 'Umar (May Allah be pleased with them) reported:
The Prophet (ﷺ) said: "Envy is justified in regard to two types of persons only: a man whom Allah has given knowledge of the Qur'an, and so he recites it during the night and during the day; and a man whom Allah has given wealth and so he spends from it during the night and during the day."

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما: عن النبي صلى الله عليه وسلم قال :" لا حسد إلا في اثنتين: رجل آتاه الله القرآن، فهو يقوم به آناء الليل وآناء النهار، ورجل آتاه الله مالا، فهو ينفقه آناء الليل وآناء النهارِ" ((متفق عليه)).(1).

Sunnah.com reference : Book 9, Hadith 7
Arabic/English book reference : Book 9, Hadith 997

Al-Bara' bin 'Azib (May Allah be pleased with them) reported:
A man was reciting Surat Al-Kahf, and a horse was tied with two ropes beside him. As he was reciting, a cloud overshadowed him, and as it began to come nearer and nearer, the horse began to trample voilently. The man came to the Messenger of Allah (ﷺ) in the morning and mentioned the incident to him. He (ﷺ) said, "That was tranquillity which descended as a result of the recitation of the Qur'an."

[Al-Bukhari and Muslim].

وعن البراء بن عازب رضي الله عنهما قال: كان رجل يقرأ سورة الكهف، وعنده فرس مربوط بشطنين فتغشته سحابة فجعلت تدنو، وجعل فرسه ينفر منها. فلما أصبح أتى النبي صلى الله عليه وسلم ، فذكر له ذلك فقال :" تلك السكينة تنزلت للقرآن" ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 8
Arabic/English book reference : Book 9, Hadith 998

Ibn Mas'ud (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lam-Mim is one letter, but Alif is a letter, Lam is a letter and Mim is a letter."

[At- Tirmidhi].

وعن ابن مسعود رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : "من قرأ حرفًا من كتاب الله فله حسنة، والحسنة بعشر أمثالها لا أقول: ألم حرف، ولكن ألف حرف، ولام حرف، وميم حرف"((راوه الترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 9, Hadith 9
Arabic/English book reference : Book 9, Hadith 999

Ibn `Abbas (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "He who does not memorize any part from the Qur'an he is like the ruined house."

[At-Tirmidhi].

وعن ابن عباس رضي الله عنهما قال : قال رسول الله صلى الله عليه وسلم : "إن الذي ليس في جوفه شيء من القرآن كالبيت الخرب". ((رواه الترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 9, Hadith 10
Arabic/English book reference : Book 9, Hadith 1000

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

The Prophet (ﷺ) said, "The one who was devoted to the the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'"

[Abu Dawud and At- Tirmidhi].

وعن عبد الله بن عمرو بن العاص رضي الله عنهماعن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتقِ ورتل كم كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها". ((رواه أبو داود والترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 9, Hadith 11
Arabic/English book reference : Book 9, Hadith 1001

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Read the Qur'an regularly. By the One in Whose Hand Muhammad's soul is, it escapes from memory faster than a camel does from its tying ropes."

[Al-Bukhari and Muslim].

عن أبي موسى رضي الله عنه عن النبي صلى الله عليه وسلم قال "تعاهدوا هذا القرآن فوالذي نفس محمد بيده لهو أشد تفلتًا من الإبل في عقلها". ((متفق عله)).

Sunnah.com reference : Book 9, Hadith 12

Arabic/English book reference : Book 9, Hadith 1002

Ibn 'Umar (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said: "The parable of one who knows the Qur'an by heart is as the parable of an owner of hobbled camel. If he remains vigilant, he will retain it; and if he neglects it, it will go away."

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "إنما مثل صاحب القرآن كمثل الإبل المعقلة، إن عاهد عليها أمسكها، وإن أطلقها، ذهبت" متفق عليه.

Sunnah.com reference : Book 9, Hadith 13
Arabic/English book reference : Book 9, Hadith 1003

Abu Hurairah (may Allah be pleased with him) reported:

I heard the Messenger of Allah (ﷺ) saying, "Allah does not listen so attentively to anything as He listens to the recitation of the Qur'an by a Prophet who recites well with a melodious and audible voice."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال :سمعت رسول الله صلى الله عليه وسلم يقول: "ما أذن الله لشيء ما أذن لنبي حسن الصوت يتغنى بالقرآن يجهر به " ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 14
Arabic/English book reference : Book 9, Hadith 1004

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said to him, "You have been given a Mizmar (sweet melodious voice) out of the Mazamir of Prophet Dawud (David)."

[Al-Bukhari and Muslim].

وعن أبي موسى الأشعري رضي الله عنه أن رسول الله صلى الله عليه وسلم قال له :" لقد أتيت مزمارا من مزامير آل داود " ((متفق عليه)) .
وفي روايه لمسلم : أن رسول الله صلى الله عليه وسلم قال له : " لو رأيتني وأنا أستمع لقراءتك البارحة".

Sunnah.com reference : Book 9, Hadith 15
Arabic/English book reference : Book 9, Hadith 1005

Al-Bara' bin 'Azib (May Allah be pleased with them) reported:

I heard the Prophet (ﷺ) reciting Surat Wat-Teen Waz-Zaitun (Chapter 95) during the 'Isha' prayer. I have never heard anyone reciting it in a more beautiful voice than his.

[Al-Bukhari and Muslim].

وعن البراء بن عازب رضي الله عنهما قال :سمعت النبي صلى الله عليه وسلم قرأ في العشاء بالتين والزيتون، فما سمعت أحدًا أحسن صوتا منه .((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 16
Arabic/English book reference : Book 9, Hadith 1006

Abu Lubabah Bashir bin 'Abdul-Mundhir (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "He who does not recite the Qur'an in a pleasant tone is not of us."

[Abu Dawud].

وعن أبي لبابة بشير بن عبد المنذر رضي الله عنه قال، أن النبي صلى الله عليه وسلم قال: من لم يتغنَ بالقرآن فليس منا ".((رواه أبو داود بإسناد جيد)) .

Sunnah.com reference : Book 9, Hadith 17
Arabic/English book reference : Book 9, Hadith 1007

Ibn Mas'ud (May Allah be pleased with him) reported:

The Prophet (ﷺ) said to me, "Recite the Qur'an to me." I said: "O Messenger of Allah! Shall I recite it to you when it was revealed to you?" He (ﷺ) said, "I like to hear it from others." Then I began to recite Surat An-Nisa'. When I reached the Ayah: 'How will it be when We shall bring a witness from every people and bring you as a witness against them?' (Having heard it) he said, "Enough! Enough!" When I looked at him, I found his eyes were overflowing with tears.

[Al- Bukhari and Muslim].

وعن ابن مسعود رضي الله عنه قال: قال لي النبي صلى الله عليه وسلم :"اقرأ علي القرآن "، فقلت : يا رسول الله، أقرأ عليك وعليك أنزل ؟! قال : "إني أحب أن أسمعه من غيري" فقرأت عليه سورة النساء حتى جئت إلى هذه الآية : {فكيف إذا جئنا من كل أمة بشهيد وجئنا بك على هؤلاء شهيدا} قال: "حسبك الآن" فالتفت إليه، فإذا عيناه تذرفان .((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 18
Arabic/English book reference : Book 9, Hadith 1008

Abu Sa'id Ar-Rafi' bin Al-Mu'alla (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Shall I teach you the greatest Surah in the Qur'an before you leave the mosque?" Then he (ﷺ), took me by the hand, and when we were about to step out, I reminded him of his promise to teach me the greatest Surah in the Qur'an. He (ﷺ) said, "It is 'Alhamdu lillahi Rabbil 'Alamin (i.e., Surat Al-Fatihah) which is As-Sab' Al-Mathani (i.e., the seven oft- repeated Ayat) and the Great Qur'an which is given to me."

[Al-Bukhari].

عن أبي سعيد رافع بن المعلى رضي الله عنه قال : قال لي رسول الله صلى الله عليه وسلم :"ألا أعلمك أعظم سورة في القرآن قبل أن تخرج من المسجد؟ فأخذ بيدي ، فلما أردنا أن نخرج قلت : يا رسول الله إنك قلت لأعلمنك أعظم سورة في القرآن ؟ قال: "الحمد لله رب العالمين هي السبع المثاني، والقرآن العظيم الذي أوتيته ". ((رواه البخاري)).

Sunnah.com reference : Book 9, Hadith 19
Arabic/English book reference : Book 9, Hadith 1009

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported about Surat Al-Ikhlas (Chapter 112):

The Messenger of Allah (ﷺ) said, "By Him in Whose Hand my soul is, it is equivalent to one-third of the Qur'an."

According to another version, he (ﷺ) said to his Companions, "Is anyone of you incapable of reciting one-third of the Qur'an in one night?" They considered it burdensome and said: "O Messenger of Allah, which of us can afford to do that?" He (ﷺ) said, "Surat Al-Ikhlas**[Say: He is Allah (the) One]** is equivalent to one-third of the Qur'an."

[Al- Bukhari].

وعن أبي سعيد الخدري رضي الله عنه أن رسول الله صلى الله عليه وسلم قال في:{ قل هو الله أحد}:" والذي نفسي بيده، إنها لتعدل ثلث القرآن".
وفي رواية: أن رسول الله صلى الله عليه وسلم قال لأصحابه:" أيعجز أحدكم أن يقرأ بثلث القرآن في ليلة" فشق ذلك عليهم، وقالوا: أينا يطيق ذلك يارسول الله: فقال :" {قل هو الله أحد} ثلث القرآن.". ((رواه البخاري)).

Sunnah.com reference : Book 9, Hadith 20
Arabic/English book reference : Book 9, Hadith 1010

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

A man heard another reciting Surat Al-Ikhlas repeatedly. The next morning he came to the Messenger of Allah (ﷺ) and informed him about it as if he considered it to be of little reward. On that the Messenger of Allah (ﷺ) said, "By Him in Whose Hand my soul is, this Surah is equal to one-third of the Qur'an."

[Al- Bukhari].

وعنه أن رجل سمع رجلاً يقرأ:{قل هو الله احد} يرددها فلما أصبح جاء إلى رسول الله صلى الله عليه وسلم، فذكر ذلك له وكان الرجل يتقالها فقال رسول الله صلى الله عليه وسلم :" والذي نفسي بيده، إنها لتعدل ثلث القرآن". ((رواه البخاري)).

Sunnah.com reference : Book 9, Hadith 21
Arabic/English book reference : Book 9, Hadith 1011

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Surat Ikhlas is equivalent to one-third of the Qur'an."

[Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال في:{ قل هو الله أحد} "إنها تعدل ثلث القرآن".((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 22
Arabic/English book reference : Book 9, Hadith 1012

Anas (May Allah be pleased with him) reported:

A man said: "O Messenger of Allah! I love Surat-Al-Ikhlas**[Say: He is Allah, (the) One]**." He (ﷺ) said, "Your love for it will admit you to Jannah."

[At-Tirmidhi].

وعن أنس رضي الله عنه أن رجلا قال: يارسول الله إني أحب هذه السورة "قل هو الله أحد":"إن حبها أدخلك الجنة" ((رواه الترمذي وقال: حديث حسن- رواه البخاري في صحيحه تعليقًا)).

Sunnah.com reference : Book 9, Hadith 23
Arabic/English book reference : Book 9, Hadith 1013

'Uqbah bin 'Amir (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said: "Do you not know that last night certain Ayat were revealed the like of which there is no precedence. They are: 'Say: I seek refuge with (Allah) the Rubb of the daybreak' (Surah 113), and 'Say: I seek refuge with (Allah) the Rubb of mankind' (Surah 114)."

[Muslim].

وعن عقبة بن عامر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال :" ألم ترَ آيات أنزلت هذه الليلة لم يرَ مثلهن قط ؟ قل أعوذ برب الفلق، وقل أعوذ برب الناس ".((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 24
Arabic/English book reference : Book 9, Hadith 1014

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) used to seek protection against the evil of jinn and the evil eyes till Surat Al-Falaq and Surat An-Nas were revealed. After they were revealed, he took to them for seeking Allah's protection and left everything besides them.

[At- Tirmidhi].

وعن أبي سعيد الخدري رضي الله عنه قال : كان رسول الله صلى الله عليه وسلم يتعوذ من الجان، وعين الإنسان، حتى نزلت المعوذتان، فلما نزلتا، أخذ بهما وترك ما سواهما .
((رواه الترمذي وقال :حديث حسن)).

Sunnah.com reference : Book 9, Hadith 25
Arabic/English book reference : Book 9, Hadith 1015

Abu Hurairah (May Allah be pleased with him) reported:

I heard the Messenger of Allah (ﷺ) saying, "There is a Surah in the Qur'an which contains thirty Ayat which kept interceding for a man until his sins are forgiven. This Surah is 'Blessed is He in Whose Hand is the dominion.' (Surat Al-Mulk 67)."

[At-Tirmidhi and Abu Dawud].

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال :" من القرآن سورة ثلاثون آية شفعت لرجل حتى غفرت له ،وهي: تبارك الذي بيده الملك ". ((رواه أبو داود والترمذي وقال :" حديث حسن ، وفي رواية أبي داود: "تشفع")).

Sunnah.com reference : Book 9, Hadith 26
Arabic/English book reference : Book 9, Hadith 1016

Abu Mas'ud Al-Badri (May Allah be pleased with him) reported:

I heard the Prophet (ﷺ) saying, "He who recites the two Ayat at the end of Surat Al-Baqarah at night, they will suffice him."

[Al- Bukhari and Muslim].

وعن أبي مسعود البدري رضي الله عنه عن النبي صلى الله عليه وسلم قال :" من قرأ بالآيتين من آخر سورة البقرة في ليلة كفتاه " ((متفق عليه)).

Sunnah.com reference : Book 9, Hadith 27
Arabic/English book reference : Book 9, Hadith 1017

Abu Hurairah (May Allah be pleased with him) reported:

I heard the Messenger of Allah (ﷺ) saying: "Do not turn your houses into graveyards. Satan runs away from the house in which Surat Al-Baqarah is recited."

[Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال :" لا تجعلوا بيوتكم مقابر، إن الشيطان ينفر من البيت الذي تقرأ فيه سورة البقرة" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 28
Arabic/English book reference : Book 9, Hadith 1018

Ubayy bin Ka'b (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said: "Abu Mundhir! Do you know which Ayah in Allah's Book is the greatest?" I replied: "It is 'Allah la ilaha illa Huwal-Haiyul-Qayum (Allah! none has the right to be worshipped but He, the Ever Living...)'." (2:256) Thereupon he (ﷺ) patted me in the chest and said, "Rejoice by this knowledge, O Abu Mundhir!"

[Muslim].

وعن أبي بن كعب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :" يا أبا المنذر أتدري أي آية من كتاب الله معك أعظم ؟ قلت: الله لا إله إلا هو الحي القيوم، فضرب في صدري وقال :" ليهنك العلم أبا المنذر". ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 29
Arabic/English book reference : Book 9, Hadith 1019

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) put me in charge of charity of Ramadan (Sadaqat-ul- Fitr). Somebody came to me and began to take away some food-stuff. I caught him and said, "I must take you to the Messenger of Allah (ﷺ)." He said, "I am a needy man with a large family, and so I have a pressing need." I let him go. When I saw the Messenger of Allah (ﷺ) next morning, he asked me, "O Abu Hurairah! What did your captive do last night?" I said, "O Messenger of Allah! He complained of a pressing need and a big family. I felt pity for him so I let him go." He (ﷺ) said, "He told you a lie and he will return." I was sure, according to the saying of the Messenger of Allah (ﷺ) that he would return. I waited for him. He sneaked up again and began to steal food-stuff from the Sadaqah. I caught him and said; "I must take you to the Messenger of Allah (ﷺ)." He said, "Let go of me, I am a needy man. I have to bear the expenses of a big family. I will not come back." So I took pity on him and let him go. I went at dawn to the Messenger of Allah (ﷺ) who asked me, "O Abu Hurairah! What did your captive do last night?" I replied, "O Messenger of Allah! He complained of a pressing want and the burden of a big family. I took pity on him and so I let him go." He (ﷺ) said, "He told you a lie and he will return." (That man) came again to steal the food-stuff. I arrested him and said, "I must take you to the Messenger of Allah (ﷺ), and this is the last of three times. You promised that you would not come again but you did." He said, "Let go of me, I shall teach you some words with which Allah may benefit you." I asked, "What are those words?" He replied, "When you go to bed, recite Ayat-ul-Kursi (2:255) for there will be a guardian appointed over you from Allah, and Satan will not be able to approach you till morning." So I let him go. Next morning the Messenger of Allah (ﷺ) asked me, "What did your prisoner do last night." I answered, "He promised to teach me some words which he claimed will benefit me before Allah. So I let him go." The Messenger of Allah (ﷺ) asked, "What are those words that he taught you?" I said, "He told me: 'When you go to bed, recite Ayat- ul-Kursi from the beginning to the end i.e.,**[Allah! none has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi encompasses the heavens and the earth, and preserving them does not fatigue Him. And He is the Most High, the**

Most Great].' (2:255). He added: 'By reciting it, there will be a guardian appointed over you from Allah who will protect you during the night, and Satan will not be able to come near you until morning'." The Messenger of Allah (ﷺ) said, "Verily, he has told you the truth though he is a liar. O Abu Hurairah! Do you know with whom you were speaking for the last three nights?" I said, "No." He (ﷺ) said, "He was Shaitan (Satan)."

[Al-Bukhari].

وعن أبي هريرة رضي الله عنه قال: وكلني رسول الله صلى الله عليه وسلم بحفظ زكاة رمضان، فأتاني آتٍ، فجعل يحثو من الطعام، فأخذته فقلت: لأرفعنك إلى رسول الله صلى الله عليه وسلم قال: إني محتاج، وعلي عيال، وبي حاجة شديدة، فخليت عنه، فأصبحت، فقال رسول الله صلى الله عليه وسلم :" يا أبا هريرة، ما فعل أسيرك البارحة؟" قلت: يا رسول الله شكا حاجة وعيالا، فرحمته، فخليت سبيله. فقال: " أما إنه قد كذبك وسيعود" فعرفت أنه سيعود لقول رسول الله صلى الله عليه وسلم فرصدته، فجاء يحثو من الطعام، فقلت: لأرفعنك إلى رسول الله صلى الله عليه وسلم، قال: دعني فإني محتاج، وعلي عيال لا أعود، فرحمته فخليت سبيله، فأصبحت فقال لي رسول الله صلى الله عليه وسلم: "يا أبا هريرة، ما فعل أسيرك البارحة؟" قلت: يا رسول الله شكا حاجة وعيالا فرحمته، فخليت سبيله، فقال: "إنه قد كذبك وسيعود" فرصدته الثالثة. فجاء يحثو من الطعام، فأخذته، فقلت: لأرفعنك إلى رسول الله صلى الله عليه وسلم، وهذا آخر ثلاث أنك تزعم أنك لا تعود، ثم تعود! فقال: دعني فإني أعلمك كلمات ينفعك الله بها، قلت: ما هن؟ قال: إذا أويت إلى فراشك فاقرأ آية الكرسي، فإنه لن يزال عليك من الله حافظ، ولا يقربك شيطان حتى تصبح، فخليت سبيله فأصبحت، فقال لي رسول الله صلى الله عليه وسلم: "ما فعل أسيرك البارحة؟ " قلت: يا رسول الله زعم أنه يعلمني كلمات ينفعني الله بها، فخليت سبيله. قال: "ما هي؟" قلت: قال لي: إذا أويت إلى فراشك فاقرأ آية الكرسي من أولها حتى تختم الآية: {الله لا إله إلا هو الحي القيوم} وقال لي: لا يزال عليك من الله حافظ، ولن يقربك شيطان حتى تصبح، فقال النبي صلى الله عليه وسلم: "أما إنه قد صدقك وهو كذوب، تعلم من تخاطب منذ ثلاث يا أبا هريرة " ؟ قلت: لا، قال: "ذاك شيطان" ((رواه البخاري)).

Sunnah.com reference : Book 9, Hadith 30
Arabic/English book reference : Book 9, Hadith 1020

Abud-Darda' (May Allah be pleased with him) reported:
The Messenger of Allah (ﷺ) said: "Whoever commits to memory the first ten Ayat of the Surat Al-Kahf, will be protected from (the trial of) Ad-Dajjal (Antichrist)."

[Muslim].

In another narration, the Messenger of Allah (ﷺ) said: "(Whoever commits to memory) the last ten Ayat of Surat Al-Kahf, he will be protected from (the trial of) Ad-Dajjal (Antichrist)."

وعن أبي الدرداء رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "من حفظ عشر آيات من أول سورة الكهف، عصم من الدجال" وفي رواية: "من آخر سورة الكهف" ((رواهما مسلم)).

Sunnah.com reference : Book 9, Hadith 31
Arabic/English book reference : Book 9, Hadith 1021

Ibn 'Abbas (May Allah be pleased with them) reported:
While Jibril (Gabriel) was sitting with the Messenger of Allah (ﷺ), he heard a sound above him. He lifted his head, and said: "This is a gate which has been opened in heaven today. It was never opened before." Then an angel descended through it, he said: "This is an angel who has come down to earth. He never came down before." He sent greetings and said: "Rejoice with two lights given to you. Such lights were not given to any Prophet before you. These

(lights) are: Fatihah-til-Kitab (Surat Al-Fatihah), and the concluding Ayat of Surat Al-Baqarah. You will never recite a word from them without being given the blessings it contain s."

[Muslim].

-وعن ابن عباس رضي الله عنهما قال: بينما جبريل عليه السلام قاعد عند النبي صلى الله عليه وسلم سمع نقيضًا من فوقه، فرفع رأسه فقال: "هذا باب من السماء فتح اليوم ولم يفتح قط إلا اليوم، فنزل منه ملك فقال: هذا ملك نزل إلى الأرض لم ينزل قط إلا اليوم، فسلم وقال: أبشر بنورين أوتيتهما، لم يؤتهما نبي قبلك: فاتحة الكتاب، وخواتيم سورة البقرة، لن تقرأ بحرف منها إلا أعطيته" ((رواه مسلم)).
النقيض: الصوت.

Sunnah.com reference : Book 9, Hadith 32
Arabic/English book reference : Book 9, Hadith 1022

Abu Hurairah (May Allah be pleased with him) reported:
The Messenger of Allah (ﷺ) said, "Any group of people that assemble in one of the Houses of Allah to study the Qur'an, tranquillity will descend upon them, mercy will engulf them, angels will surround them and Allah will make mention of them to those (the angels) in His proximity."

[Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ما اجتمع قوم في بيت من بيوت الله يتلون كتاب الله، ويتدارسونه بينهم، إلا نزلت عليهم السكينة، وغشيتهم الرحمة، وحفتهم الملائكة، وذكرهم الله فيمن عنده" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 33
Arabic/English book reference : Book 9, Hadith 1023

Abu Hurairah (May Allah be pleased with him) reported:
I heard the Messenger of Allah (ﷺ) saying: "On the Day of Resurrection, my followers (or Ummah) will be summoned 'Al-Ghurr Al-Muhajjalun' from the traces of Wudu'. Whoever can increase the area of his radiance should do so."

[Al-Bukhari and Muslim].

-وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إن أمتي يدعون يوم القيامة غرًا محجلين من آثار الوضوء فمن استطاع منكم أن يطيل غرته، فليفعل" ((متفق عليه)).

Sunnah.com reference : Book 9, Hadith 34
Arabic/English book reference : Book 9, Hadith 1024

Abu Hurairah (May Allah be pleased with him) reported:
I heard my Khalil (the Messenger of Allah (ﷺ)) as saying, "The adornment of the believer (in Jannah) will reach the places where the water of Wudu' reaches (his body)."

[Muslim].

وعنه قال: سمعت خليلي صلى الله عليه وسلم يقول: "تبلغ الحلية من المؤمن حيث يبلغ الوضوء" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 35
Arabic/English book reference : Book 9, Hadith 1025

'Uthman bin 'Affan (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who performs the Wudu' perfectly (i.e., according to Sunnah), his sins will depart from his body, even from under his nails."

[Muslim].

وعن عثمان بن عفان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من توضأ فأحسن الوضوء، خرجت خطاياه من جسده حتى تخرج من تحت أظفاره" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 36
Arabic/English book reference : Book 9, Hadith 1026

'Uthman bin 'Affan (May Allah be pleased with him) reported:

I saw the Messenger of Allah (ﷺ) performing Wudu' the way I have just done it and said, "He who performs Wudu' like this, his previous sins will be forgiven and his Salat and walking to the mosque will be considered as supererogatory act of worship."

[Muslim].

وعنه قال: رأيت رسول الله صلى الله عليه وسلم يتوضأ مثل وضوئي هذا ثم قال: "من توضأ هكذا، غفر له ما تقدم من ذنبه، وكانت صلاته ومشيه إلى المسجد نافلة" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 37
Arabic/English book reference : Book 9, Hadith 1027

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "When a Muslim, or a believer, washes his face (in the course of Wudu'), every sin which he committed with his eyes, will be washed away from his face with water, or with the last drop of water; when he washes his hands, every sin which is committed by his hands will be effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin his feet committed will be washed away with the water, or with the last drop of water; until he finally emerges cleansed of all his sins."

[Muslim].

-وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إذا توضأ العبد المسلم - أو المؤمن- فغسل وجهه، خرج من وجهه كل خطيئة نظر إليها بعينيه مع الماء، أو مع آخر قطر الماء، فإذا غسل يديه، خرج من يديه كل خطيئة كان بطشتها يداه مع الماء، أو مع آخر قطر الماء، فإذا غسل رجليه، خرجت كل خطيئة مشتها رجلاه مع الماء، أو مع آخر قطر الماء، حتى يخرج نقيًا من الذنوب" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 38
Arabic/English book reference : Book 9, Hadith 1028

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) went to the (Baqi') cemetery and said, "May you be secured from punishment, O dwellers of abode of the believers! We, if Allah wills, will follow you. I wish we see my brothers." The Companions said, "O Messenger of Allah! Are not we your brothers?" He (ﷺ) said, "You are my Companions, but my brothers are those who have not come into the world yet." They said; "O Messenger of Allah! How will you recognize those of your Ummah who are not born yet?" He (ﷺ) said, "Say, if a man has white-footed horses with white foreheads among horses which are pure black, will he not recognize his own horses?" They said; "Certainly, O Messenger of

Allah!" He (ﷺ) said, "They (my followers) will come with bright faces and white limbs because of Wudu'; and I will arrive at the Haud (Al-Kauthar) ahead of them."

[Muslim].

وعنه أن رسول الله صلى الله عليه وسلم أتى المقبرة فقال: "السلام عليكم دار قوم مؤمنين وإنا إن شاء الله بكم لاحقون، وددت أنا قد رأينا إخواننا" قالوا: أولسنا إخوانك يا رسول الله؟ قال: "أنتم أصحابي، وإخواننا الذين لم يأتوا بعد" قالوا: كيف تعرف من لم يأتِ بعد من أمتك يا رسول الله؟ فقال: "أرأيت لو أن رجلا له خيل غر محجلة بين ظهري خيل دهم بهم، ألا يعرف خيله ؟" قالوا بلى يا رسول الله، قال: فإنهم يأتون غرًا محجلين من الوضوء وأنا فرطهم على الحوض ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 39
Arabic/English book reference : Book 9, Hadith 1029

Abu Hurairah (May Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said, "Shall I not tell you something by which Allah effaces the sins and elevates ranks (in Jannah)?" The Companions said; "Certainly, O Messenger of Allah." He (ﷺ) said, "Performing the Wudu' thoroughly in spite of difficult circumstances, walking with more paces to the mosque, and waiting for the next As- Salat (the prayer) after observing Salat; and that is Ar-Ribat, and that is Ar-Ribat."

[Muslim].

وعنه أن رسول الله صلى الله عليه وسلم قال ألا أدلكم على ما يمحو الله به الخطايا ويرفع به الدرجات قالوا بلى يارسول الله قال: "إسباغ الوضوء على المكاره، وكثرة الخطا إلى المساجد، وانتظار الصلاة بعد الصلاة، فذلكم الرباط، فذلكم الرباط" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 40
Arabic/English book reference : Book 9, Hadith 1030

Abu Malik Al-Ash'ari (May Allah be pleased with him) reported:
The Messenger of Allah (ﷺ) said: "Wudu' is half the Iman."

[Muslim].

وعن أبي مالك الأشعري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم "الطهور شطر الإيمان" ((رواه مسلم)). وقد سبق بطوله في باب الصبر.

وفي الباب حديث عمرو بن عبسة رضي الله عنه السابق في آخر باب الرجاء، وهو حديث عظيم، مشتمل على جمل من الخيرات.

Sunnah.com reference : Book 9, Hadith 41
Arabic/English book reference : Book 9, Hadith 1031

'Umar bin Al-Khattab (May Allah be pleased with him) reported:
The Messenger of Allah (ﷺ) said, "Whoever of you performs Wudu' carefully and then affirms: 'Ash-hadu an la ilaha illallahu Wahdahu la sharika Lahu, wa ash-hadu anna Muhammadan 'abduhu wa Rasuluhu **[I testify that there so no true god except Allah Alone, Who has no partners and that Muhammad ((ﷺ) is His slave and Messenger]**,' the eight gates of Jannah are opened for him. He may enter through whichever of these gates he desires (to enter)."

[Muslim].

In the narration in At- Tirmidhi, it is added: "Allahummaj-'alni minat-tawwabina, waj-'alni minal-mutatahhirin (O Allah make me among those who repent and purify themselves)."

وعن عمر بن الخطاب رضي الله عنه عن النبي صلى الله عليه وسلم قال:"ما منكم من أحد يتوضا فيبلغ-أو فيسبغ الوضوء- ثم قال: أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدًا عبده ورسوله، إلا فتحت له أبواب الجنة الثمانية يدخل من أيها شاء" ((رواه مسلم)).
وزاد الترمذي: "اللهم اجعلني من التوابين واجعلني من المتطهرين"

Sunnah.com reference : Book 9, Hadith 42
Arabic/English book reference : Book 9, Hadith 1032

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said: "Were people to know the blessing of pronouncing Adhan and the standing in the first row, they would even draw lots to secure these privileges. And were they to realize the reward of performing Salat early, they would race for it; and were they to know the merits of Salat after nightfall ('Isha') and the dawn (Fajr) Salat, they would come to them even if they had to crawl."

[Al-Bukhari and Muslim].

- عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "لو يعلم الناس ما في النداء والصف الأول ثم لم يجدوا إلا أن يستهموا عليه لاستهموا عليه، ولو يعلمون ما في التهجير لاستبقوا إليه، ولو يعلمون ما في العتمة والصبح لأتوهما ولو حبوا" ((متفق عليه)).
والاستهام: الاقتراع. والتهجير: التبكير إلى الصلاة

Sunnah.com reference : Book 9, Hadith 43
Arabic/English book reference : Book 9, Hadith 1033

Mu'awiyah (May Allah be pleased with him) reported:

I heard the Messenger of Allah (ﷺ) saying: "The Mu'adhdhinun (callers to prayer) will have the longest necks on the Day of Resurrection."

[Muslim].

وعن معاوية رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "المؤذنون أطول الناس أعناقًا يوم القيامة" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 44
Arabic/English book reference : Book 9, Hadith 1034

'Abdullah bin 'Abdur-Rahman reported:

Abu Sa'id Al-Khudri (May Allah be pleased with him) said to me: "I see that you like living among your sheep in wilderness. So whenever you are with your sheep or in wilderness and you want to call Adhan, you should raise your voice because whoever hears the Adhan, whether a human or jinn or any other creature, will testify for you on the Day of Resurrection." Abu Sa'id added: "I heard this from the Messenger of Allah (ﷺ)."

[Al-Bukhari].

وعن عبد الله بن عبد الرحمن بن أبي صعصعة أن أبا سعيد الخدري رضي الله عنه قال له: "إني أراك تحب الغنم والبادية فإذا كنت في غنمك- أو باديتك- فأذنت للصلاة، فارفع صوتك بالنداء، فإنه لا يسمع مدى صوت المؤذن جن، ولا إنس، ولا شيء، إلا شهد له يوم القيامة" قال أبو سعيد: سمعته من رسول الله صلى الله عليه وسلم ((رواه البخاري)).

Sunnah.com reference : Book 9, Hadith 45
Arabic/English book reference : Book 9, Hadith 1035

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "When Adhan for Salat is pronounced, the devil takes to his heels and breaks wind with noise so as not to hear the call. When the Adhan is finished, he returns. When the Iqamah is announced, he turns his back, and after it is finished, he returns again to distract the attention of one and makes him remember things which he does not recall in his mind before the Salat, and says 'Remember this, and this,' and thus causes one to forget how many Rak'at he performed."

[Al-Bukhari and Muslim].

- وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "إذا نودي بالصلاة، أدبر الشيطان، له ضراط حتى لا يسمع التأذين، فإذا قضي النداء أقبل، حتى ثوب بالصلاة أدبر حتى إذا قضي التثويب أقبل حتى يخطر بين المرء ونفسه يقول: اذكر كذا، واذكر كذا- لما لم يذكر من قبل- حتى يظل الرجل ما يدري كم صلى" ((متفق عليه)).

Sunnah.com reference : Book 9, Hadith 46
Arabic/English book reference : Book 9, Hadith 1036

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

I heard the Messenger of Allah (ﷺ) saying, "When you hear the Adhan, repeat what the Mu'adhdhin says. Then ask Allah to exalt my mention because everyone who does so will receive in return ten rewards from Allah. Then beseech Allah to grant me Al-Wasilah, which is a high rank in Jannah, fitting for only one of Allah's slaves; and I hope that I will be that man. If any one asks Al-Wasilah for me, it becomes incumbent upon me to intercede for him."

[Muslim]

وعن عبد الله بن عمرو بن العاص رضي الله عنهما أنه سمع رسول الله صلى الله عليه وسلم يقول: "إذا سمعتم النداء فقولوا مثل ما يقول، ثم صلوا علي، فإنه من صلى على صلاة صلى الله عليه بها عشرًا، ثم سلوا الله لي الوسيلة، فإنها منزلة في الجنة لا تنبغي إلا لعبد من عباد الله وأرجو أن أكون أنا هو، فمن سأل لي الوسيلة حلت له الشفاعة" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 47
Arabic/English book reference : Book 9, Hadith 1037

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "When you hear the Mu'adhdhin (pronouncing the call to Salat), repeat after him what he says."

[Al-Bukhari and Muslim].

وعن أبي سعيد الخدري رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إذا سمعتم النداء، فقولوا كما يقول المؤذن" ((متفق عليه)).

Sunnah.com reference : Book 9, Hadith 48
Arabic/English book reference : Book 9, Hadith 1038

Jabir (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who says upon hearing the Adhan: 'Allahumma Rabba hadhihid-da'wati-ttammati, was-salatil-qa'imati, ati Muhammadanil-wasilata wal-fadhilata, wab'athu maqaman mahmuda nilladhi wa

'adtahu **[O Allah, Rubb of this perfect call (Da'wah) and of the established prayer (As-Salat), grant Muhammad the Wasilah and superiority, and raise him up to a praiseworthy position which You have promised him]**', it becomes incumbent upon me to intercede for him on the Day of Resurrection."

[Al- Bukhari].

وعن جابر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "من قال حين يسمع النداء: اللهم رب هذه الدعوة التامة، والصلاة القائمة، آت محمدًا الوسيلة والفضيلة، وابعثه مقامًا محمودًا الذي وعدته، حلت له شفاعتي يوم القيامة" ((رواه البخاري)).

Sunnah.com reference : Book 9, Hadith 49
Arabic/English book reference : Book 9, Hadith 1039

Sa'd bin Abu Waqqas (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "He who says after the Adhan: 'Ash-hadu an la ilaha illallah Wah-dahu la sharika Lahu; wa ash-hadu anna Muhammadan 'abduhu wa Rasuluhu, radhitu Billahi Rabban, wa bi Muhammadin Rasulan, wa bil Islami Dinan **[I testify that there is no true god except Allah Alone; He has no partners and that Muhammad (ﷺ) is His slave and Messenger; I am content with Allah as my Rubb, with Muhammad as my Messenger and with Islam as my Deen]**,' his sins will be forgiven."

[Muslim].

وعن سعد بن أبي وقاص رضي الله عنه عن النبي صلى الله عليه وسلم أنه قال:"من قال حين يسمع المؤذن: أشهد أن لا إله إلا الله وحده لا شريك له، وأن محمدًا عبده ورسوله، رضيت بالله ربًا وبالإسلام دينًا، غفر له ذنبه"((رواه الترمذي وقال حديث حسن)).

Sunnah.com reference : Book 9, Hadith 50
Arabic/English book reference : Book 9, Hadith 1040

Anas (May Allah be pleased with him) reported:
The Messenger of Allah (ﷺ) said: "The supplication made between the Adhan and the Iqamah is never rejected."

[Abu Dawud and At-Tirmidhi].

وعن أنس قال : قَالَ رسول الله : « الدُّعَاءُ لا يُرَدُّ بَيْنَ الأَذَانِ وَالإِقَامَةِ » . رواه أَبُو داود والترمذي ، وقال : (حَدِيثٌ حَسَنٌ)

Sunnah.com reference : Book 9, Hadith 51
English reference : Book 9, Hadith 1041
Arabic reference : Book 9, Hadith 1043

Abu Hurairahu (May Allah be pleased with him) reported:
I heard the Messenger of Allah (ﷺ) saying, "Say, if there were a river at the door of one of you in which he takes a bath five times a day, would any soiling remain on him?" They replied, "No soiling would left on him." He (ﷺ) said, " That is the five (obligatory) Salat (prayers). Allah obliterates all sins as a result of performing them."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "أرأيتم لو أن نهرًا بباب أحدكم يغتسل منه كل يوم خمس مرات، هل يبقى من درنه شيء؟" قالوا: لا يبقى من درنه شيء، قال: "فذلك مثل الصلوات الخمس، يمحو الله بهن الخطايا".((متفق عليه)).

Sunnah.com reference : Book 9, Hadith 52
Arabic/English book reference : Book 9, Hadith 1042

Jabiru (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The similitude of the five (obligatory) Salat is like a river running at the door of one of you in which he takes a bath five times a day."

[Muslim].

وعن جابر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :"مثل الصلوات الخمس كمثل نهر غمر جار على باب أحدكم يغتسل منه كل يوم خمس مرات".((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 53
Arabic/English book reference : Book 9, Hadith 1043

Ibn Mas'ud (May Allah be pleased with him) reported:

A man kissed a woman. So he came to the Messenger of Allah (ﷺ) and informed him about it. Then Allah revealed this Ayah: "And perform the Salat, between the two ends of the day and in some hours of the night. Verily, the good deeds efface the evil deeds (i.e., minor sins)." (11:114) The man asked the Messenger of Allah (ﷺ) whether this applies to him only. The Messenger of Allah (ﷺ) said, "It applies to all of my Ummah."

[Al-Bukhari and Muslim].

وعن ابن مسعود رضي الله عنه أن رجلا أصاب من امرأة قُبلةً، فأتى النبي صلى الله عليه وسلم فأخبره فأنزل الله تعالى: {أقم الصلاة طرفي النهار وزلفًا من الليل، إن الحسنات يذهبن السيئات} فقال الرجل: ألي هذا؟ قال: "لجميع أمتي كلهم" ((متفق عليه)).

Sunnah.com reference : Book 9, Hadith 54
Arabic/English book reference : Book 9, Hadith 1044

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The five (daily) Salat (prayers) and the Friday (prayer) to the Friday (prayer) expiate whatever (minor sins) may be committed in between, so long as major sins are avoided."

[Muslim].

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:"الصلوات الخمس، والجمعة إلى الجمعة، كفارة لما بينهن، ما لم تغشَ الكبائر" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 55
Arabic/English book reference : Book 9, Hadith 1045

'Uthman bin 'Affan (May Allah be pleased with him) reported:

I heard Messenger of Allah (ﷺ) saying, "When the time for a prescribed Salat is due and a Muslim performs its Wudu' and its acts of bowing and prostration properly, this Salat will be an expiation for his past sins, so long as he does not commit major sins, and this applies for ever."

[Muslim].

وعن عثمان بن عفان رضي الله عنه قال: سمعت النبي صلى الله عليه وسلم يقول: "ما من امرئ مسلم تحضره صلاة مكتوبة فيحسن وضوءها وخشوعها وركوعها إلا كانت كفارة لما قبلها من الذنوب مالم تؤتَ كبيرة وذلك الدهر كله" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 56
Arabic/English book reference : Book 9, Hadith 1046

Abu Musa (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "He who The observes Al-Bardan (i.e., Fajr and 'Asr prayers) will enter Jannah."

[Al-Bukhari and Muslim].

عن أبي موسى رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:"من صلى البردين دخل الجنة" ((متفق عليه)).

Sunnah.com reference : Book 9, Hadith 57
Arabic/English book reference : Book 9, Hadith 1047

Abu Zuhair 'Umarah Ruwaibah (May Allah be pleased with him) reported:

I heard the Messenger of Allah (ﷺ) saying: "He who performs Salat (prayers) before the rising of the sun and before its setting, will not enter the Hell."

[Muslim].

وعن أبي زهير عمارة بن رؤيبة رضي الله عنه قال، سمعت رسول الله صلى الله عليه وسلم يقول: "لن يلج النار أحد صلى قبل طلوع الشمس وقبل غروبها"(11)((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 58
Arabic/English book reference : Book 9, Hadith 1048

Jundub bin Sufyan (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who offers the dawn (Fajr) prayers will come under the Protection of Allah. O son of Adam! Beware, lest Allah should call you to account in any respect from (for withdrawing) His Protection."

[Muslim].

وعن جندب بن سفيان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من صلى الصبح فهو في ذمة الله فانظر يابن آدم، لا يطلبنك الله من ذمته بشيء". ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 59
Arabic/English book reference : Book 9, Hadith 1049

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "There are angels who take turns in visiting you by night and by day, and they all assemble at the dawn (Fajr) and the afternoon ('Asr) prayers. Those who have spent the night with you, ascend to the heaven and their Rubb, Who knows better about them, asks: 'In what condition did you leave My slaves?' They reply: 'We left them while they were performing Salat and we went to them while they were performing Salat.'"

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "يتعاقبون فيكم ملائكة بالليل، وملائكة بالنهار، ويجتمعون في صلاة الصبح وصلاة العصر، ثم يعرج الذين باتوا فيكم، فيسألهم الله -وهو أعلم بهم-: كيف تركتم عبادي؟ فيقولون تركناهم وهم يصلون، وأتيناهم وهم يصلون" ((متفق عليه)).

Sunnah.com reference : Book 9, Hadith 60

Arabic/English book reference : Book 9, Hadith 1050

Jarir bin 'Abdullah Al-Bajali (May Allah be pleased with him) reported:

We were sitting with the Messenger of Allah (ﷺ) when he looked at the full moon and observed, "You will see your Rubb in the Hereafter as you see this moon having no difficulty in seeing it. So try your best to perform the prayers before the rising of the sun and that before its setting."

[Al-Bukhari and Muslim].

- وعن جرير بن عبد الله البجلي رضي الله عنه قال: كنا عند النبي صلى الله عليه وسلم، فنظر إلى القمر ليلة البدر فقال: "إنكم سترون ربكم كما ترون هذا القمر، لاتضامون في رؤيته، فإن استطعتم أن لا تغلبو على صلاة قبل طلوع الشمس، وقبل غروبها فافعلوا" ((متفق عليه)). ((وفي رواية: "فنظر إلى القمر ليلة أربع عشرة")).

Sunnah.com reference : Book 9, Hadith 61
Arabic/English book reference : Book 9, Hadith 1051

Buraidahu (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who misses the 'Asr Salat (deliberately), his deeds will be rendered nul and void."

[Al- Bukhari].

وعن بريدة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :"من ترك صلاة العصر فقد حبط عمله" ((رواه البخاري)).

Sunnah.com reference : Book 9, Hadith 62
Arabic/English book reference : Book 9, Hadith 1052

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who goes to the mosque in the morning or in the evening, Allah prepares for him a place in Jannah whenever he goes to the mosque in the morning and returns from it in the evening."

[Al-Bukhari and Muslim].

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: " من غدا إلى المسجد أو راح، أعد الله له في الجنة نزلا كلما غدا أو راح". ((متفق عليه)).

Sunnah.com reference : Book 9, Hadith 63
Arabic/English book reference : Book 9, Hadith 1053

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "He who purifies (performs Wudu') himself in his house and then walks to one of the houses of Allah (mosque) for performing an obligatory Salat, one step of his will wipe out his sins and another step will elevate his rank (in Jannah)."

[Muslim].

وعنه أن النبي صلى الله عليه وسلم قال:"من تطهر في بيته، ثم مضى إلى بيت من بيوت الله، ليقضي فريضة من فرائض الله كانت خطواته، إحداها تحط خطيئة، والأخرى ترفع درجة" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 64
Arabic/English book reference : Book 9, Hadith 1054

Ubayy bin Ka'b (May Allah be pleased with him) reported:

There was a man of the Ansar whose house was the farthest from the mosque. As far as I know, he never missed Salat (in congregation). It was said to him: "If you buy a donkey, you may ride upon it in the dark nights and in the hot days." He said: "I do not like that my house should be situated close to the mosque. I desire that my walking towards the mosque and returning home be recorded to my credit." Upon this the Messenger of Allah (ﷺ) said, "Allah has gathered all (rewards) for you."

[Muslim].

-وعن أبي بن كعب رضي الله عنه قال: كان رجل من الأنصار لا أعلم أحدًا أبعد من المسجد منه، وكانت لا تخطئه صلاة! فقيل له: لو اشتريت حمارًا تركبه في الظلماء وفي الرمضاء قال: ما يسرني أن منزلي إلى جنب المسجد إني أريد أن يكتب لي ممشاي إلى المسجد، ورجوعي إذا رجعت إلى أهلي، فقال رسول الله صلى الله عليه وسلم: "قد جمع الله لك ذلك كله" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 65
Arabic/English book reference : Book 9, Hadith 1055

Jabir (May Allah be pleased with him) reported:

There were some plots of land lying vacant around the mosque. The people of Banu Salamah decided to move to this land and come nearer to the mosque. The Messenger of Allah (ﷺ) heard about it and said to them, "I have heard that you intend to move near the mosque." They said: "Yes, O Messenger of Allah! We have decided to do that." Thereupon the Messenger of Allah (ﷺ) said, "O Banu Salamah! Stay in your houses, because your footprints (when you come to the mosque) will be recorded." He said this twice. They said: "We would not have liked it, had we moved near the mosque."

[Muslim].

وعن جابر رضي الله عنه قال: خلت البقاع حول المسجد فأراد بنو سلمة أن ينتقلوا قرب المسجد، فبلغ ذلك النبي صلى الله عليه وسلم فقال لهم: "بلغني أنكم تريدون أن تنتقلوا قرب المسجد؟ قالوا: نعم يا رسول الله قد أردنا ذلك، فقال: " بني سلمة دياركم تكتب آثاركم، دياركم تكتب آثاركم" فقالوا: ما يسرنا أنا كنا تحولنا" ((رواه مسلم، وروى البخاري معناه من رواية أنس)).

Sunnah.com reference : Book 9, Hadith 66
Arabic/English book reference : Book 9, Hadith 1056

Abu Musa (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The person who will receive the highest reward for Salat (prayer) is the one who comes to perform it in the mosque from the farthest distance. And he who waits for Salat to perform it with the Imam (in congregation) will have a greater reward than the one who observes it alone and then goes to sleep."

[Al-Bukhari and Muslim].

وعن أبي موسى الأشعري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن أعظم الناس أجرًا في الصلاة أبعدهم إليها ممشى، فأبعدهم، والذي ينتظر الصلاة حتى يصليها مع الإمام أعظم أجرًا من الذي يصليها ثم ينام" ((متفق عليه)).

Sunnah.com reference : Book 9, Hadith 67
Arabic/English book reference : Book 9, Hadith 1057

Buraidah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Convey glad tidings to those who walk to the mosque in the darkness. For they will be given full light on the Day of Resurrection."

[At-Tirmidhi and Abu Dawud].

وعن بريدة رضي الله عنه عن النبي صلى الله عليه وسلم : "بشروا المشائين في الظلم إلى المساجد بالنور التام يوم القيامة" ((رواه أبو داود والترمذي)).

Sunnah.com reference : Book 9, Hadith 68
Arabic/English book reference : Book 9, Hadith 1058

Abu Hurairah (May Allah be pleased with him) reported:
The Messenger of Allah (ﷺ) said, "Shall I not tell you something by which Allah effaces the sins and elevates the ranks (in Jannah)." The Companions said: "Yes (please tell us), O Messenger of Allah." He said, "Performing the Wudu' properly in spite of difficult circumstances, walking with more paces to the mosque, and waiting for the next Salat (prayer) after a observing Salat; and that is Ar-Ribat, and that is Ar-Ribat."

[Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "ألا أدلكم على ما يمحو الله به الخطايا، ويرفع به الدرجات؟ " قالوا بلى يا رسول الله. قال: "إسباغ الوضوء على المكاره، وكثرة الخطا إلى المساجد، وانتظار الصلاة بعد الصلاة، فذلكم الرباط، فذلكم الرباط" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 69
Arabic/English book reference : Book 9, Hadith 1059

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:
The Messenger of Allah (ﷺ) said, "When you see a man frequenting the mosque, testify that he is a believer because Allah says: 'Allah's mosques are visited only by those who believe in Allah and the Last Day.'"

[At-Tirmidhi].

وعن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إذا رأيتم الرجل يعتاد المساجد فاشهدوا له بالإيمان، قال الله عز وجل {إنما يعمر مساجد الله من آمن بالله واليوم الآخر} ((الآية. رواه الترمذي وقال حديث حسن)).

Sunnah.com reference : Book 9, Hadith 70
Arabic/English book reference : Book 9, Hadith 1060

Abu Hurairah (May Allah be pleased with him) reported:
The Messenger of Allah (ﷺ) said, "Everyone among you will be deemed to be occupied in Salat (prayer) constantly so long as Salat (the prayer) detains him (from worldly concerns), and nothing prevents him from returning to his family but Salat."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "لا يزال أحدكم في صلاة مادامت الصلاة تحبسه لا يمنعه أن ينقلب إلى أهله إلا الصلاة" ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 71
Arabic/English book reference : Book 9, Hadith 1061

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The angels supplicate in favour of one of you so long as he remains in the place where he has performed Salat (prayer) in a state of Wudu'. They (the angels) say: 'O Allah! Forgive him, O Allah! Have mercy on him.'"

[Al- Bukhari].

وعنه أن رسول الله صلى الله عليه وسلم قال: الملائكة تصلي على أحدكم ما دام في مصلاه الذي صلى فيه ما لم يحدث تقول اللهم اغفر له اللهم ارحمه" ((رواه البخاري))

Sunnah.com reference : Book 9, Hadith 72
Arabic/English book reference : Book 9, Hadith 1062

Anas (May Allah be pleased with him) reported:

Once the Messenger of Allah (ﷺ) delayed the night prayer ('Isha') till midnight. He (ﷺ) turned to us after Salat (prayer) and said, "The people slept after performing their Salat, but you who waited, will be accounted as engaged in Salat throughout the period of your waiting."

[Al-Bukhari].

وعن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم أخر ليلة صلاة العشاء إلى شطر الليل ثم أقبل علينا بوجهه بعدما صلى فقال: "صلى الناس ورقدوا ولم تزالوا في صلاة منذ انتظرتموها" ((رواه البخاري))

Sunnah.com reference : Book 9, Hadith 73
Arabic/English book reference : Book 9, Hadith 1063

Ibn 'Umar (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "Salat in congregation is twenty-seven times more meritorious than a Salat performed individually."

[Al- Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "صلاة الجماعة أفضل من صلاة الفذ بسبع وعشرين درجة)). ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 74
Arabic/English book reference : Book 9, Hadith 1064

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "A man's Salat in congregation is twenty-five times more rewarding than his Salat at home or in his shop, and that is because when he performs his Wudu' properly and proceeds towards the mosque with the purpose of performing Salat in congregation, he does not take a step without being raised a degree (in rank) for it and having a sin remitted for it, till he enters the mosque. When he is performing Salat, the angels continue to invoke Blessings of Allah on him as long as he is in his place of worship in a state of Wudu'. They say: 'O Allah! Have mercy on him! O Allah! Forgive him.' He is deemed to be engaged in Salat as long as he waits for it."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "صلاة الرجل في جماعة تُضعَّف على صلاته في بيته وفي سوقه خمسًا وعشرين ضعفًا، وذلك أنه إذا توضأ فأحسن الوضوء، ثم خرج إلى المسجد، لا يخرجه

إلا الصلاة، لم يخطُ خطوة إلا رفعت له بها درجة، وحطت عنه بها خطيئة، فإذا صلى لم تزل الملائكة تصلي عليه ما دام في مصلاه، ما لم يحدث، تقول اللهم صلِّ عليه، اللهم ارحمه. ولا يزال في صلاة ما انتظر الصلاة" ((متفق عليه. وهذا لفظ البخاري))

Sunnah.com reference : Book 9, Hadith 75
Arabic/English book reference : Book 9, Hadith 1065

Abu Hurairah (May Allah be pleased with him) reported:

A blind man came to the Messenger of Allah (ﷺ) and said: "O Messenger of Allah! I have no one to guide me to the mosque." He, therefore, sought his permission to perform Salat (prayer) in his house. He (ﷺ) granted him permission. When the man turned away, he called him back, and said, "Do you hear the Adhan (call to prayer)?" He replied in the affirmative. The Messenger of Allah (ﷺ) then directed him to respond to it.

[Muslim].

وعنه قال: أتى النبي صلى الله عليه وسلم رجل أعمي، فقال: يا رسول الله، ليس لي قائد يقودني إلى المسجد، فسأل رسول الله صلى الله عليه وسلم أن يرخص له فيصلي في بيته، فرخص له، فلما ولى دعاه فقال له: "هل تسمع النداء بالصلاة؟ " قال نعم، قال: "فأجب" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 76
Arabic/English book reference : Book 9, Hadith 1066

'Abdullah bin Umm Maktum, the Mu'adhdhin (May Allah be pleased with him) reported:

I said to the Messenger of Allah (ﷺ): "There are many poisonous insects and wild beasts in Al-Madinah, and I am blind. Please grant me permission to perform Salat at home." He (ﷺ) enquired whether he could hear the call: Hayya 'alas-Salah; Hayya 'alal-Falah (Come to the prayer, come to the salvation). When he replied in affirmative, the Messenger of Allah (ﷺ) directed him to come (to mosque) for prayer."

[Abu Dawud].

وعن عبد الله- وقيل: عمرو بن قيس المعروف بابن أم مكتوم المؤذن رضي الله عنه أنه قال: يا رسول الله إن المدينة كثيرة الهوام والسباع. فقال رسول الله صلى الله عليه وسلم : "تسمع حي على الصلاة، حي على الفلاح، فحيهلا" ((رواه أبو داود بإسناد حسن.(12)

Sunnah.com reference : Book 9, Hadith 77
Arabic/English book reference : Book 9, Hadith 1067

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "By Him in Whose Hand my life is, I sometimes thought of giving orders for firewood to be collected, then for proclaiming the Adhan for Salat. Then I would appoint an Imam to lead Salat, and then go to the houses of those who do not come to perform Salat in congregation, and set fire to their houses on them."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "والذي نفسي بيده، لقد هممت أن آمر بحطب فيحتطب، ثم آمر بالصلاة فيؤذن لها، ثم آمر رجلا فيؤم الناس، ثم أخالف إلى رجال فأحرق عليهم بيوتهم" ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 78
Arabic/English book reference : Book 9, Hadith 1068

Ibn Mas'ud (May Allah be pleased with him) reported:

He who likes to meet Allah tomorrow (i.e., on the Day of Requital) as a Muslim, should take care and observe the Salat when the Adhan is announced for them. Allah has expounded to your Prophet (ﷺ) the ways of right guidance, and these (the prayers) are part of the right guidance. If you have to perform Salat in your houses, as this man who stays away (from the mosque) and performs Salat in his house, you will abandon the Sunnah (practice) of your Prophet (ﷺ), and the departure from the Sunnah of your Prophet (ﷺ) will lead you astray. I have seen the time when no one stayed behind except a well-known hypocrite. I also saw that a man was brought swaying (on account of weakness) between two men till he was set up in a row (in the mosque).

[Muslim].

وعن ابن مسعود رضي الله عنه قال: من سره أن يلقى الله تعالى غدًا مسلمًا، فليحافظ على هؤلاء الصلوات، حيث ينادى بهن، فإن الله شرع لنبيكم صلى الله عليه وسلم سنن الهدى، وإنهن من سنن الهدى، ولو أنكم صليتم في بيوتكم كما يصلي هذا المتخلف في بيته لتركتم سنة نبيكم، ولو تركتم سنة نبيكم لضللتم، ولقد رأيتنا وما يتخلف عنها إلا منافق معلوم النفاق، ولقد كان الرجل يؤتى به، يهادى بين الرجلين حتى يقام في الصف. ((رواه مسلم وفي رواية له قال: إن رسول الله صلى الله عليه وسلم علمنا سنن الهدى، وإن من الهدى الصلاة في المسجد الذي يؤذن فيه)).

Sunnah.com reference : Book 9, Hadith 79
Arabic/English book reference : Book 9, Hadith 1069

Abud-Darda' (May Allah be pleased with him)reported:

I heard the Messenger of Allah (ﷺ) saying, "If three men in a village or in the desert, make no arrangement for Salat in congregation, Satan must have certainly overcome them. So observe Salat in congregation, for the wolf eats up a solitary sheep that stays far from the flock."

[Abu Dawud].

وعن أبي الدرداء رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "ما من ثلاثة في قرية ولا بدو لا تقام فيهم الصلاة إلا قد استحوذ عليهم الشيطان. فعليكم بالجماعة، فإنما يأكل الذئب من الغنم القاصية" ((رواه أبو داود بإسناد حسن)).

Sunnah.com reference : Book 9, Hadith 80
Arabic/English book reference : Book 9, Hadith 1070

'Uthman bin 'Affan (May Allah be pleased with him) reported:

I heard the Messenger of Allah (ﷺ) saying: "One who performs 'Isha' prayer in congregation, is as if he has performed Salat for half of the night. And one who performs the Fajr prayer in congregation, is as if he has performed Salat the whole night."

[Muslim]

The narration of At-Tirmidhi says: 'Uthman bin Affan (May Allah be pleased with him) narrated that he had heard the Messenger of Allah (ﷺ) saying: "He who attends 'Isha' in congregation, is as if he has performed Salat for half of the night; and he who attends 'Isha' and Fajr prayers in congregation, is as if he has performed Salat for the whole night."

عن عثمان بن عفان رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من صلى العشاء في جماعة، فكأنما قام نصف الليل ومن صلى الصبح في جماعة، فكانما صلى الليل كله" ((رواه مسلم)).

وفي رواية الترمذي عن عثمان بن عفان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من شهد العشاء في جماعة كان له قيام نصف ليلة، ومن شهد العشاء والفجر في جماعة، كان له كقيام ليلة" ((قال الترمذي حديث حسن صحيح))

Sunnah.com reference : Book 9, Hadith 81
Arabic/English book reference : Book 9, Hadith 1071

Abu Hurairah (May Allah be pleased with him)reported:

The Messenger of Allah (ﷺ) said, "If they knew the merits of Salat after nightfall ('Isha') and the morning (Fajr) Salat, they would come to them even if they had to crawl to do so."

[Al-Bukhari and Muslim]

This is part of a long Hadith which has already been mentioned. See Hadith No. 1033.

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "ولو يعلمون ما في العتمة والصبح لأتوهما ولو حبوًا" ((متفق عليه)). وقد سبق بطوله.

Sunnah.com reference : Book 9, Hadith 82
Arabic/English book reference : Book 9, Hadith 1072

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "No Salat is more burdensome to the hypocrites than the Fajr (dawn) prayer and the 'Isha' (night) prayer; and if they knew their merits, they would come to them even if they had to crawl to do so."

[Al-Bukhari and Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم : "ليس صلاة أثقل على المنافقين من صلاة الفجر والعشاء ولو يعلمون ما فيهما لأتوهما ولو حبوًا" ((متفق عليه)).

Sunnah.com reference : Book 9, Hadith 83
Arabic/English book reference : Book 9, Hadith 1073

Ibn Mas'ud (May Allah be pleased with him) reported:

I asked the Messenger of Allah (ﷺ): "Which act is the best?" He (ﷺ) said, "As-Salat at their fixed times." I asked, "What next?" He (ﷺ) said, "Being dutiful to parents." I asked, "What next?" He (ﷺ) said, "Striving (Jihad) in the way of Allah."

[Al-Bukhari and Muslim].

وعن ابن مسعود رضي الله عنه قال: سألت رسول الله صلى الله عليه وسلم : أي الأعمال أفضل؟ قال: "الصلاة على أوقتها" قلت: ثم أي؟ قال: "بر الوالدين" قلت ثم أي؟ قال: " الجهاد في سبيل الله" ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 84
Arabic/English book reference : Book 9, Hadith 1074

Ibn 'Umar (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "Islam is based on five (pillars): testifying that there is no true god except Allah and that Muhammad (ﷺ) is His slave and Messenger; performing of Salat (Iqamat-as-Salat); the payment of Zakat; performing Hajj (pilgrimage) to the House **[of Allah (Ka'bah)]**; and Saum (fasting) during the month of Ramadan."

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: " بني الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمدًا رسول الله، وإقام الصلاة، وإيتاء الزكاة، وحج البيت، وصوم رمضان" ((متفق عليه)).

Sunnah.com reference : Book 9, Hadith 85
Arabic/English book reference : Book 9, Hadith 1075

Ibn 'Umar (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "I have been commanded to fight against the people till they testify La ilaha illAllah (There is no true god except Allah) and that Muhammad (ﷺ) is His slave and Messenger, and to establish As-Salat (Iqamat-as-Salat), and to pay Zakat; and if they do this, then their blood and property are secured except by the rights of Islam, and their accountability is left to Allah."

[Al- Bukhari and Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم "أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وأن محمدًا رسول الله، ويقيموا الصلاة ويؤتوا الزكاة، فإذا فعلوا ذلك، عصموا مني دماءهم وأموالهم إلا بحق الإسلام، وحسابهم على الله" ((متفق عليه)).

Sunnah.com reference : Book 9, Hadith 86
Arabic/English book reference : Book 9, Hadith 1076

Mu'adh (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) sent me as a governor to Yemen and (at the time of departure) he instructed me thus: "You will go to people of the Scripture (i.e., the Jews and the Christians). First of all invite them to testify that La ilaha ill Allah (There is no true god except Allah) and that Muhammad (ﷺ) is His slave and Messenger; and if they accept this, then tell them that Allah has enjoined upon them five Salat (prayers) during the day and night; and if they accept it, then tell them that Allah has made the payment of Zakat obligatory upon them. It should be collected from their rich and distributed among their poor; and if they agree to it, don't take (as a share of Zakat) the best of their properties. Beware of the supplications of the oppressed, for there is no barrier between it and Allah."

[Al-Bukhari and Muslim].

وعن معاذ رضي الله عنه قال: بعثني رسول الله صلى الله عليه وسلم إلى اليمن فقال: "إنك تأتي قومًا من أهل الكتاب، فادعهم إلى شهادة أن لا إله إلا الله وأني رسول الله، فإن هم أطاعوا لذلك، فأعلمهم أن الله تعالى افترض عليهم خمس صلوات في كل يوم وليلة، فإن هم أطاعوا لذلك، فأعلمهم أن الله تعالى افترض عليهم صدقة تؤخذ من أغنيائهم فترد على فقرائهم، فإن هم اطاعوا لذلك، فإياك وكرائم أموالهم واتقِ دعوة المظلوم فإنه ليس بينها وبين الله حجاب" ((متفق عليه)).

Sunnah.com reference : Book 9, Hadith 87
Arabic/English book reference : Book 9, Hadith 1077

Jabir (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Between a man and disbelief and paganism is the abandonment of Salat (prayer)."

[Muslim].

وعن جابر رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إن بين الرجل وبين الشرك والكفر ترك الصلاة" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 88
Arabic/English book reference : Book 9, Hadith 1078

Buraidah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever."

[At-Tirmidhi].

وعن بريدة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "العهد الذي بيننا وبينهم الصلاة، فمن تركها فقد كفر" ((رواه الترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 9, Hadith 89
Arabic/English book reference : Book 9, Hadith 1079

Shaqiq bin 'Abdullah reported:

The Companions of the Messenger of Allah (ﷺ) did not consider the abandonment of any action as disbelief except neglecting Salat.

[At- Tirmidhi].

وعن شقيق بن عبد الله التابعي المتفق على جلالته رحمه الله قال: كان أصحاب محمد صلى الله عليه وسلم لا يرون شيئًا من الأعمال تركه كفر غير الصلاة. ((رواه الترمذي في كتاب الإيمان بإسناد صحيح)).

Sunnah.com reference : Book 9, Hadith 90
Arabic/English book reference : Book 9, Hadith 1080

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The first of man's deeds for which he will be called to account on the Day of Resurrection will be Salat. If it is found to be perfect, he will be safe and successful; but if it is incomplete, he will be unfortunate and a loser. If any shortcoming is found in the obligatory Salat, the Glorious and Exalted Rubb will command to see whether His slave has offered any voluntary Salat so that the obligatory Salat may be made up by it. Then the rest of his actions will be treated in the same manner."

[At- Tirmidhi].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن أول ما يحاسب به العبد يوم القيامة من عمله صلاته، فإن صلحت، فقد أفلح وأنجح، وإن فسدت، فقد خاب وخسر، فإن انتقص من فريضته شيئًا، قال الرب، عز وجل: انظروا هل لعبدي من تطوع، فيكمل منها ما انتقص من الفريضة؟ ثم يكون سائر أعماله على هذا" ((رواه الترمذي وقال حديث حسن)).

Sunnah.com reference : Book 9, Hadith 91
Arabic/English book reference : Book 9, Hadith 1081

Jabir bin Samurah (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) came out to us (once) and said, "Why do you not stand in rows as the angels do before their Rubb?" We asked: "O Messenger of Allah! how do the angels stand in rows before their Rubb?" He (ﷺ) replied, "They complete each row beginning with the first and filling all the gaps."

[Muslim].

عن جابر بن سمرة، رضي الله عنهما، قال: خرج علينا رسول الله صلى الله عليه وسلم فقال: "ألا تصفون كما تصف الملائكة عند ربها؟" فقلنا: يا رسول الله وكيف تصف الملائكة عند ربها؟ قال: "يتمون الصفوف الأُول، ويتراصون في الصف" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 92
Arabic/English book reference : Book 9, Hadith 1082

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "If people came to know the blessing of calling Adhan and the standing in the first row, they could do nothing but would draw lots to secure these privileges."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "لو يعلم الناس ما في النداء والصف الأول، ثم لم يجدوا إلا أن يستهموا عليه لاستهموا" ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 93
Arabic/English book reference : Book 9, Hadith 1083

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The best of the men's rows (in Salat) is the first row and the worst is the last; but the best of the woman's row is the last and the worst of their rows is the first."

[Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم: "خير صفوف الرجال أولها، وشرها آخرها، وخير صفوف النساء آخرها، وشرها أولها". ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 94
Arabic/English book reference : Book 9, Hadith 1084

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

When the Messenger of Allah (ﷺ) perceived a tendency among his Companions to stand in the back rows, he said to them, "Come forward and be close to me and let those who come after you, follow your lead. If people continue to fall behind (i.e., in acquiring virtues), Allah puts them behind."

[Muslim].

وعن أبي سعيد الخدري، رضي الله عنه أن رسول الله صلى الله عليه وسلم رأي في أصحابه تأخرًا، فقال لهم: "تقدموا فَأتموا بي وليأتم بكم مَن بعدكم، لا يزال قوم يتأخرون حتى يؤخرهم الله" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 95
Arabic/English book reference : Book 9, Hadith 1085

Abu Mas'ud (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) used to gently pat our shoulders when we were standing in rows at the time of Salat and say, "Keep (the rows) straight; do not differ from each other lest your hearts should suffer from discord. Let those of you who are mature and prudent be nearer to me, and then those who are next to them."

[Muslim].

وعن أبي مسعود رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم يمسح مناكبنا في الصلاة، ويقول: "استووا ولا تختلفوا فتختلف قلوبكم، ليلني منكم أولو الأحلام والنهى، ثم الذين يلونهم ثم الذين يلونهم". ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 96
Arabic/English book reference : Book 9, Hadith 1086

Anas (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Keep your rows straight (during Salat in congregation), for keeping the rows straight is part of the perfection of Salat."

[Al-Bukhari and Muslim].

وعن أنس، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "سووا صفوفكم، فإن تسوية الصف من تمام الصلاة". ((متفق عليه))
وفي رواية البخاري: "فإن تسوية الصفوف من إقامة الصلاة".

Sunnah.com reference : Book 9, Hadith 97
Arabic/English book reference : Book 9, Hadith 1087

Anas (May Allah be pleased with him) reported:

When the Iqamah had been announced, the Messenger of Allah (ﷺ) turned his face towards us and said: "Make your rows straight and stand close together, for I can see you from behind my back."

[Al- Bukhari].

وعنه قال: أقيمت الصلاة، فأقبل علينا رسول الله صلى الله عليه وسلم بوجهه فقال: "أقيموا صفوفكم وتراصوا، فإني أراكم من وراء ظهري" ((رواه البخاري بلفظه، ومسلم بمعناه)).
وفي رواية للبخاري: وكان أحدنا يلزق منكبه بمنكب صاحبه وقدمه بقدمه".

Sunnah.com reference : Book 9, Hadith 98
Arabic/English book reference : Book 9, Hadith 1088

An-Nu'man bin Bashir (May Allah be pleased with them) reported:

I heard the Messenger of Allah (ﷺ) saying, "Straighten your rows; otherwise, Allah will create dissension among you."

[Al- Bukhari and Muslim].

The narration in Muslim is: An-Nu'man bin Bashir (May Allah be pleased with them) said: The Messenger of Allah (ﷺ) directed us to keep our rows as straight as arrows. He continued stressing this until he realized that we had learnt it from him (recognized its significance). One day he came into the mosque and stood up. He was just about to say Takbir (Allah is Greater) when he noticed a man whose chest was projected from the row, so he said, "O slaves of Allah, you must straighten your rows or Allah will certainly put your faces in opposite directions."

وعن النعمان بن بشير رضي الله عنهما، قال: سمعت رسول الله صلى الله عليه وسلم يقول: "لتسون صفوفكم، أو ليخالفن الله بين وجوهكم" ((متفق عليه))
وفي رواية لمسلم: أن رسول الله صلى الله عليه وسلم كان يسوي صفوفنا حتى كأنما يسوي بها القداح، حتى رأى أنا قد عقلنا عنه. ثم خرج يومًا فقام حتى كاد يكبر، فرأى رجلا باديا صدره من الصف، فقال "عباد الله لتسون صفوفكم، أو ليخالفن الله بين وجوهكم".

Sunnah.com reference : Book 9, Hadith 99

Arabic/English book reference : Book 9, Hadith 1089

Al-Bara' bin 'Azib (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) used to pass between the rows from one end to the other, touching our chest and shoulders (i.e., arranging the rows) in line and saying, "Do not be out of line; otherwise your hearts will be in disagreement". He would add, "Allah and His angels invoke blessings upon the first rows."

[Abu Dawud].

وعن البراء بن عازب رضي الله عنهما، قال كان رسول الله صلى الله عليه وسلم يتخلل من ناحية إلى ناحية، يمسح صدورنا ومناكبنا ويقول،: "لا تختلفوا فتختلف قلوبكم" وكان يقول: "إن الله وملائكته يصلون على الصفوف الأُول" ((رواه أبو داود بإسناد حسن)).

Sunnah.com reference : Book 9, Hadith 100
Arabic/English book reference : Book 9, Hadith 1090

Ibn 'Umar (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "Arrange the rows in order, stand shoulder to shoulder, close the gaps, be accommodating to your brothers, and do not leave gaps for Satan. Whoever joins up a row, he will be joined to Allah (i.e., to the Mercy of Allah); and whoever cuts off a row, he will be cut off from Allah (i.e., from His Mercy)."

[Abu Dawud].

وعن ابن عمر رضي الله عنهما، أن رسول الله صلى الله عليه وسلم قال: "أقيموا الصفوف، وحاذوا المناكب، وسدوا الخلل، ولينوا بأيدي إخوانكم، ولا تذروا فرجات للشيطان، ومن وصل صفًا وصله الله، ومن قطع صفًا قطعه الله". ((رواه أبو داود بإسناد صحيح)).

Sunnah.com reference : Book 9, Hadith 101
Arabic/English book reference : Book 9, Hadith 1091

Anas (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Stand close together in your rows, keep nearer to one another, and put your necks in line, for by Him in Whose Hands my soul is, I see the Satan entering through the opening in the row like Al-hadhaf (i.e., a type of small black sheep found in Yemen)."

[Abu Dawud].

وعن أنس، رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "رصوا صفوفكم، وقاربوا بينها وحاذوا الأعناق فوالذي نفسي بيده إني لأرى الشيطان يدخل من خلل الصف، كأنها الحذف" ((حديث صحيح رواه أبو داود بإسناد على شرط مسلم)).

Sunnah.com reference : Book 9, Hadith 102
Arabic/English book reference : Book 9, Hadith 1092

Anas (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Fill (complete) the first row, then the one next to it; and if there is any deficiency (incompleteness), it should be in the last row."

[Abu Dawud].

وعنه أن رسول الله صلى الله عليه وسلم قال: "أتموا الصف المقدم، ثم الذي يليه، فما كان من نقص فليكن في الصف المؤخر". ((رواه أبو داود بإسناد حسن)).

Sunnah.com reference : Book 9, Hadith 103
Arabic/English book reference : Book 9, Hadith 1093

'Aishah (May Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) said, "Allah and His angels invoke blessings upon those who are on the right side of the rows."

[Abu Dawud].

وعن عائشة رضي الله عنها، قالت: قال رسول الله صلى الله عليه وسلم: "إن الله وملائكته يصلون على ميامن الصفوف" ((رواه أبو داود بإسناد على شرط مسلم، وفيه رجل مختلف في توثيقه.)).

Sunnah.com reference : Book 9, Hadith 104
Arabic/English book reference : Book 9, Hadith 1094

Al-Bara' (May Allah be pleased with him) reported:

Whenever we performed Salat behind the Messenger of Allah (ﷺ), we liked to be on his right side so that his face might turn towards us (at the end of the Salat). One day, I heard Messenger of Allah (ﷺ) supplicating, "O my Rubb! Shield me from Your Torment on the Day when You will gather (or said, 'resurrect') Your slaves."

[Muslim].

وعن البراء، رضي الله عنه قال: "كنا إذا صلينا خلف رسول الله صلى الله عليه وسلم ، أحببنا أن نكون عن يمينه، يقبل علينا بوجهه، فسمعته يقول: "رب قني عذابك يوم تبعث - أو تجمع- عبادك". ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 105
Arabic/English book reference : Book 9, Hadith 1095

Abu Hurairah (May Allah be pleased with him)reported:

The Messenger of Allah (ﷺ) said, "Let the Imam stand in the middle (so that those praying behind him should be standing both on his right and his left) and close the gaps."

[Abu Dawud].

وعن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: "وسطوا الإمام، وسدوا الخلل" ((رواه أبو داود)).

Sunnah.com reference : Book 9, Hadith 106
Arabic/English book reference : Book 9, Hadith 1096

Umm Habibah (May Allah be pleased with her) the Mother of the Believers reported:

I heard the Messenger of Allah (ﷺ) saying, "A house will be built in Jannah for every Muslim who offers twelve Rak'ah of optional Salat other than the obligatory Salat in a day and a night (to seek the Pleasure of Allah)."

[Muslim].

عن أم المؤمنين أم حبيبة رملة بنت أبي سفيان، رضي الله عنهما، قالت سمعت رسول الله صلى الله عليه وسلم، يقول: ما من عبد مسلم يصلي لله تعالى كل يوم ثنتي عشرة ركعة تطوعًا غير الفريضة، إلا بنى الله له بيتًا في الجنة أو: إلا بني له بيت في الجنة" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 107
Arabic/English book reference : Book 9, Hadith 1097

Ibn 'Umar (May Allah be pleased with them) reported:

I performed along with the Messenger of Allah (ﷺ) two Rak'ah of optional prayers before Zuhr and two after the Zuhr (noon prayer), and two after the Friday prayer, and two after the Maghrib (evening) prayer, and two after the 'Isha' (night) prayer."

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما، قال: صليت مع رسول الله صلى الله عليه وسلم، ركعتين قبل الظهر وركعتين بعدها، وركعتين بعد الجمعة، وركعتين بعد المغرب، وركعتين بعد العشاء" ((متفق عليه)).

Sunnah.com reference : Book 9, Hadith 108
Arabic/English book reference : Book 9, Hadith 1098

'Abdullah bin Mughaffal (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "There is a Salat (prayer) between every Adhan and Iqamah; there is a Salat between every Adhan and Iqamah." (While saying the same for the) third time (he (ﷺ) added), "It is for him who desires (to perform it)."

[Al-Bukhari and Muslim].

وعن عبد الله بن مغفل، رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: "بين كل أذانين صلاة، بين كل أذانين صلاة، بين كل أذانين صلاة" وقال في الثالثة: "لمن شاء" ((متفق عليه)).

Sunnah.com reference : Book 9, Hadith 109
Arabic/English book reference : Book 9, Hadith 1099

'Aishah (May Allah be pleased with her) reported:

The Prophet (ﷺ) never omitted four Rak'ah prayer before the Zuhr prayer and two Rak'ah prayers before dawn (Fajr) prayer.

[Al- Bukhari].

عن عائشة رضي الله عنها، أن النبي صلى الله عليه وسلم كان لا يدع أربعًا قبل الظهر، وركعتين قبل الغداة ((رواه البخاري)).

Sunnah.com reference : Book 9, Hadith 110
Arabic/English book reference : Book 9, Hadith 1100

'Aishah (May Allah be pleased with her) reported:

The Prophet (ﷺ) did not attach more importance to any Nawafil prayer than the two Rak'ah of prayer before dawn (Fajr) prayer.

[Al-Bukhari and Muslim].

وعنها قالت: لم يكن النبي، صلى الله عليه وسلم على شيء من النوافل أشد تعاهدًا منه على ركعتي الفجر". ((متفق عليه)).

Sunnah.com reference : Book 9, Hadith 111
Arabic/English book reference : Book 9, Hadith 1101

'Aishah (May Allah be pleased with her) reported:

The Prophet (ﷺ) said, "The two Rak'ah before the dawn (Fajr) prayer are better than this world and all it contains."

[Muslim]

Another narration goes: "The two Rak'ah before the dawn (Fajr) prayer are dearer to me than the whole world."

وعنها عن النبي صلى الله عليه وسلم قال: "ركعتا الفجر خير من الدنيا وما فيها" ((رواه مسلم)). وفي رواية لهما لأحب إلي من الدنيا جميعًا.

Sunnah.com reference : Book 9, Hadith 112
Arabic/English book reference : Book 9, Hadith 1102

Abu 'Abdullah Bilal bin Rabah (May Allah be pleased with him) the Mu'adhdhin of Messenger of Allah (ﷺ) reported:

I went to inform the Messenger of Allah (ﷺ) about the time of the dawn (Fajr) prayer, and 'Aishah (May Allah be pleased with her) kept me busy and began to ask me about something till the day grew bright. Then I got up and informed the Messenger of Allah (ﷺ) of the time of Salat. I informed him again but he did not came out immediately to lead As- Salat. When he came out, he led As-Salat. I said to him: 'Aishah (May Allah be pleased with her) kept me busy and thus diverted my attention by asking about something and the morning grew bright. You also came out late. Upon that the Messenger of Allah (ﷺ) said, "I was engaged in performing two Rak'ah of Fajr prayer." Bilal (May Allah be pleased with him)said: "O Messenger of Allah! You delayed As-Salat so long as the morning grew bright." He (ﷺ) replied, "Even if the morning had become brighter than it had, I would have performed two Rak'ah of prayer in an excellent manner."

[Abu Dawud].

وعن أبي عبد الله بلال بن رباح، رضي الله عنه مؤذن رسول الله صلى الله عليه وسلم أنه أتى رسول الله صلى الله عليه وسلم ليؤذنه بصلاة الغداة، فشغلت عائشة بلالا بأمر سألته عنه، حتى أصبح جدا فقام بلال فآذنه بالصلاة، وتابع أذانه، فلم يخرج رسول الله صلى الله عليه وسلم فلما خرج صلى بالناس، فأخبره أن عائشة شغلته بأمر سألته عنه حتى أصبح جدا، وأنه أبطأ عليه بالخروج، فقال -يعني النبي صلى الله عليه وسلم -: "إني كنت ركعت ركعتي الفجر" فقال: يا رسول الله إنك أصبحت جدا؟ فقال: "لو أصبحت أكثر مما أصبحت، لركعتهما وأحسنتهما، وأجملتهما". ((رواه أبو داود بإسناد حسن)).

Sunnah.com reference : Book 9, Hadith 113
Arabic/English book reference : Book 9, Hadith 1103

'Aishah (May Allah be pleased with her) reported:

The Prophet (ﷺ) used to perform two Rak'ah short prayer between the Adhan (call to prayer) and the Iqamah of the dawn (Fajr) prayers.

[Al- Bukhari and Muslim]

In another narration, 'Aishah (May Allah be pleased with her) said: The Messenger of Allah (ﷺ) used to perform two supererogatory Rak'ah prayer of Fajr and make them so short in duration that I used to think whether he (ﷺ) had recited Surat Al-Fatihah (in it) or not.

[Al-Bukhari and Muslim]

In the narration of Muslim, 'Aishah (May Allah be pleased with her) said: When the Messenger of Allah (ﷺ) used to hear the Adhan (of Fajr prayer) he would perform two supererogatory Rak'ah prayer and would make them short.

عن عائشة رضي الله عنها أن رسول الله صلى الله عليه وسلم، كان يصلي ركعتين خفيفتين بين النداء والإقامة من صلاة الصبح". ((متفق عليه))
وفي رواية لهما: يصلي ركعتي الفجر، إذا سمع الأذان فيخففهما حتى أقول هل قرأ فيهمابأم القرآن!. وفي رواية لمسلم: كان يصلى ركعتيي الفجر إذا سمع الأذان ويخففهما.
وفي رواية: إذا طلع الفجر.

Sunnah.com reference : Book 9, Hadith 114
Arabic/English book reference : Book 9, Hadith 1104

Hafsah (May Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) used to perform two short Rak'ah prayer when it was dawn and the Mu'adhdhin had called Adhan (for the Fajr prayer).

[Al-Bukhari and Muslim].

وعن حفصة رضي الله عنها أن رسول الله صلى الله عليه وسلم كان إذا أذن المؤذن للصبح، وبدا الصبح صلى ركعتين خفيفتين. ((متفق عليه)).
وفي رواية لمسلم: كان رسول الله صلى الله عليه وسلم إذا طلع الفجر لا يصلى إلا ركعتين خفيفتين.

Sunnah.com reference : Book 9, Hadith 115
Arabic/English book reference : Book 9, Hadith 1105

Ibn 'Umar (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) used to perform his optional night prayers at night, two Rak'ah followed by two Rak'ah, and at the end he would conclude with an odd Rak'ah (Witr). Then he would perform two Rak'ah prayer before the dawn (Fajr) prayer after hearing the Adhan, and he would make them so brief as if he could hear the Iqamah being called.

[Al- Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما قال: كان رسول الله صلى الله عليه وسلم يصلي من الليل مثنى مثنى، ويوتر بركعة من آخر الليل، ويصلي الركعتين قبل صلاة الغداة، وكأن الأذان بأذنيه". ((متفق عليه)).

Sunnah.com reference : Book 9, Hadith 116
Arabic/English book reference : Book 9, Hadith 1106

Ibn 'Abbas (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) used to recite during the two Rak'ah of Fajr prayer: "Say (O Muslims): We believe in Allah and that which has been sent down to us..." (2:136) which is in Surat Al-Baqarah in the first Rak'ah and the Verse: "We believe in Allah, and bear witness that we are Muslims (i.e., we submit to Allah." (3:52) in the second Rak'ah.

According to another narration, he (ﷺ) recited from Surat Al-'Imran the Verses: "Come to a word which is just between us and you..." (3:64).

[Muslim].

وعن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم، كان يقرأ في ركعتي الفجر في الأولى منهما: {قولوا آمنا بالله وما أنزل إلينا} الآية التي في البقرة، وفي الآخرة منهما: {آمنا بالله واشهد بأنا مسلمون}.
وفي رواية: في الآخرة التي في آل عمران: {تعالوا إلى كلمة سواء بيننا وبينكم}. ((رواهما مسلم)).

Sunnah.com reference : Book 9, Hadith 117
Arabic/English book reference : Book 9, Hadith 1107

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) recited in the two supererogatory Rak'ah of the Fajr prayer Surat Al-Kafirun (No. 109) **[in the first Rak'ah]**, and Surat Al-Ikhlas (No. 112) **[in the second Rak'ah]**.

[Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم، قرأ في ركعتي الفجر: {قل يا أيها الكافرون} و{قل هو الله أحد} ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 118
Arabic/English book reference : Book 9, Hadith 1108

Ibn 'Umar (May Allah be pleased with them) reported:

I observed the Prophet (ﷺ) for one month reciting in the two supererogatory Rak'ah of the Fajr prayer Surat Al-Kafirun (No. 109) **[in the first Rak'ah]**, and Surat Al-Ikhlas (No. 112) **[in the second Rak'ah]**.

[At-Tirmidhi].

وعن ابن عمر رضي الله عنهما، قال رمقت النبي صلى الله عليه وسلم شهرًا يقرأ في الركعتين قبل الفجر: {قل يا أيها الكافرون}، و: {قل هو الله أحد}. ((رواه الترمذي وقال: حديث حسن)).

Sunnah.com reference : Book 9, Hadith 119
Arabic/English book reference : Book 9, Hadith 1109

'Aishah (May Allah be pleased with her) reported:

When the Prophet (ﷺ) had performed two Rak'ah before the Fajr prayer, he would lie down on his right side.

[Al-Bukhari].

عن عائشة رضي الله عنها قالت: كان النبي صلى الله عليه وسلم إذا صلى ركعتي الفجر، اضطجع على شقه الأيمن. ((رواه البخاري)).

Sunnah.com reference : Book 9, Hadith 120
Arabic/English book reference : Book 9, Hadith 1110

'Aishah (May Allah be pleased with her) reported:

When the Prophet (ﷺ) finished the 'Isha prayer, he would perform eleven Rak'ah before the Fajr prayer, concluding each two Rak'ah with Taslim (i.e., saying As-Salamu 'Alaikum) and observing the Witr (odd) at the end. When the Mu'adhdhin finished proclaiming Adhan for the Fajr prayer and it was dawn, he would rise and perform two short Rak'ah, and then would lie down on his right side till the Mu'adhdhin came to (inform) him about Iqamah.

[Muslim].

وعنها قالت: كان النبي صلى الله عليه وسلم يصلي فيما بين أن يفرغ من صلاة العشاء إلى الفجر إحدى عشرة ركعة يسلم بين كل ركعتين، ويوتر بواحدة، فإذا سكت المؤذن من صلاة الفجر، وتبين له الفجر وجاء المؤذن، قام فركع ركعتين خفيفتين، ثم اضطجع على شقه الأيمن هكذا حتى يأتيه المؤذن للإقامة". ((رواه مسلم)).(15)

Sunnah.com reference : Book 9, Hadith 121
Arabic/English book reference : Book 9, Hadith 1111

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "When anyone of you has performed two of Sunnah before the Fajr prayer, he should lie down on his right side."

[Abu Dawud and At-Tirmidhi].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إذا صلى أحدكم ركعتي الفجر، فليضطجع على يمينه". ((رواه أبو داود، والترمذي بأسانيد صحيحة. قال الترمذي: حديث حسن صحيح.

Sunnah.com reference : Book 9, Hadith 122
Arabic/English book reference : Book 9, Hadith 1112

Ibn 'Umar (May Allah be pleased with them) reported:

I performed with the Messenger of Allah (ﷺ) two Rak'ah before and two after Zuhr prayers.

[Al-Bukhari and Muslim].

عن ابن عمر رضي الله عنهما قال: صليت مع رسول الله صلى الله عليه وسلم ركعتين قبل الظهر، وركعتين بعدها. ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 123
Arabic/English book reference : Book 9, Hadith 1113

'Aishah (May Allah be pleased with her) reported:

The Prophet (ﷺ) never omitted four Rak'ah supererogatory prayer before Zuhr prayers.

[Al-Bukhari].

وعن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم كان لا يدع أربعًا قبل الظهر. ((رواه البخاري)).

Sunnah.com reference : Book 9, Hadith 124
Arabic/English book reference : Book 9, Hadith 1114

'Aishah (May Allah be pleased with her) reported:

Whenever the Prophet (ﷺ) stayed in my house, he would perform four Rak'ah (supererogatory prayer) before Zuhr prayer. Then he would go out and lead Salat. He (ﷺ) would then come back and perform two Rak'ah (supererogatory prayer). He would lead the Maghrib prayer and come back and perform two Rak'ah (supererogatory prayer). When he (ﷺ) had led the 'Isha' prayer, he would enter the house and perform two Rak'ah (supererogatory prayer).

[Muslim]

وعنها قالت: كان النبي صلى الله عليه وسلم يصلي في بيتي قبل الظهر أربعًا، ثم يخرج فيصلي بالناس، ثم يدخل فيصلي ركعتين، وكان يصلي بالناس المغرب ثم يدخل بيتي فيصلي ركعتين، ويصلي بالناس العشاء، ويدخل بيتي، فيصلي ركعتين. ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 125
Arabic/English book reference : Book 9, Hadith 1115

Umm Habibah (May Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) said, "Whoever observes the practice of performing four Rak'ah before Zuhr prayer and four after the Zuhr prayer, Allah will shield him against the Fire (of Hell).

[Abu Dawud and At-Tirmidhi].

وعن أم حبيبة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: "من حافظ على أربع ركعات قبل الظهر وأربع بعدها، حرمه الله على النار". ((رواه أبو داود، والترمذي)). وقال حديث حسن صحيح.

Sunnah.com reference : Book 9, Hadith 126
Arabic/English book reference : Book 9, Hadith 1116

'Abdullah bin As-Sa'ib (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) used to perform four Rak'ah prayer after the declining of the sun before Zuhr prayer and would say, "This is an hour at which the gates of heaven are opened, and I like that my good deeds should rise to heaven at that time."

[At- Tirmidhi].

وعن عبد الله بن السائب، رضي الله عنه أن رسول الله صلى الله عليه وسلم كان يصلى أربعًا بعد أن تزول الشمس قبل الظهر، وقال "إنها ساعة تفتح فيها أبواب السماء، فأحب أن يصعد لي فيها عمل صالح" ((رواه الترمذي وقال: حديث حسن)).

Sunnah.com reference : Book 9, Hadith 127
Arabic/English book reference : Book 9, Hadith 1117

'Aishah (May Allah be pleased with her) reported:

If the Prophet (ﷺ) could not perform four Rak'ah before Zuhr prayer, he would perform them after it (i.e., after the obligatory prayer).

[At-Tirmidhi].

وعن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم كان إذا لم يصلِ أربعًا قبل الظهر، صلاهن بعدها. ((رواه الترمذي وقال: حديث حسن)).

Sunnah.com reference : Book 9, Hadith 128
Arabic/English book reference : Book 9, Hadith 1118

'Ali bin Abu Talib (May Allah be pleased with him)reported:

The Prophet (ﷺ) used to perform four Rak'ah before the 'Asr prayer, separating them with Taslim (i.e., offering blessings) on the favourite angels who are near Allah's proximity and the Muslims and the believers who come after them.

[At- Tirmidhi].

عن علي بن أبي طالب، رضي الله عنه قال كان النبي صلى الله عليه وسلم يصلي قلب العصر أربع ركعات يفصل بينهن بالتسليم على الملائكة المقربين ومن تبعهم من المسلمين والمؤمنين. رواه الترمذي وقال حديث حسن.

Sunnah.com reference : Book 9, Hadith 129
Arabic/English book reference : Book 9, Hadith 1119

Ibn 'Umar (May Allah be pleased with them) reported:
The Prophet (ﷺ) said, "May Allah have mercy on a man who performs four Rak'ah before the 'Asr prayer."

[Abu Dawud and At- Tirmidhi].

وعن ابن عمر، رضي الله عنهما، عن النبي صلى الله عليه وسلم، قال: "رحم الله امرءًا صلى قبل العصر أربعًا". ((رواه أبو داود والترمذي وقال: حديث حسن)).

Sunnah.com reference : Book 9, Hadith 130
Arabic/English book reference : Book 9, Hadith 1120

'Ali bin Abu Talib (May Allah be pleased with him) reported:
The Prophet (ﷺ) used to perform two Rak'ah before the 'Asr prayer.

[Abu Dawud].

وعن علي بن أبي طالب رضي الله عنه أن النبي صلى الله عليه وسلم كان يصلي قبل العصر ركعتين." ((رواه أبو داود بإسناد صحيح)).

Sunnah.com reference : Book 9, Hadith 131
Arabic/English book reference : Book 9, Hadith 1121

'Abdullah bin Mughaffal (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "Perform two Rak'ah before Maghrib prayer." He (ﷺ) repeated it twice; when repeating it for the third time he added: "He who may so wish."

[Al- Bukhari].

وعن عبد الله بن مغفل، رضي الله عنه عن النبي صلى الله عليه وسلم قال: "صلوا قبل المغرب" قال في الثالثة: "لمن شاء" ((رواه البخاري)).

Sunnah.com reference : Book 9, Hadith 132
Arabic/English book reference : Book 9, Hadith 1122

Anas (May Allah be pleased with him) reported:
I saw the principal Companions of Messenger of Allah (ﷺ) rushing to the pillars (of the mosque) to perform two Rak'ah prayers behind them before the Maghrib prayer.

[Al-Bukhari].

- وعن أنس، رضي الله عنه قال: لقد رأيت كبار أصحاب رسول الله صلى الله عليه وسلم يبتدرون السواري عند المغرب. ((رواه البخاري)).

Sunnah.com reference : Book 9, Hadith 133
Arabic/English book reference : Book 9, Hadith 1123

Anas (May Allah be pleased with him) reported:
In the lifetime of the Messenger of Allah (ﷺ), we used to perform two Rak'ah (optional prayer) after sunset before the Maghrib prayer. It was asked: "Did Messenger of Allah (ﷺ) perform them?" He replied: "He saw us performing it, but he neither ordered us to perform them nor did he forbid us from doing so."

[Muslim].

وعنه قال: كنا نصلي على عهد رسول الله صلى الله عليه وسلم ركعتين بعد غروب الشمس قبل المغرب، فقيل: أكان رسول الله صلى الله عليه وسلم صلاها؟ قال: كان يرانا نصليهما فلم يأمرنا ولم ينهنا". ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 134
Arabic/English book reference : Book 9, Hadith 1124

Anas bin Malik (May Allah be pleased with him) reported:

When we were in Al-Madinah, the moment the Mu'adhdhin finished the Adhan of the Maghrib prayer, the people hastened to the pillars of the mosque and performed two Rak'ah prayer behind them. A stranger coming into the mosque would think that the obligatory prayer had already been performed because of the number of people performing them.

[Muslim].

وعنه قال: كنا بالمدينة فإذا أذن المؤذن لصلاة المغرب ابتدروا السواري، فركعوا ركعتين، حتى إن الرجل الغريب ليدخل المسجد فيحسب أن الصلاة قد صليت من كثرة من يصليهما. ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 135
Arabic/English book reference : Book 9, Hadith 1125

Abu Hurairah (May Allah be pleased with him)reported:

The Messenger of Allah (ﷺ) said, "If anyone of you performs the Friday prayer, he should perform four Rak'ah (Sunnah) after it."

[Muslim].

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إذا صلى أحدكم الجمعة، فليصلِ بعدها أربعًا". ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 136
Arabic/English book reference : Book 9, Hadith 1126

Ibn 'Umar (May Allah be pleased with them) reported:

The Prophet (ﷺ) would not perform any Salat (in the mosque) after the Friday prayer till he had returned to his house. He would then perform two Rak'ah there.

[Muslim].

وعن ابن عمر رضي الله عنهما، أن النبي صلى الله عليه وسلم كان لا يصلي بعد الجمعة حتى ينصرف، فيصلي ركعتين في بيته. ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 137
Arabic/English book reference : Book 9, Hadith 1127

Zaid bin Thabit (May Allah be pleased with him)reported:

The Prophet (ﷺ) said, "O people! perform your (voluntary) Salat (prayers) in your homes because the best Salat of a man is the one he performs at home, except the obligatory Salat."

[Al-Bukhari and Muslim].

عن زيد بن ثابت رضي الله عنه أن النبي صلى الله عليه وسلم قال: "صلوا أيها الناس في بيوتكم، فإن الصلاة صلاة المرء في بيته إلا المكتوبة". ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 138
Arabic/English book reference : Book 9, Hadith 1128

Ibn 'Umar (May Allah be pleased with them) reported:

The Prophet (ﷺ) said, "Observe part of the **[Nawafil (voluntary)]** Salat (prayers) in your homes. Do not turn your homes into graves."

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: اجلعوا من صلاتكم في بيوتكم، ولا تتخذوها قبورًا". ((متفق عليه)).

Sunnah.com reference : Book 9, Hadith 139
Arabic/English book reference : Book 9, Hadith 1129

Jabir (May Allah be pleased with him)reported:

The Messenger of Allah (ﷺ) said, "When you have finished your (Fard) Salat (prayer) in the mosque, you should observe some of your (Sunnah and Nawafil) Salat at home; Allah will bless your homes because of your Salat (in your homes)."

[Muslim]

وعن جابر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "إذا قضى أحدكم صلاته في مسجده، فليجعل لبيته نصيبًا من صلاته، فإن الله جاعل في بيته صلاته خيرًا". ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 140
Arabic/English book reference : Book 9, Hadith 1130

'Umar bin 'Ata reported that Nafi' bin Jubair sent him to Sa'ib bin Ukht Namir to ask him about something that Mu'awiyah had seen him doing in Salat (prayer). He said:

"Yes, I performed the Friday prayer along with him in the enclosure (Maqsurah), and when the Imam concluded the Salat with Taslim, I stood up in my place and performed the Sunnah prayer. When Mu'awiyah went home, he sent for me (and when I came) he said: "Never do again what you have done. When you have observed the Friday prayer, you must not start another Sunnah prayer till you have spoken to some one or have shifted your place; because the Messenger of Allah (ﷺ) ordered us not to follow up the congregational Salat with any other Salat until we have talked (to some one) or moved from the place."

[Muslim].

وعن عمر بن عطاء أن نافع بن جبير أرسله إلى السائب ابن أخت نمر يسأله عن شيء رآه منه معاوية في الصلاة فقال: نعم صليت معه الجمعة في المقصورة، فلما سلم الإمام، قمت في مقامي، فصليت فلما دخل أرسل إلي فقال: لا تعد لما فعلت: إذا صليت الجمعة فلا تصلها بصلاة حتى تتكلم أو تخرج، فإن رسول الله صلى الله عليه وسلم أمرنا بذلك أن لا نوصل صلاة بصلاة حتى نتكلم أو نخرج. ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 141
Arabic/English book reference : Book 9, Hadith 1131

'Ali (bin Abu Talib) (May Allah be pleased with him) reported:

The Witr prayer is not obligatory as the prescribed Salat (prayers), but the Messenger of Allah (ﷺ) observed it as his regular practice (Sunnah). He (ﷺ) said, "Allah is Witr (single, odd) and loves what is Witr. So perform Witr prayer. O followers of Qur'an, observe Witr (prayer)."

[At-Tirmidhi and Abu Dawud].

عن علي رضي الله عنه قال: الوتر ليس بختم كصلاة المكتوبة ولكن سن رسول الله صلى الله عليه وسلم قال: "إن الله وتر يحب الوتر، فأوتروا يا أهل القرآن". ((رواه أبو داود والترمذي)). وقال: حديث حسن.

Sunnah.com reference : Book 9, Hadith 142
Arabic/English book reference : Book 9, Hadith 1132

'Aishah (May Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) observed Witr prayer in every part of night at the beginning, middle and at the last part. He (ﷺ), however, would finish his Witr prayer before dawn.

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها قالت: من كل الليل قد أوتر رسول الله صلى الله عليه وسلم: من أول الليل ومن أوسطه، ومن آخره. وانتهى وتره إلى السحر. ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 143
Arabic/English book reference : Book 9, Hadith 1133

Ibn 'Umar (May Allah be pleased with them) reported:

The Prophet (ﷺ) said, "Make Witr prayer the last of your Salat at night."

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما، عن النبي صلى الله عليه وسلم: " اجعلوا آخر صلاتكم بالليل وترًا". ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 144
Arabic/English book reference : Book 9, Hadith 1134

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Perform Witr prayer before dawn."

[Muslim].

وعن أبي سعيد الخدري رضي الله عنه أن النبي صلى الله عليه وسلم قال: "أوتروا قبل أن تصبحوا". ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 145
Arabic/English book reference : Book 9, Hadith 1135

'Aishah (May Allah be pleased with her) reported:

The Prophet (ﷺ) used to perform his voluntary prayer at night (i.e., Tahajjud prayer) while she was sleeping in front of him; and when the Witr prayer was yet to be observed, he would awaken her to perform her Witr prayer.

[Muslim].

وعن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم كان يصلي بالليل، وهي معترضة بين يديه، فإذا بقي الوتر، أيقظها فأوترت. ((رواه مسلم)).
وفي رواية له: فإذا بقي الوتر قال: "قومي فأوتري يا عائشة"

Sunnah.com reference : Book 9, Hadith 146
Arabic/English book reference : Book 9, Hadith 1136

Ibn 'Umar (May Allah be pleased with them) reported:

The Prophet (ﷺ) said, "Hasten to perform the Witr prayer before dawn."

[Abu Dawud and At-Tirmidhi].

وعن ابن عمر رضي الله عنهما أن النبي صلى الله عليه وسلم قال: "بادروا الصبح بالوتر" ((رواه أبو داود والترمذي)). وقال: حديث حسن صحيح.

Sunnah.com reference : Book 9, Hadith 147
Arabic/English book reference : Book 9, Hadith 1137

Jabir (May Allah be pleased with him)reported:

The Messenger of Allah (ﷺ) said, "He who apprehends that he may not get up in the later part of the night, should observe the Witr prayer in the first part of it; and he who is certain to get up in the last part of it, he should observe Witr at the end of the night, because Salat at the end of the night is attended (by the angels), and that is better."

[Muslim].

وعن جابر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم : "من خاف أن لا يقوم الليل فليوتر أوله، ومن طمع أن يقوم آخره، فليوتر آخر الليل، فإن صلاة آخر الليل مشهودة، وذلك أفضل". ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 148
Arabic/English book reference : Book 9, Hadith 1138

Abu Hurairah (May Allah be pleased with him) reported:

My Khalil (the Messenger of Allah (ﷺ)) directed me to fast three days of each month, and to observe two Rak'ah Duha (optional prayer) at forenoon, and to perform the Witr prayer before going to bed.

[Al- Bukhari and Muslim].

عن أبي هريرة رضي الله عنه قال: أوصاني خليلي صلى الله عليه وسلم بصيام ثلاثة أيام من كل شهر، وركعتي الضحى، وأن أوتر قبل أن أرقد" . ((متفق عليه))
والإيتار قبل النوم إنما يستحب لمن لا يثق باستيقاظ آخر الليل، فإن وثق فآخر الليل أفضل.

Sunnah.com reference : Book 9, Hadith 149
Arabic/English book reference : Book 9, Hadith 1139

Abu Dharr (May Allah be pleased with him)reported:

The Prophet (ﷺ) said, "In the morning, charity is due on every joint bone of the body of everyone of you. Every utterance of Allah's Glorification (i.e., saying Subhan Allah) is an act of charity, and every utterance of His Praise (i.e., saying Al-hamdu lillah) is an act of charity and every utterance of declaration of His Greatness (i.e., saying La ilaha illAllah) is an act of charity; and enjoining M'aruf (good) is an act of charity, and forbidding Munkar (evil) is an act of charity, and two Rak'ah Duha prayers which one performs in the forenoon is equal to all this (in reward)."

[Muslim].

وعن أبي ذر رضي الله عنه عن النبي صلى الله عليه وسلم قال: "يصبح على كل سلامى من أحدكم صدقة: فكل تسبيحة صدقة، وكل تهليلة صدقة، وكل تكبيرة صدقة، وأمر بالمعروف صدقة، ونهي عن المنكر صدقة، ويجزئ من ذلك ركعتان يركعهما من الضحى". ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 150
Arabic/English book reference : Book 9, Hadith 1140

'Aishah (May Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) used to perform four Rak'ah of Duha prayer (at the forenoon) and would add to them whatever Allah wished.

[Muslim].

وعن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم يصلي الضحى أربعًا ويزيد ما شاء الله . ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 151
Arabic/English book reference : Book 9, Hadith 1141

Umm Hani, daughter of Abu Talib (May Allah be pleased with her) reported:

I went to the Messenger of Allah (ﷺ) on the day of the conquest of Makkah. He was taking a bath at that time. When he finished the bath, he performed eight Rak'ah (of optional) prayers. This was during the Duha (forenoon).

[Al-Bukhari and Muslim].

وعن أم هانئ فاختة بنت أبي طالب رضي الله عنها قالت: ذهبت إلى رسول الله صلى الله عليه وسلم عام الفتح فوجدته يغتسل فلما فرغ من غسله صلى ثمان ركعات، وذلك ضحى" ((متفق عليه وهذا مختصر لفظ إحدى روايات مسلم))

Sunnah.com reference : Book 9, Hadith 152
Arabic/English book reference : Book 9, Hadith 1142

Zaid bin Arqam (May Allah be pleased with him) reported:

I saw some people performing Duha (prayers) in the early forenoon and warned them (saying): These people must know that performing Salat a little later is better. The Messenger of Allah (ﷺ) said, "The Salat of the penitent is to be observed when the young ones of camels feel the heat of the sun (i.e., when it becomes very hot)."

[Muslim].

عن زيد بن أرقم رضي الله عنه أنه رأى قومًا يصلون من الضحى، فقال: أما لقد علموا أن الصلاة في غير هذه الساعة أفضل، إن رسول الله صلى الله عليه وسلم قال: "صلاة الأوابين حين ترمض الفصال". ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 153
Arabic/English book reference : Book 9, Hadith 1143

Abu Qatadah (May Allah be pleased with him)reported:

The Messenger of Allah (ﷺ) said, "When anyone of you enters the mosque, he should perform two Rak'ah (of voluntary prayer) before sitting."

[Al-Bukhari and Muslim].

وعن أبي قتادة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " إذا دخل أحدكم المسجد فلا يجلس حتى يصلي ركعتين". ((متفق عليه)).

Sunnah.com reference : Book 9, Hadith 154
Arabic/English book reference : Book 9, Hadith 1144

Jabir (May Allah be pleased with him) reported:

I came to the Prophet (ﷺ) when he was in the mosque, and he said to me, "Perform two Rak'ah prayer."

[Al-Bukhari and Muslim].

وعن جابر، رضي الله عنه قال: أتيت النبي صلى الله عليه وسلم وهو في المسجد فقال: "صلِ ركعتين" ((متفق عليه)).

Sunnah.com reference : Book 9, Hadith 155
Arabic/English book reference : Book 9, Hadith 1145

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said to Bilal (May Allah be pleased with him) "Tell me about the most hopeful act (i.e., one which you deem the most rewarding with Allah) you have done since your acceptance of Islam because I heard the sound of the steps of your shoes in front of me in Jannah." Bilal said: "I do not consider any act more hopeful than that whenever I make Wudu' (or took a bath) in an hour of night or day, I would immediately perform Salat (prayer) for as long as was destined for me to perform."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال لبلال: يا بلال حدثني بأرجى عمل عملته في الإسلام، فإني سمعت دف نعليك بين يدي في الجنة، قال: ما عملت عملا أرجى عندي من أني لم أتطهر طهورًا في ساعة من ليل أو نهار إلا صليت بذلك الطهور ما كتب لي أن أصلي. ((متفق عليه وهذا لفظ البخاري)).

Sunnah.com reference : Book 9, Hadith 156
Arabic/English book reference : Book 9, Hadith 1146

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The best day on which the sun has risen is Friday. On that day Adam was created, he was admitted to Jannah, and he was expelled therefrom."

[Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " خير يوم طلعت عليه الشمس يوم الجمعة: فيه خلق آدم، وفيه أدخل الجنة، وفيه أخرج منها". ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 157
Arabic/English book reference : Book 9, Hadith 1147

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "If anyone performs Wudu' properly, then comes to the Friday prayer, listens to the Khutbah (religious talk) attentively and keeps silent, his (minor) sins between that Friday and the following Friday will be forgiven, with the addition of three more days; but he who touches pebbles has caused an interruption. "

[Muslim].

وعنه قال: قال رسول الله، صلى الله عليه وسلم : "من توضأ فأحسن الوضوء ثم أتي الجمعة، فاستمع وأنصت، غفر له ما بينه وبين الجمعة وزيادة ثلاثة أيام، ومن مس الحصى، فقد لغا" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 158
Arabic/English book reference : Book 9, Hadith 1148

Abu Hurairah (May Allah be pleased with him)reported:

The Prophet (ﷺ) said, "The five daily (prescribed) Salat, and Friday (prayer) to the next Friday (prayer), and the fasting of Ramadan to the next Ramadan, is expiation of the sins committed in between them, so long as major sins are avoided."

[Muslim].

وعنه عن النبي، صلى الله عليه وسلم قال: "الصلوات الخمس والجمعة إلى الجمعة، ورمضان إلى رمضان، مكفرات ما بينهن إذا اجتنبت الكبائر" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 159
Arabic/English book reference : Book 9, Hadith 1149

Ibn 'Umar and Abu Hurairah (May Allah be pleased with them) reported:

We heard the Messenger of Allah (ﷺ) saying (while delivering Khutbah on his wooden pulpit), "Either some people (i.e., hypocrites) stop neglecting the Friday prayers, or Allah will seal their hearts and they will be among the heedless."

[Muslim].

وعنه وعن ابن عمر، رضي الله عنهم، أنهما سمعا رسول الله صلى الله عليه وسلم ، يقول على أعواد منبره: "لينتهين أقوام عن وَدعهم الجمعات، أو ليختمن الله على قلوبهم، ثم ليكونن من الغافلين" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 160
Arabic/English book reference : Book 9, Hadith 1150

Ibn 'Umar (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "When one of you intends to come for the Friday prayer, he should take a bath."

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما، أن رسول الله صلى الله عليه وسلم ، قال: "إذا جاء أحدكم الجمعة، فليغتسل" ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 161
Arabic/English book reference : Book 9, Hadith 1151

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Taking a bath (before coming to Friday prayers) is obligatory on every adult."

[Al-Bukhari and Muslim].

وعن أبي سعيد الخدري، رضي الله عنه، أن رسول الله صلى الله عليه وسلم ، قال: "غسل الجمعة واجب على كل محتلم" ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 162
Arabic/English book reference : Book 9, Hadith 1152

Samurah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "It suffices to perform Wudu' properly for the Friday prayer; but it is better to take a bath."

[Abu Dawud and At-Tirmidhi].

وعن سمرة، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من توضأ يوم الجمعة، فبها ونعمت، ومن اغتسل فالغسل أفضل" ((رواه أبو داود، والترمذي وقال حديث حسن)).

Sunnah.com reference : Book 9, Hadith 163
Arabic/English book reference : Book 9, Hadith 1153

Salman (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "If a man takes bath on Friday, (or) purifies himself as much as he can with Wudu', oils his hair, applies whatever perfume available in his house, sets forth for the mosque, does not separate two people (to make a seat for himself), performs Salat what is prescribed for him, remains silent when the Imam speaks, his (minor) sins between that Friday and the following Friday will be forgiven."

[Al-Bukhari].

- وعن سلمان، رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم : "لا يغتسل رجل يوم الجمعة، ويتطهر ما استطاع من طهر، ويدهن من دهنه، أو يمس من طيب بيته، ثم يخرج فلا يفرق بين اثنين، ثم يصلي ما كتب له، ثم ينصت إذا تكلم الإمام، إلا غفر له ما بينه وبين الجمعة الأخرى" ((رواه البخاري)).

Sunnah.com reference : Book 9, Hadith 164
Arabic/English book reference : Book 9, Hadith 1154

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who takes a bath on Friday, like the bath for ceremonial purity, and then goes (to the mosque), he is like one who offers a camel as a sacrifice to seek the Pleasure of Allah; and he who comes at the second hour is like one who offers a cow to win the Pleasure of Allah; and he who comes at the third hour is like one who offers a ram with horns (in sacrifice); and he who comes at the fourth hour is like one who offers a hen; and he who comes at the fifth hour is like one who offers an egg. And when the Imam ascends the pulpit, the angels (who write the names of those who come to the mosque before the coming of the Imam) close (their record) in order to listen to the Khutbah."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم ، قال: "من اغتسل يوم الجمعة غسل الجنابة، ثم راح في الساعة الأولى فكأنما قرب بدنة، ومن راح في الساعة الثانية، فكأنما قرب بقرة، ومن راح في الساعة الثالثة، فكأنما قرب كبشًا أقرن، ومن راح في الساعة الرابعة، فكأنما قرب دجاجة، ومن راح في الساعة الخامسة، فكأنما قرب بيضة، فإذا خرج الإمام، حضرت الملائكة يستمعون الذكر" ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 165
Arabic/English book reference : Book 9, Hadith 1155

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said while talking about the merits of Friday, "There is a time on Friday at which a Muslim, while he (or she) is performing Salat and is supplicating, will be granted whatever he (or she) is supplicating for." And he (ﷺ) pointed with his hand to indicate that this period of time is very short.

[Al-Bukhari and Muslim].

وعنه أن رسول الله صلى الله عليه وسلم ، ذكر يوم الجمعة، فقال: "فيها ساعة لا يوافقها عبد مسلم، وهو قائم يصلي يسأل الله شيئًا، إلا أعطاه إياه" وأشار بيده يقللها، ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 166
Arabic/English book reference : Book 9, Hadith 1156

Abu Burdah bin Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

'Abdullah bin 'Umar (May Allah be pleased with them) said to me: "Did you hear your father narrating something from the Messenger of Allah (ﷺ) about the special moment during Friday?" I said: "Yes, I heard him report from

the Messenger of Allah (ﷺ): 'It occurs between the time when the Imam sits down (on the pulpit after the first Khutbah) and the time Salat is over.'"

[Muslim].

وعن أبي بردة بن أبي موسى الأشعري، رضي الله عنه، قال: قال عبد الله بن عمر رضي الله عنهما: أسمعت أباك يحدث عن رسول الله صلى الله عليه وسلم ، في شأن ساعة الجمعة؟ قال: قلت: نعم، سمعته يقول: سمعت رسول الله صلى الله عليه وسلم ، يقول: "هي ما بين أن يجلس الإمام إلى أن تقضى الصلاة" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 167
Arabic/English book reference : Book 9, Hadith 1157

Aus bin Aus (May Allah be pleased with him)reported:

The Messenger of Allah (ﷺ) said, "Among the best of your days is Friday. On that day pray to Allah to exalt my mention frequently, for your such supplications are presented to me."

[Abu Dawud].

وعن أوس بن أوس، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "إن من أفضل أيامكم يوم الجمعة، فأكثروا علي من الصلاة فيه، فإن صلاتكم معروضة علي" ((رواه أبو داود بإسناد صحيح)).

Sunnah.com reference : Book 9, Hadith 168
Arabic/English book reference : Book 9, Hadith 1158

Sa'd bin Abu Waqqas (May Allah be pleased with him) reported:

We left Makkah with the Messenger of Allah (ﷺ) for Al-Madinah, and when we were near 'Azwara,' he (ﷺ) alighted (from his riding-camel) raised his hands in supplication to Allah for a while and prostrated himself. He remained for a long time in prostration. Then he stood up and raised his hands for a while, after which he prostrated himself (again), and remained for a long time in prostration. Then he stood up and raised his hands for a while, after which he prostrated himself for the third time. Then he (ﷺ) said, "I supplicated my Rubb and made intercession for my Ummah, and He granted me one-third of them. So I again prostrated myself in gratitude to my Rubb. Then I raised my head and supplicated my Rubb for my Ummah, and He granted me another third of them. Again I raised my head and supplicated my Rubb for my Ummah and He granted me the last third of them. So I fell into prostration out of gratitude before my Rubb."

[Abu Dawud].

عن سعد بن أبي وقاص، رضي الله عنه، قال: خرجنا مع رسول الله صلى الله عليه وسلم من مكة نريد المدينة، فلما كنا قريبًا من عزوراء نزل ثم رفع يديه، فدعا الله ساعة، ثم خر ساجدًا، فمكث طويلا، ثم قام فرفع يديه ساعة، ثم خر ساجدًا- فعله- ثلاثًا- وقال: "إني سألت ربي، وشفعت لأمتي، فأعطاني ثلث أمتي، فخررت ساجدًا لربي شكرًا، ثم رفعت رأسي، فسألت ربي لأمتي، فأعطاني ثلث أمتي، فخررت ساجدًا لربي شكرًا، ثم رفعت رأسي، فسألت ربي لأمتي، فأعطاني الثلث الآخر، فخررت ساجدًا لربي" ((رواه أبو داود)).

Sunnah.com reference : Book 9, Hadith 169
Arabic/English book reference : Book 9, Hadith 1159

'Aishah (May Allah be pleased with her) reported:

The Prophet (ﷺ) kept standing (in prayer) so long that the skin of his feet would crack. I asked him: "Why do you do this, while you have been forgiven of your former and latter sins?" He said, "Should I not be a grateful slave of Allah?"

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها، قالت: كان النبي صلى الله عليه وسلم ، يقوم من الليل حتى تتفطر قدماه، فقلت له: لم تصنع هذا يا رسول الله، وقد غفر لك ما تقدم من ذنبك وما تأخر؟ قال: "أفلا أكون عبدًا شكورًا". ((متفق عليه وعن المغيرة بن شعبة نحوه، متفق عليه)).

Sunnah.com reference : Book 9, Hadith 170
Arabic/English book reference : Book 9, Hadith 1160

'Ali (May Allah be pleased with him) reported:

The Prophet (ﷺ) visited me and Fatimah (May Allah be pleased with her) one night and said, "Do you not observe prayer (at night)?"

[Al-Bukhari and Muslim].

وعن علي رضي الله عنه، أن النبي صلى الله عليه وسلم، طرقه وفاطمة ليلا، فقال: "ألا تصليان؟" ((متفق عليه)).(20)

Sunnah.com reference : Book 9, Hadith 171
Arabic/English book reference : Book 9, Hadith 1161

Salim bin 'Abdullah bin 'Umar bin Al-Khattab (May Allah be pleased with them) reported, on the authority of his father, that the Messenger of Allah (ﷺ) said, "What an excellent man 'Abdullah is! If only he could perform optional prayers at night." Salim said that after this, (his father) 'Abdullah slept very little at night.

[Al-Bukhari and Muslim].

وعن سالم بن عبد الله بن عمر بن الخطاب، رضي الله عنهم، عن أبيه: أن رسول الله صلى الله عليه وسلم ، قال: "نعم الرجل عبد الله لو كان يصلي من الليل" قال سالم: فكان عبد الله بعد ذلك لا ينام إلا قليلا. ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 172
Arabic/English book reference : Book 9, Hadith 1162

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said to me, "Do not be like so-and-so O 'Abdullah! He used to pray during the night, then stopped the practice."

[Al-Bukhari and Muslim].

وعن عبد الله بن عمرو بن العاص، رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم : "يا عبد الله لا تكن مثل فلان: كان يقوم الليل فترك قيام الليل" ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 173
Arabic/English book reference : Book 9, Hadith 1163

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

Mention was made before the Prophet (ﷺ) of a man who slept throughout the night till morning. The Messenger of Allah (ﷺ) remarked, "He is a man in whose ears Satan urinated."

[Al- Bukhari and Muslim].n

وعن ابن مسعود رضي الله عنه ، قال: ذكر عند النبي، صلى الله عليه وسلم رجل نام ليلة حتى أصبح! قال: "ذاك رجل بال الشيطان في أذنيه- أو قال: في أذنه-" ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 174
Arabic/English book reference : Book 9, Hadith 1164

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "When any one of you sleeps, Satan ties three knots at the back of his neck. He recites this incantation at every knot: 'You have a long night, so sleep.' If he awakes and remembers Allah, one knot is loosened. If he performs Wudu', the (second) knot is loosened; and if he performs prayer, (all) knots are loosened. He begins his morning in a happy and refreshed mood; otherwise, he gets up in bad spirits and sluggish state."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم ، قال: "يعقد الشيطان على قافية، رأس أحدكم، إذا هو نام، ثلاث عقد، يضرب على كل عقدة: عليك ليل طويل فارقد، فإن استيقظ أحدكم، فذكر الله تعالى انحلت عقدة، فإن توضأ انحلت عقدة، فإن صلى انحلت عقدة، فأصبح نشيطًا طيب النفس، وإلا أصبح خبيث النفس كسلان" ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 175
Arabic/English book reference : Book 9, Hadith 1165

'Abdullah bin Salam (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "O people, promote the greetings, feed (the poor and needy) and perform Salat when others are asleep so that you will enter Jannah safely."

[At-Tirmidhi].

وعن عبد الله بن سلام، رضي الله عنه ، أن النبي، صلى الله عليه وسلم ،قال: "أيها الناس أفشوا السلام، وأطعموا الطعام، وصلوا بالليل والناس نيام، تدخلوا الجنة بسلام" ((رواه الترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 9, Hadith 176
Arabic/English book reference : Book 9, Hadith 1166

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The best month for observing Saum (fasting) after Ramadan is Muharram, and the best Salat after the prescribed Salat is Salat at night."

[Muslim].

وعن أبي هريرة، رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم : "أفضل الصيام بعد رمضان شهر الله المحرم، وأفضل الصلاة بعد الفريضة صلاة الليل". ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 177
Arabic/English book reference : Book 9, Hadith 1167

Ibn 'Umar (May Allah be pleased with them) reported:

The Prophet (ﷺ) said, "Salat during the night should consist of pairs of but if you fear that morning is near, then pray one Rak'ah as Witr."

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما، أن النبي صلى الله عليه وسلم ، قال: "صلاة الليل مثنى مثنى، فإذا خفت الصبح فأوتر بواحدة". ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 178
Arabic/English book reference : Book 9, Hadith 1168

Ibn 'Umar (May Allah be pleased with them) reported:

The Prophet (ﷺ) performed the night prayer in pairs (i.e., Rak'ah) and made it odd number by observing one Rak'ah (as Witr).

[Al-Bukhari and Muslim].

وعنه قال: كان النبي صلى الله عليه وسلم ، يصلي من الليل مثنى مثنى، ويوتر بركعة. ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 179
Arabic/English book reference : Book 9, Hadith 1169

Anas (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) used to leave off observing Saum (fasting) during a month until we thought that he would not observe Saum at all during it; and (sometimes) he would observe Saum till we began to think that he would not omit any day of that month. If one wished to see him performing Salat during the night, he could do that; and if one wished to see him sleeping at night, he could do that.

[Al- Bukhari].

وعن أنس رضي الله عنه، قال: كان رسول الله صلى الله عليه وسلم ، يفطر من الشهر حتى نظن أن لا يصوم منه، ويصوم حتى نظن أن لا يفطر منه شيئًا، وكان لا تشاء أن تراه من الليل مصليا إلا رأيته، ولا نائمًا إلا رأيته. ((رواه البخاري)).

Sunnah.com reference : Book 9, Hadith 180
Arabic/English book reference : Book 9, Hadith 1170

'Aishah (May Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) used to perform eleven Rak'ah (of Tahajjud) prayers at night. He (ﷺ) would prostrate so long as one of you might recite fifty Ayat (of the Qur'an). Thereafter, he would perform two Rak'ah before Fajr prayers and would lie down on his right side till the Mu'adhdhin would come and inform him about the time of (Fajr) prayer.

[Al-Bukhari].

وعن عائشة رضي الله عنها، أن رسول الله صلى الله عليه وسلم، كان يصلي إحدى عشرة ركعة- تعني في الليل- يسجد السجدة من ذلك قدر ما يقرأ أحدكم خمسين آية قبل أن يرفع رأسه، ويركع ركعتين قبل صلاة الفجر، ثم يضطجع على شقه الأيمن حتى يأتيه المنادي للصلاة، ((رواه البخاري)).

Sunnah.com reference : Book 9, Hadith 181
Arabic/English book reference : Book 9, Hadith 1171

'Aishah (May Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) did not observe more than eleven Rak'ah (of Tahajjud prayers), be in Ramadan or any other month. First of all he would perform four Rak'ah. Ask not about their excellence and their length. He (ﷺ) would then perform four more Rak'ah; and do not ask about their excellence and their length. Then he would perform three Rak'ah (Witr prayer). ('Aishah (May Allah be pleased with her) added) I submitted: "O Messenger of Allah! Do you sleep before performing the Witr prayer?" He (ﷺ) said, "O 'Aishah! My eyes sleep but my heart does not sleep."

[Al-Bukhari and Muslim].

وعنها قالت: ما كان رسول الله صلى الله عليه وسلم ، يزيد- في رمضان ولا في غيره- على إحدي عشرة ركعة: يصلي أربعًا فلا تسأل عن حسنهن وطولهن! ثم يصلي أربعًا فلا تسأل عن حسنهن وطولهن! ثم يصلي ثلاثًا. فقلت: يا رسول الله أتنام قبل أن توتر!؟ فقال: "يا عائشة إن عيني تنامان ولا ينام قلبي". ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 182
Arabic/English book reference : Book 9, Hadith 1172

'Aishah (May Allah be pleased with her) reported:

The Prophet (ﷺ) would sleep during the early part of night and stand in Salat during the latter part.

[Al-Bukhari and Muslim].

وعنها أن النبي صلى الله عليه وسلم، كان ينام أول الليل، ويقوم آخره فيصلي. ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 183
Arabic/English book reference : Book 9, Hadith 1173

Ibn Mas'ud (May Allah be pleased with him) reported:

One night I joined the Prophet (ﷺ) in his (optional) Salat. He (ﷺ) prolonged the Qiyam (standing) so much that I made up my mind to commit an act of wrong. He was questioned: "What did you intend to do?" He replied: "I intended to sit down and stop following him (in Salat)."

[Al-Bukhari and Muslim].

وعن ابن مسعود رضي الله عنه، قال: صليت مع النبي صلى الله عليه وسلم ، ليلة، فلم يزل قائمًا حتى هممت بأمر سوء. قيل: ما هممت؟ قال: هممت أن أجلس وأدعه. ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 184
Arabic/English book reference : Book 9, Hadith 1174

Hudhaifah (May Allah be pleased with him) reported:

I performed Salat with the Prophet (ﷺ) one night, and he started reciting Surat Al- Baqarah. I thought that he would go in Ruku' (bowing posture in Salat) at the end of one hundred Ayat, but he continued (reciting); and I thought that he would perhaps recite (this Surah) in the whole Rak'ah (prayer), but he continued the recitation; I thought he would perhaps bow on completing (this Surah). He (ﷺ) then started reciting Surat An-Nisa' which he followed with Surat Al-Imran. He recited leisurely. When he recited an Ayah which mentioned the tasbeeh, he would say Subhan Allah and when he recited the Ayah which tells how the Rubb is to be asked, the Messenger of Allah (ﷺ) would then ask from Him; and when he (ﷺ) recited an Ayah asking one to seek Protection Allah, he would seek Protection of Allah. Then he bowed and said, "Subhana Rabbiyal-Azim (My Rubb the Great is free from imperfection)"; his bowing lasted about the same length of time as his standing, (and then on returning to the standing posture after Ruku') he would say, "Sami' Allahu liman hamidah, Rabbana lakal-hamd (Allah listens to him who praises Him. Praise be to You, Our Rubb!)," and he would then stand about the same length of time as he had spent in bowing. He would then prostrate himself and say, "Subhana Rabbiyal-A'la (My Rubb the Supreme is free from imperfection)," and his prostration lasted nearly the same length of time as his standing (Qiyam).

[Muslim].

وعن حذيفة رضي الله عنه، قال: صليت مع النبي صلى الله عليه وسلم ، ذات ليلة فافتتح البقرة، فقلت: يركع عند المائة، ثم مضى، فقلت: يصلي بها في ركعة، فمضي، فقلت: يركع بها، ثم افتتح النساء فقرأها، ثم افتتح آل عمران، فقرأها، يقرأ مترسلا. إذا مر بآية فيها تسبيح سبح، وإذا مر بسؤال سأل، وإذا مر بتعوذ تعوذ، ثم ركع، فجعل يقول: سبحان ربي العظيم،

فكان ركوعه نحوًا من قيامه، ثم قال: سمع الله لمن حمده، ربنا لك الحمد، ثم قام طويلا قريبًا مما ركع، ثم سجد فقال: سبحان ربي الأعلى، فكان سجوده قريبًا من قيامه. ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 185
Arabic/English book reference : Book 9, Hadith 1175

Jabir (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) was asked: "Which Salat is the best?" He replied, " The best Salat is that in which Qiyam (the duration of standing) is longer."

[Muslim].

وعن جابر رضي الله عنه قال: سئل رسول الله صلى الله عليه وسلم : أي الصلاة أفضل؟ قال: "طول القنوت" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 186
Arabic/English book reference : Book 9, Hadith 1176

'Abdullah bin 'Amr (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "The Salat which is dearest to Allah is that of (Prophet) Dawud; and As-Saum (the fasting) which is dearest to Allah is that of (Prophet) Dawud. He used to sleep half the night, get up to perform Salat for one-third of it, then sleep through the remaining one-sixth of it; and he used to observe Saum on alternative days."

[Al-Bukhari and Muslim].

وعن عبد الله بن عمرو بن العاص، رضي الله عنهما، أن رسول الله صلى الله عليه وسلم ، قال: "أحب الصلاة إلى الله صلاة داود، وأحب الصيام إلى الله صيام داود، كان ينام نصف الليل ويقوم ثلثه وينام سدسه ويصوم يومًا ويفطر يومًا". ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 187
Arabic/English book reference : Book 9, Hadith 1177

Jabir (May Allah be pleased with him) reported:

I heard the Messenger of Allah (ﷺ) saying, "Every night there is a special time during which whatever a Muslim asks Allah of any good relating to this life or the Hereafter, it will be granted to him; and this moment comes every night."

[Muslim].

وعن جابر رضي اللله عنه قال: سمعت رسول الله صلى الله عليه وسلم ، يقول: "إن في الليل لساعة، لا يوافقها رجل مسلم يسأل الله تعالى خيرًا من أمر الدنيا والآخرة، إلا أعطاه إياه، وذلك كل ليلة" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 188
Arabic/English book reference : Book 9, Hadith 1178

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "When one of you gets up at night to perform (Tahajjud) prayer, let him start Salat with two short Rak'ah."

[Muslim].

وعن أبي هريرة رضي الله عنه، أن النبي صلى الله عليه وسلم، قال: "إذا قام أحدكم من الليل فليفتتح الصلاة بركعتين خفيفتين" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 189
Arabic/English book reference : Book 9, Hadith 1179

'Aishah (May Allah be pleased with her) reported:

Whenever the Messenger of Allah (ﷺ) stood for Salat at night, he would start his prayer with two brief Rak'ah.

[Muslim].

وعن عائشة رضي الله عنها قالت كان رسول الله صلى الله عليه وسلم إذا قام من الليل افتتح صلاته بركعتين خفيفتين ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 190
Arabic/English book reference : Book 9, Hadith 1180

'Aishah (May Allah be pleased with her) reported:

If the Messenger of Allah (ﷺ) missed his night (Tahajjud) Salat because of indisposition or the like, he would perform twelve Rak'ah during the day.

[Muslim].

وعنها رضي الله عنها، قالت: كان رسول الله صلى الله عليه وسلم ، إذا فاتته الصلاة من الليل من وجع أو غيره، صلى من النهار ثنتي عشر ركعة. ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 191
Arabic/English book reference : Book 9, Hadith 1181

'Umar bin Al-Khattab (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said: "If anyone falls asleep and therefore fails to observe his Hizb (share) or part of it, if he observes it between the Fajr and the Zuhr prayers, it will be recorded for him as though he had observed it during the night."

[Muslim].

وعن عمر بن الخطاب، رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم : "من نام عن حزبه، أو عن شيء منه، فقرأه فيما بين صلاة الفجر وصلاة الظهر، كتب له كأنما قرأه من الليل" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 192
Arabic/English book reference : Book 9, Hadith 1182

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "May Allah show mercy to a man who gets up during the night and performs Salat, awakens his wife to pray and if she refuses, he sprinkles water on her face (to make her get up). May Allah show mercy to a woman who gets up during the night and performs Salat, awakens her husband for the same purpose; and if he refuses, she sprinkles water on his face."

[Abu Dawud].

وعن أبي هريرة رضي الله عنه، قال رسول الله صلى الله عليه وسلم : "رحم الله رجلا قام من الليل، فصلى وأيقظ امرأته، فإن أبت نضح في وجهها الماء، ورحم الله امرأة قامت من الليل فصلت، وأيقظت زوجها فإن أبي نضحت في وجهه الماء" ((رواه أبو داود بإسناد صحيح)).

Sunnah.com reference : Book 9, Hadith 193
Arabic/English book reference : Book 9, Hadith 1183

Abu Sa'id and Abu Hurairah (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "When a man awakens his wife during the night and they both perform two Rak'ah Salat together, they are recorded among the men and women who celebrate remembrance of Allah."

[Abu Dawud].

وعنه وعن أبي سعيد رضي الله عنهما، قالا: قال رسول الله صلى الله عليه وسلم : "إذا أيقظ الرجل أهله من الليل فصليا أو صلى ركعتين جميعًا كتب في الذاكرين والذاكرات" ((رواه أبو داود بإسناد صحيح)).

Sunnah.com reference : Book 9, Hadith 194
Arabic/English book reference : Book 9, Hadith 1184

'Aishah (May Allah be pleased with her) reported:

The Prophet (ﷺ) said, "When one of you dozes off while performing Salat, he should lie down till his drowsiness has gone away from him. When one of you performs Salat while dozing, he may abuse himself instead of seeking pardon (as a result of drowsiness)."

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها، أن النبي صلى الله عليه وسلم قال: " إذا نعس أحدكم في الصلاة، فليرقد حتى يذهب عنه النوم، فإن أحدكم إذا صلى وهو ناعس، لعله يذهب يستغفر فيسب نفسه" ((متفق عليه)).

Sunnah.com reference : Book 9, Hadith 195
Arabic/English book reference : Book 9, Hadith 1185

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "When anyone of you stands up for Salat at night and finds it difficult to recite the Qur'an accurately and he is unaware of what he is reciting, he should go back to sleep."

[Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "إذا قام أحدكم، من الليل فاستعجم القرآن على لسانه، فلم يدرِ ما يقول، فليضطجع" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 196
Arabic/English book reference : Book 9, Hadith 1186

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who observes optional prayer (Tarawih prayers) throughout Ramadan, out of sincerity of Faith and in the hope of earning reward will have his past sins pardoned."

[Al- Bukhari and Muslim].

عن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: "من قام رمضان إيمانًا واحتسابًا غفر له ما تقدم من ذنبه". ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 197
Arabic/English book reference : Book 9, Hadith 1187

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) used to urge (the people) to perform (optional Tarawih) prayer at night during the month of Ramadan. He did not order them or make it obligatory on them. He (ﷺ) said, "Whosoever performs (optional Tarawih) prayers at night during the month of Ramadan, with Faith and in the hope of receiving Allah's reward, will have his past sins forgiven."

[Muslim].

وعنه، رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم، يرغب في قيام رمضان من غير أن يأمرهم فيه بعزيمة، فيقول: "من قام رمضان إيمانًا واحتسابًا غفر له ما تقدم من ذنبه" . ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 198
Arabic/English book reference : Book 9, Hadith 1188

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Whosoever performs Qiyam during Lailat-ul-Qadr (Night of Decree), with Faith and being hopeful of Allah's reward, will have his former sins forgiven."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال: "من قام ليلة القدر إيمانا واحتسابًا غفر له ما تقدم من ذنبه". ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 199
Arabic/English book reference : Book 9, Hadith 1189

Ibn 'Umar (May Allah be pleased with them) reported:

Some of the Companions of the Prophet (ﷺ) saw Lailat-ul-Qadr (Night of Decree) in their dreams in the last seven nights of Ramadan, whereupon the Messenger of Allah (ﷺ) said, "I see that your dreams all agree upon the last seven nights. Whosoever seeks it, let him seek it in the last seven nights."

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما أن رجالا من أصحاب النبي صلى الله عليه وسلم، أروا ليلة القدر في المنام في السبع الأواخر، فقال رسول الله صلى الله عليه وسلم : "أرى رؤياكم قد تواطأت في السبع الأواخر، فمن كان متحريها، فليتحرها في السبع الأواخر" ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 200
Arabic/English book reference : Book 9, Hadith 1190

'Aishah (May Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) used to seclude himself (in the mosque) during the last ten nights of Ramadan. He would say, "Search for Lailat-ul-Qadr (Night of Decree) in the last ten nights of Ramadan."

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها، قالت: كان رسول الله صلى الله عليه وسلم يجاور في العشر الأواخر من رمضان، ويقول: "تحروا ليلة القدر في العشر الأواخر من رمضان" ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 201
Arabic/English book reference : Book 9, Hadith 1191

'Aishah (May Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) used to observe I'tikaf in the last ten days of Ramadan and say, "Seek Lailat-ul-Qadr (Night of Decree) in the odd nights out of the last ten nights of Ramadan."

[Al- Bukhari].

وعنها، رضي الله عنها، أن رسول الله صلى الله عليه وسلم قال: "تحروا ليلة القدر في الوتر من العشر الأواخر من رمضان" ((رواه البخاري)).

Sunnah.com reference : Book 9, Hadith 202
Arabic/English book reference : Book 9, Hadith 1192

'Aishah (May Allah be pleased with her) reported:

When the last ten nights (of Ramadan) would begin, the Messenger of Allah (ﷺ) would keep awake at night (for prayer and devotion), awaken his family and prepare himself to be more diligent in worship.

[Al-Bukhari and Muslim].

وعنها رضي الله عنها، قالت: كان رسول الله صلى الله عليه وسلم : "إذا دخل العشر الأواخر من رمضان، أحيا الليلة، وأيقظ أهله، وجد وشد المئزر" ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 203
Arabic/English book reference : Book 9, Hadith 1193

'Aishah (May Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) used to strive more in worship during Ramadan than he strove in any other time of the year; and he would devote himself more (in the worship of Allah) in the last ten nights of Ramadan than he strove in earlier part of the month.

[Muslim].

وعنها قالت: كان رسول الله صلى الله عليه وسلم ، يجتهد في رمضان ما لا يجتهد في غيره، وفي العشر الأواخر منه، ما لا يجتهد في غيره" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 204
Arabic/English book reference : Book 9, Hadith 1194

'Aishah (May Allah be pleased with her) reported:

I asked: "O Messenger of Allah! If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?" He (ﷺ) replied, "You should supplicate: Allahumma innaka 'afuwwun, tuhibbul-'afwa, fa'fu 'anni (O Allah, You are Most Forgiving, and You love forgiveness; so forgive me)."

[At-Tirmidhi].

وعنها قالت: قلت: يا رسول الله أرأيت إن علمت أي ليلة القدر ما أقول فيها؟ قال: "قولي: اللهم إنك عفو تحب العفو فاعفُ عني" ((رواه الترمذي وقال حديث حسن صحيح))

Sunnah.com reference : Book 9, Hadith 205
Arabic/English book reference : Book 9, Hadith 1195

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Had I not thought it difficult for my Ummah, I would have commanded them to use the Miswak (tooth-stick) before every Salat."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: "لولا أن أشق على أمتي - أو على الناس- لأمرتهم بالسواك مع كل صلاة" ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 206
Arabic/English book reference : Book 9, Hadith 1196

Hudaifah (May Allah be pleased with him) reported:

Whenever the Messenger of Allah (ﷺ) got up (from sleep), he would rub his teeth with Miswak (tooth-stick).

[Al-Bukhari and Muslim].

وعن حذيفة رضي الله عنه، قال: كان رسول الله صلى الله عليه وسلم، إذا قام من النوم يشوص فاه بالسواك. ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 207
Arabic/English book reference : Book 9, Hadith 1197

'Aishah (may Allah be pleased with her) reported:

We used to prepare for the Messenger of Allah (ﷺ) a Miswak (tooth-stick) and the water for making Wudu'. Whenever Allah wished to awaken him from sleep at night, he (ﷺ) would brush his teeth with Miswak, make Wudu', and perform Salat.

[Muslim].

وعن عائشة رضي الله عنها، قالت: كنا نعد لرسول الله، سواكه وطهوره، فيبعثه الله ما شاء أن يبعثه من الليل، فيتسوك ويتوضأ ويصلي. ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 208
Arabic/English book reference : Book 9, Hadith 1198

Anas (May Allah be pleased with him)reported:

The Messenger of Allah (ﷺ) said, "I stress upon you to use Miswak (tooth- stick)."

[Al-Bukhari].

وعن أنس رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم : "أكثرت عليكم في السواك" ((رواه البخاري)).

Sunnah.com reference : Book 9, Hadith 209
Arabic/English book reference : Book 9, Hadith 1199

Shuraih bin Hani (May Allah be pleased with him) reported:

I asked 'Aishah (may Allah be pleased with her): "What was the first thing which the Prophet (ﷺ) would do when he entered his house?" She replied: "He would use Miswak (tooth-stick)."

[Muslim].

وعن شريح بن هانئ قال: قلت لعائشة، رضي الله عنها: بأي شيء كان يبدأ النبي صلى الله عليه وسلم إذا دخل بيته. قالت: بالسواك. ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 210
Arabic/English book reference : Book 9, Hadith 1200

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

I came to the Prophet (ﷺ) once and noticed the tip of Miswak (tooth-stick) on his tongue.

[Al-Bukhari and Muslim].

وعن أبي موسى الأشعري، رضي الله عنه، قال: دخلت على النبي صلى الله عليه وسلم، وطرف السواك على لسانه. ((متفق عليه)) . وهذا لفظ مسلم.

Sunnah.com reference : Book 9, Hadith 211
Arabic/English book reference : Book 9, Hadith 1201

'Aishah (May Allah be pleased with her) reported:

The Prophet (ﷺ) said, "The Miswak (tooth-stick) cleanses and purifies the mouth and pleases the Rubb."

[An-Nasa'i and Ibn Khuzaimah].

وعن عائشة رضي الله عنها ان النبي صلى الله عليه وسلم : قال: "السواك مطهرة للفم مرضاة للرب" ((رواه النسائي، وابن خذيمة في صحيحه بأسانيد صحيحة)).

Sunnah.com reference : Book 9, Hadith 212
Arabic/English book reference : Book 9, Hadith 1202

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "There are five acts which conform to the pure nature: Circumcision, removing of the pubic hair, clipping the nails, plucking the underarm hair and trimming the moustache."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال: "الفطرة خمس، أو خمس من الفطرة: الختان، والاستحداد، وتقليم الأظفار، ونتف الإبط، وقص الشارب" ((متفق عليه))(24)

Sunnah.com reference : Book 9, Hadith 213
Arabic/English book reference : Book 9, Hadith 1203

'Aishah (May Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) said, "There are ten demands of pure nature: trimming the moustache, letting the beard grow, using Miswak (tooth-stick), snuffing up water into the nose (in ablution), paring the nails, washing the bases of the finger joints; plucking the underarm hair, removing of the pubic hair and removing impurities with water from the affected part after a call of nature."

The subnarrator said: I forgot the tenth but it might possibly be the rinsing of the mouth (in ablution).

[Muslim].

وعن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم : "عشر من الفطرة: قص الشارب، وإعفاء اللحية، والسواك، واستنشاق الماء، وقص الأظفار، وغسل البراجم، ونتف الإبط، وحلق العانة، وانتقاص الماء" ((قال الراوي: ونسيت العاشرة إلا أن تكون المضمضة، قال: وكيع- وهو أحد رواته-)) .(25)((رواه مسلم)).((26)

Sunnah.com reference : Book 9, Hadith 214
Arabic/English book reference : Book 9, Hadith 1204

Ibn 'Umar (May Allah be pleased with them) reported:

The Prophet (ﷺ) said, "Trim the moustaches and let the beard grow."

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما، عن النبي صلى الله عليه وسلم قال: "أحفوا الشوارب وأعفوا اللحى" ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 215
Arabic/English book reference : Book 9, Hadith 1205

Ibn 'Umar (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "(The structure of) Islam is built on five (pillars): Testification of 'La ilaha illallah' (none has the right to be worshipped but Allah), that Muhammad (ﷺ) is his slave and Messenger, the establishment of Salat, the payment of Zakat, the pilgrimage to the House of Allah (Ka'bah), and Saum during the month of Ramadan."

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما، أن رسول الله صلى الله عليه وسلم قال: "بني الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمدًا عبده ورسوله، إقام الصلاة، وإيتاء الزكاة، وحج البيت، وصوم رمضان" ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 216
Arabic/English book reference : Book 9, Hadith 1206

Talhah bin 'Ubaidullah (May Allah be pleased with him) reported:

A person with dishevelled hair, one of the people of Najd, came to the Messenger of Allah (ﷺ). We heard the humming of his voice but could not fully understand what he was saying, till he approached close to the Messenger of Allah (ﷺ). Then I came to know that he was asking about Islam. The Messenger of Allah (ﷺ) said: "There are five (obligatory) Salat during the day and the night." He said: "Am I obliged to perform any other (Salat) besides these?" The Messenger of Allah (ﷺ) said, "No, but whatever you observe voluntarily." He (ﷺ) added, "There is the Saum of Ramadan." The inquirer asked: "Am I obliged to do anything besides this?" The Messenger of Allah (ﷺ) said, "No, but whatever you do out of your own free will. You may observe voluntary fasting." And the Messenger of Allah (ﷺ) told him about the Zakat (obligatory charity). The inquirer asked: "Am I obliged to pay anything besides this?" The Messenger of Allah (ﷺ) said, "No, but whatever you pay voluntarily out of your own free will." That man turned back saying: "By Allah! I will neither make any addition to this nor will I decrease anything from it." (Upon hearing this) the Messenger of Allah (ﷺ) remarked, "He is successful if he proves truthful (to what he is saying)."

[Al-Bukhari and Muslim].

وعن طلحة بن عبيد الله، رضي الله عنه قال: جاء رجل إلى رسول الله صلى الله عليه وسلم، من أهل نجد، ثائر الرأس نسمع دوي صوته، ولا نفقه ما يقول، حتى دنا من رسول الله صلى الله عليه وسلم فإذا هو يسأل عن الإسلام، فقال الرسول صلى الله عليه وسلم : "خمس صلوات في اليوم والليلة" قال: هل علي غيرهن؟ قال: "لا، إلا أن تطوع" فقال

رسول الله صلى الله عليه وسلم : "وصيام شهر رمضان" قال هل على غيره؟ قال: "لا إلا أن تطوع" قال: وذكر له رسول الله صلى الله عليه وسلم، الزكاه فقال: هل علي غيرها؟ قال: "لا، إلا أن تطوع" فأدبر الرجل وهو يقول: والله لا أزيد على هذا ولا أنقص منه، فقال رسول الله صلى الله عليه وسلم : "أفلح إن صدق" ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 217
Arabic/English book reference : Book 9, Hadith 1207

Ibn 'Abbas (May Allah be pleased with them) reported:

The Prophet (ﷺ) appointed Mu'adh (May Allah be pleased with him) as governor of Yemen, and at the time of his departure, he instructed him thus: "First of all, call the people to testify 'La ilaha illallah' (there is no true god except Allah) and that I (Muhammad) am the Messenger of Allah, and if they accept this (declaration of Faith), then tell them that Allah has enjoined upon them five Salat during the day and night; and if they obey you, tell them that Allah has made the payment of Zakat obligatory upon them. It should be collected from their rich and distributed among their poor."

[Al-Bukhari and Muslim].

وعن ابن عباس رضي الله عنه، أن النبي صلى الله عليه وسلم بعث معاذًا رضي الله عنه إلى اليمن فقال: "ادعهم إلى شهادة أن لا إله إلا الله وأني رسول الله، فإن هم أطاعوا لذلك فأعلمهم أن الله تعالى افترض عليهم خمس صلوات في كل يوم وليلة، فإن هم أطاعوا لذلك فأعلمهم أن الله افترض عليهم صدقة تؤخذ من أغنيائهم، وترد على فقرائهم" ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 218
Arabic/English book reference : Book 9, Hadith 1208

Ibn 'Umar (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "I have been commanded to fight people till they testify 'La ilaha illallah' (there is no true god except Allah) that Muhammad (ﷺ) is his slave and Messenger, and they establish Salat, and pay Zakat; and if they do this, their blood (life) and property are secured except when justified by law, and it is for Allah to call them to account."

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم : "أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وأن محمدًا رسول الله، ويقيموا الصلاة، ويؤتوا الزكاة، فإذا فعلوا ذلك، عصموا مني دماءهم وأموالهم إلا بحق الإسلام وحسابهم على الله" ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 219
Arabic/English book reference : Book 9, Hadith 1209

Abu Hurairah (May Allah be pleased with him) reported:

When the Messenger of Allah (ﷺ) passed away, Abu Bakr (May Allah be pleased with him) was appointed as his successor (caliph). Amongst the Arabs some men apostatised. Abu Bakr (May Allah be pleased with him) resolved to fight them. 'Umar bin Al-Khattab (May Allah be pleased with him) said to Abu Bakr: "How can you fight them when the Messenger of Allah (ﷺ) has declared: 'I have been commanded to fight people till they testify La ilaha illallah (there is no true god except Allah); and if they do it, their blood (life) and property are secured except when justified by law, and it is for Allah to call them to account." Upon this Abu Bakr (May Allah be pleased with him) said: "By Allah, I would definitely fight him who makes distinction between Salat and the Zakat, because it is an obligation upon the rich to pay Zakat. By Allah I will fight them even to secure the piece of rope which they used to give to the

Messenger of Allah (ﷺ)." 'Umar (May Allah be pleased with him) said: "I realized that Allah opened the heart of Abu Bakr (May Allah be pleased with him) for fighting those who refused to pay Zakat, and I fully recognized that Abu Bakr

عن أبي هريرة رضي الله عنه، قال: لما توفي رسول الله، وكان أبو بكر، رضي الله عنه، وكفر من كفر من العرب، فقال عمر رضي الله عنه: كيف يقاتل الناس وقد قال رسول الله صلى الله عليه وسلم : "أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله، فمن قالها، فقد عصم مني ماله ونفسه إلا بحقه وحسابه على الله" ؟! فقال أبو بكر: والله لأقاتلن من فرق بين الصلاة والزكاة، فإن الزكاة حق المال. والله لو منعوني عقال كانوا يؤدونه إلى رسول الله صلى الله عليه وسلم، لقاتلتهم على منعه، قال: عمر رضي الله عنه: فوالله ما هو إلا أن رأيت الله قد شرح صدر أبي بكر للقتال، فعرفت أنه الحق. ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 220
Arabic/English book reference : Book 9, Hadith 1210

Abu Ayyub (May Allah be pleased with him) reported:

A man said to the Prophet (ﷺ): "Direct me to a deed which may admit me to Jannah." Upon this he (the Messenger of Allah (ﷺ)) said, "Worship Allah and never associate anything with Him in worship, establish Salat, pay Zakat, and strengthen the ties of kinship."

[Al-Bukhari and Muslim].

وعن أبي أيوب رضي الله عنه، أن رجلا قال للنبي صلى الله عليه وسلم : أخبرني بعمل يدخلني الجنة قال: "تعبد الله لا تشرك به شيئًا، وتقيم الصلاة، وتؤتي الزكاة، وتصل الرحم" ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 221
Arabic/English book reference : Book 9, Hadith 1211

Abu Hurairah (May Allah be pleased with him) reported:

A bedouin came to the Prophet (ﷺ) and said: "O Messenger of Allah! Direct me to a deed by which I may be entitled to enter Jannah." The Prophet (ﷺ) said, "Worship Allah, and never associate anything with Him, establish Salat, pay the Zakat which has been enjoined upon you, and observe Saum of Ramadan." He (the bedouin) said: "By Him in Whose Hand my soul is, I will never add anything to these (obligations)." When he turned his back, the Prophet (ﷺ) said, "He who wants to see a man from the dwellers of Jannah, let him look at him (bedouin)."

[Al- Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه، أن أعرابيًا أتي النبي صلى الله عليه وسلم فقال: يا رسول الله دلني على عمل إذا عملته، دخلت الجنة. قال: "تعبد الله ولا تشرك به شيئًا، وتقيم الصلاة، وتؤتي الزكاة المفروضة، وتصوم رمضان" قال: والذي نفسي بيده، لا أزيد على هذا. فلما ولى قال النبي صلى الله عليه وسلم : "من سره أن ينظر إلى رجل من أهل الجنة فلينظر إلى هذا" ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 222
Arabic/English book reference : Book 9, Hadith 1212

Jarir bin 'Abdullah (May Allah be pleased with him) reported:

I pledged allegiance to the Prophet (ﷺ) to establish Salat, to pay the Zakat and to have the welfare of every Muslim at heart.

[Al-Bukhari and Muslim].

وعن جرير بن عبد الله، رضي الله عنه، قال: بايعت النبي، صلى الله عليه وسلم، على إقام الصلاة، وإيتاء الزكاة، والنصح لكل مسلم. ((متفق عليه)) .

Sunnah.com reference : Book 9, Hadith 223
Arabic/English book reference : Book 9, Hadith 1213

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Any person who possesses gold or silver and does not pay what is due on it (i.e., the Zakat); on the Day of Resurrection, sheets of silver and gold would be heated for him in the fire of Hell and with them his flank, forehead and back will be branded. When they cool down, they will be heated again and the same process will be repeated during the day the measure whereof will be fifty thousand years. (This would go on) until Judgement is pronounced among (Allah's) slaves, and he will be shown his final abode, either to Jannah or to Hell." It was asked, "How about someone who owns camels and does not pay what is due on him (i.e., their Zakat)?" He (ﷺ) replied, "In the same way the owner of camels who does not discharge what is due in respect of them (their due includes their milking on the day when they are taken to water) will be thrown on his face or on his back in a vast desert plain on the Day of Resurrection and they will trample upon him with their hoofs and bite him with their teeth. As often as the first of them passes him, the last of them will be made to return during a day the measure whereof will be fifty thousand years, until Judgement is pronounced among (Allah's) slaves, he will be shown his final abode either to Jannah or to Hell." It was (again) asked: "O Messenger of Allah, what about cows (cattle) and sheep?" He (ﷺ) said, "If anyone who possesses cattle and sheep and does not pay what is due on them (i.e., their Zakat); on the Day of Resurrection, he will be thrown on his face in a vast plain desert. He will find none of the animals missing with twisted horns, without horns or with a broken horn, and they will gore him with their horns and trample upon him with their hoofs. As often as the first of them passes him, the last of them will be made to return to him during a day the measure whereof will be fifty thousand years, until Judgement is pronounced among (Allah's) slaves; and he will be shown his final abode either to Jannah or to Hell." It was asked: "O Messenger of Allah, what about the horses?" Upon this he (ﷺ) said, "The horses are of three types. One, which is a burden for the owner; another which is a shield, and another one which makes its owner entitled to reward. The one for whom these are a burden is the person who rears them for show or for pride or for causing injury to the sentiments of the Muslims. They will be a cause of torment for their owners. The one for whom these are a shield is the person who rears them for the sake of Allah but does not forget the Right of Allah concerning their backs and their necks (i.e., he lets a needy ride on them), and so they are a shield for him. Those which bring reward to the one who rears them in pastures and gardens are the ones that are used in the Cause of Allah (Jihad) by the Muslims. Whatever they eat from the meadows and the gardens will be recorded on his behalf as good deeds so much so that their droppings and urine will be counted for an equal number of good deeds for him. Even when they break their tying rope and every height from which they climb and every hoofprint which they leave will be counted as a good deed on behalf of the owner. When their owner leads them through a stream from which they drink, though he does not intend to quench their thirst, yet Allah would record for him the quantity (of water) of what they would drink on his behalf as good deeds." It was asked: "O Messenger of Allah, what about the donkeys?" Upon this he (ﷺ) said, "Nothing has been revealed to me in regard to the donkeys in particular except this one Verse of a comprehensive nature: "So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it."' (99: 8,9).

[Al- Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "ما من صاحب ذهب، ولا فضة، لا يؤدي منها حقها إلا إذا كان يوم القيامة صفحت له صفائح من نار، فأحمي عليها في نار جهنم فيكوى بها جنبه، وجبينه، وظهره، كلما بردت أعيدت له في يوم كان مقداره خمسين ألف سنة، حتى يقضى بين العباد فيرى سبيله، إما إلى الجنة، وإما إلى النار" قيل: يا رسول الله فالإبل؟ قال: "ولا صاحب إبل لا يؤدي منها حقها، ومن حقها حلبها يوم وردها، إلا إذ كان يوم القيامة بطح لها بقاع قرقر أوفر ما كانت، لا يفقد منها فصيلا واحدًا، تطؤه بأخفافها، وتعضه بأفواهها كلما مر عليه أُولاها، رد عليه أُخراها، في يوم كان مقداره خمسين ألف سنة، حتى يقضى بين العباد، فيرى سبيله، إما إلى الجنة، وإما إلى النار" قيل: يا رسول الله فالبقر والغنم؟ قال: "ولا صاحب بقر ولا غنم لا يؤدي منها حقها إلا إذا كان يوم القيامة، بطح لها بقاع قرقر، لا يفقد منها شيئًا ليس فيها عقصاء، ولا جلحاء، ولا عضباء، تنطحه بقرونها، وتطؤه بأظلافها، كلما مر عليه أُولاها، رد عليه أُخراها، في يوم كان مقداره خمسين ألف سنة حتى يقضى بين العباد، فيرى سبيله، إما إلى الجنة، وإما إلى النار" . قيل: يا رسول الله فالخيل؟ قال: "الخيل ثلاثة: هي لرجل وزر، وهي لرجل ستر، وهي لرجل أجر، فأما التي هي له وزر فرجل ربطها رياء وفخرًا ونواء على أهل الإسلام، فهي له وزر، وأما التي هي له ستر، فرجل ربطها في سبيل الله، ثم لم ينسَ حق الله في ظهورها، ولا رقابها فهي له ستر، وأما التي هي له أجر، فرجل ربطها في سبيل الله لأهل الإسلام في مرج، أو روضة، فما أكلت من ذلك المرج أو الروضة من شيء إلا كتب له عدد ما أكلت حسنات، وكتب له عدد أرواثها وأبوالها حسنات، ولا تقطع طولها فاستنت شرفًا أو شرفين إلا كتب الله له عدد آثارها، وأرواثها حسنات، ولا مر بها صاحبها على نهر فشربت منه، ولا يريد أن يسقيها إلا كتب الله له عدد ما شربت حسنات" والإيتار قبل النوم إنما يستحب لمن لا يثق باستيقاظ آخر الليل، فإن وثق فآخر الليل أفضل.

Sunnah.com reference : Book 9, Hadith 224
Arabic/English book reference : Book 9, Hadith 1214

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Allah the Exalted and Majestic said: 'Every act of the son of Adam is for him, except As-Siyam (the fasting) which is (exclusively) for Me, and I will reward him for it.' Fasting is a shield. When anyone of you is observing fast, he should neither indulge in obscene language nor should he raise his voice; and if anyone reviles him or tries to quarrel with him, he should say: 'I am fasting.' By Him in Whose Hand the soul of Muhammad is, the breath of one observing Saum is sweeter to Allah than the fragrance of musk. The one who fasts, experiences two joys: he feels pleasure when he breaks the fast. He is joyful by virtue of his fast when he meets his Rubb."

[Al-Bukhari and Muslim].

In a narration by Al-Bukhari, the Messenger of Allah (ﷺ) said, "Allah says: '(The person observing Saum) has abstained from food and drink, and sexual pleasures for My sake; fasting is for Me, and I will bestow its reward. Every good deed has ten times its reward'."

In a narration by Muslim, the Messenger of Allah (ﷺ) said, "The reward of every (good) deed of a person is multiplied from ten to seven hundred times. Allah (SWT) says: 'The reward of observing Saum is different from the reward of other good deeds; Saum is for Me, and I Alone will give its reward. The person observing Saum abstains from food and drink only for My sake.' The fasting person has two joyous occasions, one at the time of breaking his fast, and the other at the time of meeting his Rubb. Surely, the breath of one observing Saum is better smelling to Allah than the fragrance of musk."

وعن أبي هريرة رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم : "قال الله عز وجل: كل عمل ابن آدم له إلا الصيام، فإنه لي وأنا أجزي به. والصيام جُنة فإذا كان يوم صوم أحدكم فلا يرفث ولا يصخب، فإن سابه أحد أو قاتله،

فليقل: إني صائم. والذي نفس محمد بيده لخُلوف فم الصائم أطيب عند الله من ريح المسك. "للصائم فرحتان يفرحهما: إذا أفطر فرح بفطره، وإذا لقي ربه فرح بصومه" ((متفق عليه)) .((وهذا لفظ رواية البخاري. وفي رواية له: يترك طعامه، وشرابه، وشهوته، من أجلي، الصيام لي وأنا أجزي به، والحسنة بعشر أمثالها. وفي رواية لمسلم: "كل عمل ابن آدم يضاعف: الحسنة بعشر أمثالها إلى سبعمائة ضعف. قال الله تعالى: (إلا الصوم فإنه لي وأنا أجزي به: يدع شهوته وطعامه من أجلي. للصائم فرحتان: فرحة عند فطره، وفرحة عند لقاء ربه. ولخلوف فيه أطيب عند الله من ريح المسك).

Sunnah.com reference : Book 9, Hadith 225
Arabic/English book reference : Book 9, Hadith 1215

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who spends a pair in the way of Allah will be called from the gates of Jannah: 'O slave of Allah! This gate is better for you' and one who is constant in Salat (prayer), will be called from the Gate of Salat; and whoever is eager in fighting in the Cause of Allah, will be called from the Gate of Jihad; and who is regular in observing Saum will be called from Ar-Raiyan Gate. The one who is generous in charity will be called from the Gate of Charity." Abu Bakr (May Allah be pleased with him) said: "O Messenger of Allah (ﷺ)! May my mother and father be sacrificed for you! Those who are called from these gates will stand in need of nothing. Will anybody be called from all of those gates?" He replied, "Yes, and I hope that you will be one of them."

[Al-Bukhari and Muslim].

وعنه أن رسول الله صلى الله عليه وسلم قال:" من أنفق زوجين في سبيل الله نودي من أبواب الجنة :يا عبد الله هذا خير، فمن كان من أهل الصلاة دعي من باب الصلاة، ومن كان من أهل الجهاد دعي من باب الجهاد، ومن كان من أهل الصيام دعي من باب الريان، ومن كان من أهل الصدقة دعي من باب الصدقة " قال أبو بكر، رضي الله عنه :بأبي أنت وأمي يا رسول الله ما على من دعي من تلك الأبواب من ضرورة، فهل يدعى أحد من تلك الأبواب كلها؟ قال: " نعم وأرجو أن تكون منهم ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 226
Arabic/English book reference : Book 9, Hadith 1216

Sahl bin Sa'd (May Allah be pleased with him):

The Prophet (ﷺ) said, "In Jannah there is a gate which is called Ar-Raiyan through which only those who observe Saum (fasting) will enter on the Day of Resurrection. None else will enter through it. It will be called out, "Where are those who observe fasting?" So they will stand up and proceed towards it. When the last of them will have entered, the gate will be closed and then no one will enter through that gate."

[Muslim].

وعن سهل بن سعد رضي الله عنه عنه عن النبي صلى الله عليه وسلم قال: "إن في الجنة بابًا يقال له: الريان، يدخل منه الصائمون يوم القيامة لا يدخل منه أحد غيرهم يقال: أين الصائمون؟ فيقومون لا يدخل منه أحد غيرهم، فإذا دخلوا أغلق فلم يدخل منه أحد" ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 227
Arabic/English book reference : Book 9, Hadith 1217

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Every slave of Allah who observes Saum (fasting) for one day for the sake of Allah, Allah will draw his face farther from Hell-fire to the extent of a distance to be covered in seventy years."

[Al-Bukhari and Muslim].

وعن أبي سعيد الخدري، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم " ما من عبد يصوم يومًا في سبيل الله إلا باعد الله بذلك اليوم وجهه عن النار سبعين خريفًا" ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 228
Arabic/English book reference : Book 9, Hadith 1218

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "He who observes fasting during the month of Ramadan with Faith while seeking its reward from Allah, will have his past sins forgiven."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: من صام رمضان إيمانًا واحتسابًا، غفر له ما تقدم من ذنبه " ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 229
Arabic/English book reference : Book 9, Hadith 1219

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "When Ramadan begins, the gates of Jannah are opened, the gates of Hell are closed, and the devils are chained."

[Al-Bukhari and Muslim].

وعنه رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إذا جاء رمضان فتحت أبواب الجنة، وغلقت أبواب النار، وصفدت الشياطين" ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 230
Arabic/English book reference : Book 9, Hadith 1220

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Observe Saum (fast) on sighting the crescent and terminate it on sighting it (the new moon), but if the sky is cloudy before you, then complete the number (thirty days) of the month."

[Al-Bukhari and Muslim].

وعنه أن رسول الله صلى الله عليه وسلم قال: "صوموا لرؤيته، وأفطروا لرؤيته، فإن غَبِيَ عليكم فأكملوا عدة شعبان ثلاثين" ((متفق عليه وهذا لفظ البخاري)).
وفي رواية مسلم: "فإن غم عليكم فصوموا ثلاثين يومًا".

Sunnah.com reference : Book 9, Hadith 231
Arabic/English book reference : Book 9, Hadith 1221

Ibn 'Abbas (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) was the most generous of the men; and he was the most generous during the month of Ramadan when Jibril visited him every night and recited the Qur'an to him. During this period, the generosity of Messenger of Allah (ﷺ) waxed faster than the rain bearing wind.

[Al-Bukhari and Muslim].

وعن ابن عباس رضي الله عنهما: قال: كان رسول الله صلى الله عليه وسلم أجود الناس، وكان أجود ما يكون في رمضان حين يلقاه جبريل وكان جبريل يلقاه في كل ليلة من رمضان فيدارسه القرآن فَلَرَسول الله صلى الله عليه وسلم حين يلقاه جبريل أجود بالخير من الريح المرسلة" . ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 232
Arabic/English book reference : Book 9, Hadith 1222

'Aishah (May Allah be pleased with him) reported:

When the last ten nights (of Ramadan) would begin, the Messenger of Allah (ﷺ) would keep awake at night (for prayer and devotion), awaken his family and prepare himself to be more diligent in worship.

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم إذا دخل العشر أحيا الليل وأيقظ أهله، وشد المئزر" ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 233
Arabic/English book reference : Book 9, Hadith 1223

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Do not observe Saum (fasting) for a day or two days preceding Ramadan. However, if a person is in the habit of observing Saum on a particular day (which may fall on these dates), he may fast on that day."

[Al-Bukhari and Muslim].

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا يتقدمن أحدكم رمضان بصوم يوم أو يومين، إلا أن يكون رجل كان يصوم صومه، فليصم ذلك اليوم" . ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 234
Arabic/English book reference : Book 9, Hadith 1224

Ibn 'Abbas (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "Do not observe Saum (fasting) before the advent of Ramadan. Observe Saum at sighting of the crescent of Ramadan and terminate it at sighting the crescent (of Shawwal). If the sky is overcast, complete (the month as) thirty (days)."

[At- Tirmidhi].

وعن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم " لا تصوموا قبل رمضان صوموا لرؤيته وأفطروا لرؤيته، فإن حالت دونه فأكملوا ثلاثين يومًا" ((رواه الترمذي وقال حديث حسن صحيح.

Sunnah.com reference : Book 9, Hadith 235
Arabic/English book reference : Book 9, Hadith 1225

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "When there comes the middle of Sha'ban, don't observe Saum (fasting)."

[At-Tirmidhi].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم "إذا بقي نصف من شعبان فلا تصوموا" ((رواه الترمذي وقال حديث حسن صحيح)).

Sunnah.com reference : Book 9, Hadith 236
Arabic/English book reference : Book 9, Hadith 1226

'Ammar bin Yasir (May Allah be pleased with them) reported:

He who observes the fast on a doubtful day, has in fact disobeyed Abul-Qasim, (i.e., Messenger of Allah (ﷺ)).

[Abu Dawud and At- Tirmidhi].

وعن أبي اليقظان عمار بن ياسر، رضي الله عنهما قال: "من صام اليوم الذي يشك فيه فقد عصي أبا القاسم، صلى الله عليه وسلم" ((رواه أبو داود والترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 9, Hadith 237
Arabic/English book reference : Book 9, Hadith 1227

Talhah bin Ubaidullah (May Allah be pleased with him) reported:

At the sight of the new moon (of the lunar month), the Prophet (ﷺ) used to supplicate: "Allahumma ahillahu 'alaina bil-amni wal-iman, was-salamati wal-Islam, Rabbi wa Rabbuk-Allah, Hilalu rushdin wa khairin (O Allah, let this moon appear on us with security and Iman; with safety and Islam. (O moon!) Your Rubb and mine is Allah. May this moon be bringing guidance and good)."

[At- Tirmidhi].

عن طلحة بن عبيد الله رضي الله عنه أن النبي صلى الله عليه وسلم كان إذا رأى الهلال قال: "اللهم أهله علينا بالأمن والإيمان والسلامة والإسلام، ربي وربك الله، هلال رشد وخير" ((رواه الترمذي وقال: حديث حسن)).

Sunnah.com reference : Book 9, Hadith 238
Arabic/English book reference : Book 9, Hadith 1228

Anas (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Eat Suhur (predawn meal). Surely, there is a blessing in Suhur."

[Al-Bukhari and Muslim].

عن أنس، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "تسحروا فإن في السحور بركة" ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 239
Arabic/English book reference : Book 9, Hadith 1229

Zaid bin Thabit (May Allah be pleased with him) reported:

We took Suhur (predawn meal) with the Messenger of Allah (ﷺ) and then we stood up for (Fajr) Salat (prayer). It was asked: "How long was the gap between the two?" He replied: "The time required for the recitation of fifty Ayat."

[Al-Bukhari and Muslim].

وعن زيد بن ثابت رضي الله عنه قال: تسحرنا مع رسول الله صلى الله عليه وسلم ثم قمنا إلى الصلاة قيل كم كان بينهما؟ قال: خمسون آية ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 240
Arabic/English book reference : Book 9, Hadith 1230

Ibn 'Umar (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) had two Mu'adhdhin: Bilal and Ibn Umm Maktum (May Allah be pleased with them). The Messenger of Allah (ﷺ) said, "Bilal proclaims Adhan **[call to Salat (prayer)]** at fag end of night, so eat and

drink till Ibn Umm Maktum pronounces Adhan." Ibn 'Umar (May Allah be pleased with them) added: And the gap between their Adhan was not more than the time spent in one's getting down and the other's climbing (the minaret).

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما قال: كان لرسول الله صلى الله عليه وسلم مؤذنان: بلال وابن أم مكتوم. فقال رسول الله صلى الله عليه وسلم " إن بلالا يؤذن بليل فكلوا واشربوا حتى يؤذن ابن أم مكتوم" قال ولم يكن بينهما إلا أن ينزل هذا ويرقى هذا، ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 241
Arabic/English book reference : Book 9, Hadith 1231

'Amr bin Al-'As (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The difference between our observance of Saum (fasting) and that of the people of the Scriptures is Suhur (predawn meal in Ramadan)."

[Muslim].

وعن عمرو بن العاص رضي الله عنه أن رسول الله قال: "فصل ما بين صيامنا وصيام أهل الكتاب أكلة السحر. ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 242
Arabic/English book reference : Book 9, Hadith 1232

Sahl bin Sa'd (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "People will continue to adhere to good as long as they hasten to break the Saum (fasting)."

[Al-Bukhari and Muslim].

عن سهل بن سعد رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "لا يزال الناس بخير ما عجلوا الفطر" ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 243
Arabic/English book reference : Book 9, Hadith 1233

Abu Atiyyah (May Allah be pleased with him) reported:

Masruq and I visited 'Aishah (May Allah be pleased with her) and said: "O Mother of the Believers! There are two Companions of Muhammad (ﷺ) and neither of them holds back from doing good acts; but one of them hastens to break Saum (fasting) and hastens to perform the Maghrib prayer, while the other delays breaking Saum and delays performing Salat (prayer)." She asked, "Who is the one who hastens to break Saum and perform the Maghrib prayer?" Masruq said, "It is 'Abdullah (meaning 'Abdullah bin Mas'ud)." She said, "The Messenger of Allah (ﷺ) used to do so."

[Muslim].

وعن أبي عطية قال: دخلت أنا ومسروق على عائشة رضي الله عنها فقال لها مسروق: رجلان من أصحاب محمد صلى الله عليه وسلم كلاهما لا يألو عن الخير: أحدهما يعجل المغرب والإفطار، والآخر يؤخر المغرب والإفطار؟ فقالت: من يعجل المغرب والإفطار؟ قال: عبد الله - يعني ابن مسعود- فقالت: هكذا كان رسول الله صلى الله عليه وسلم يصنع" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 244
Arabic/English book reference : Book 9, Hadith 1234

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Allah the Most High says: 'From amongst my slaves, the quicker the one is in breaking the Saum (fasting), the dearer is he to me.'"

[At-Tirmidhi].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم قال الله عز وجل: "أحب عبادي إلي أعجلهم فطرًا" ((رواه الترمذي وقال حديث حسن)).

Sunnah.com reference : Book 9, Hadith 245
Arabic/English book reference : Book 9, Hadith 1235

'Umar bin Al-Khattab (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said: "When the night approaches from this side (i.e., the east) and the day retreats from that side (i.e., west) and the sun sets, then it is time for a person observing Saum (fasting) to break his fast."

[Al-Bukhari and Muslim].

وعن عمر بن الخطاب، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إذا أقبل الليل من ههنا وأدبر النهار من ههنا، وغربت الشمس، فقد أفطر الصائم" ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 246
Arabic/English book reference : Book 9, Hadith 1236

Abu Ibrahim 'Abdullah bin Abu Aufa (May Allah be pleased with them) reported:

We were with the Messenger of Allah (ﷺ) on a journey and he was observing Saum (fasting). When the sun set, he (ﷺ) said to a person, "Dismount and prepare the ground roasted barley drink for us." Upon this he replied, "O Messenger of Allah, there is daylight still." The Messenger of Allah (ﷺ) said, "Get down and prepare barley drink for us." He said, "But it is still daytime." The Messenger of Allah (ﷺ) again said to him, "Get down and prepare barely drink for us." So he got down and prepared a barley liquid meal for him. The Prophet (ﷺ) drank that and then said, "When you perceive the night approaching from that side, a person observing Saum (fasting) should break the fast." And he (ﷺ) pointed towards the east with his hand.

[Al-Bukhari and Muslim].

وعن أبي إبراهيم عبد الله بن أبي أوفى، رضي الله عنهما قال: سرنا مع رسول الله صلى الله عليه وسلم وهو صائم فلما غربت الشمس قال لبعض القوم: "يا فلان انزل فاجدح لنا، فقال: يا رسول الله لو أمسيت؟ قال: "انزل فاجدح لنا" قال: إن عليك نهارًا، قال: "انزل فاجدح لنا" قال: فنزل فجدح لهم فشرب رسول الله صلى الله عليه وسلم ثم قال: "إذا رأيتم الليل قد أقبل من ههنا، فقد أفطر الصائم" وأشار بيده قبل المشرق. ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 247
Arabic/English book reference : Book 9, Hadith 1237

Salman bin 'Amir (May Allah be pleased with him) reported:

I heard the Prophet (ﷺ) saying, "When one of you breaks his Saum (fasting), let him break it on dates; if he does not have any, break his fast with water for it is pure."

[Abu Dawud].

وعن سلمان بن عامر الضبي الصحابي، رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إذا أفطر أحدكم، فليفطر على تمر فإن لم يجد فليفطر على ماء فإنه طهور" ((رواه أبو داود، والترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 9, Hadith 248
Arabic/English book reference : Book 9, Hadith 1238

Anas (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) used to break his Saum (fasting) before performing Maghrib prayer with three fresh date-fruits; if there were no fresh date- fruits, he will eat three dry dates; and if there were no dry date- fruits; he would take three draughts of water.

[At- Tirmidhi].

وعن أنس رضي الله عنه قال كان رسول الله صلى الله عليه وسلم يفطر قبل أن يصلي على رطبات، فإن لم تكن رطبات فتميرات فإن لم تكن تميرات حسا حسوات من ماء. ((رواه أبو داود والترمذي وقال: حديث حسن)).

Sunnah.com reference : Book 9, Hadith 249
Arabic/English book reference : Book 9, Hadith 1239

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "When any one of you is observing Saum (fasting) on a day, he should neither indulge in obscene language nor should he raise the voice; and if anyone reviles him or tries to quarrel with him he should say: 'I am observing fast.'"

[Al-Bukhari and Muslim].

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إذا كان يوم صوم أحدكم فلا يرفث ولا يصخب، فإن سابه أحد أو قاتله، فليقل: إني صائم"

Sunnah.com reference : Book 9, Hadith 250
Arabic/English book reference : Book 9, Hadith 1240

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "If one does not eschew lies and false conduct, Allah has no need that he should abstain from his food and his drink."

[Al-Bukhari].

وعنه قال: قال النبي صلى الله عليه وسلم: " من لم يدع قول الزور والعمل به فليس لله حاجة في أن يدع طعامه وشرابه" ((رواه البخاري)).

Sunnah.com reference : Book 9, Hadith 251
Arabic/English book reference : Book 9, Hadith 1241

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "If any one of you forgetfully eats or drinks (while observing fasting) he should complete his Saum (fasting), for Allah has fed him and given him to drink."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إذا نسي أحدكم فأكل أو شرب فليتم صومه فإنما أطعمه الله وسقاه" ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 252
Arabic/English book reference : Book 9, Hadith 1242

Laqit bin Sabirah (May Allah be pleased with him) reported:

I requested the Messenger of Allah (ﷺ) to talk to me about ablution. He said, "Perform the Wudu' well (by washing those parts of the body, such as the face, hands and feet beyond what is required, like washing the hands up to the upper-arm instead of the elbow). Cleanse the base of your fingers and sniff water deep into the nose except when you are observing fast."

[Abu Dawud and At- Tirmidhi].

وعن لقيط بن صبرة رضي الله عنه قال قلت يا رسول الله أخبرني عن الوضوء؟ قال" "أسبغ الوضوء، وخلل بين الأصابع، وبالغ في الاستنشاق، إلا أن تكون صائمًا" ((رواه أبوداود، والترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 9, Hadith 253
Arabic/English book reference : Book 9, Hadith 1243

'Aishah (May Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) would wake up at Fajr time in a state of Janabah; so he would take bath before dawn and observe fasting.

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم يدركه الفجر وهو جنب من أهله ثم يغتسل ويصوم ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 254
Arabic/English book reference : Book 9, Hadith 1244

'Aishah, and Umm Salamah (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) would wake during Ramadan (fasting) in a state of major impurity without a wet dream, but on account of sexual intercourse and he would take a bath before dawn.

[Al- Bukhari and Muslim].

وعن عائشة وأم سلمة رضي الله عنهما قالتا: كان رسول الله صلى الله عليه وسلم يصبح جنبًا من غير حلم ثم يصوم. ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 255
Arabic/English book reference : Book 9, Hadith 1245

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The best month for observing Saum (fasting) next after Ramadan is the month of Allah, the Muharram; and the best Salat (prayer) next after the prescribed Salat is Salat at night (Tahajjud prayers)."

[Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "أفضل الصيام بعد رمضان: شهر الله المحرم، وأفضل الصلاة بعد الفريضة: صلاة الليل" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 256
Arabic/English book reference : Book 9, Hadith 1246

'Aishah (May Allah be pleased with her) reported:

The Prophet (ﷺ) did not observe voluntary Saum (fasting) so frequently during any other month as he did during Sha'ban. He observed Saum throughout the month of Sha'ban.

Another narration is: He (ﷺ) observed Saum during the whole month of Sha'ban except a few days.

[Al- Bukhari and Muslim].

وعن عائشة رضي الله عنها قالت لم يكن النبي صلى الله عليه وسلم يصوم من شهر أكثر من شعبان فإنه كان يصوم شعبان كله وفي رواية: كان يصوم شعبان إلا قليلا. ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 257
Arabic/English book reference : Book 9, Hadith 1247

Reported Mujibah Al-Bahiliyah on the authority of her father or uncle that he visited the Messenger of Allah (ﷺ) once and then went to see him again after a year. His appearance had totally changed. He asked the Messenger of Allah (ﷺ) if he had recognized him. The Messenger of Allah (ﷺ) asked, "Who are you?" He replied:

"I am Al- Bahili who visited you last year." The Messenger of Allah (ﷺ) said, "You were quite handsome, what has changed your appearance so much?" He replied, "Since my departure from here, I have not eaten anything except at night." The Messenger of Allah (ﷺ) remarked, "You have put yourself to torture. Observe Saum (fasting) during the Month of Patience (i.e., Ramadan) and fast one day from each month." He submitted, "Permit me to observe more voluntary fasts because I have capacity to do so." The Messenger of Allah (ﷺ) said, "Then observe fasts for two days in every month." He said, "Permit me to observe more." The Messenger of Allah (ﷺ) said, "Observe fasts on three days in every month." He requested that he should be allowed to observe more fasts. The Messenger of Allah (ﷺ) said, "Fast three days during the sacred months and omit fasting for three days alternately." He (ﷺ) joined his three fingers together and left them apart while repeating this sentence thrice.

[Abu Dawud].

وعن مجيبة الباهلية عن أبيها أو عمها، أنه أتى رسول الله صلى الله عليه وسلم ثم انطلق فأتاه بعد سنة وقد تغيرت حاله وهيئته، فقال: يا رسول الله أما تعرفني؟ قال: "ومن أنت؟" قال: أنا الباهلي الذي جئتك عام الأول. قال: "فما غيرك، وقد كنت حسن الهيئة؟" قال: ما أكلت طعامًا منذ فارقتك إلا بليل. فقال رسول الله صلى الله عليه وسلم "عذبت نفسك!" ثم قال: "صم شهر الصبر، ويومًا من كل شهر" قال: زدني، فإن بي قوة، قال: " صم يومين" قال: زدني، قال: "صم ثلاثة أيام" قال: زدني. قال: "صم من الحرم واترك، صم من الحرم واترك، صم من الحرم واترك" وقال بأصابعه الثلاث فضمها، ثم أرسلها. ((رواه أبو داود.)).

Sunnah.com reference : Book 9, Hadith 258
Arabic/English book reference : Book 9, Hadith 1248

Ibn 'Abbas (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "There are no days during which the righteous action is so pleasing to Allah than these days (i.e., the first ten days of Dhul-Hijjah)." He was asked: "O Messenger of Allah, not even Jihad in the Cause of Allah?" He (ﷺ) replied, "Not even Jihad in the Cause of Allah, except in case one goes forth with his life and his property and does not return with either of it."

[Al- Bukhari].

وعن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: " ما من أيام العمل الصالح فيها أحب إلى الله من هذه الأيام" يعني أيام العشر، قالوا: يا رسول الله ولا الجهاد في سبيل الله؟ قال: "ولا الجهاد في سبيل الله، إلا رجل خرج بنفسه، وماله فلم يرجع من ذلك بشيء" ((رواه البخاري)).

Sunnah.com reference : Book 9, Hadith 259
Arabic/English book reference : Book 9, Hadith 1249

Abu Qatadah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) was asked about the observance of Saum (fasting) on the day of 'Arafah. He said, "It is an expiation for the sins of the preceding year and the current year."

[Muslim].

وعن أبي قتادة رضي الله عنه قال: سئل رسول الله صلى الله عليه وسلم: عن صوم يوم عرفة؟ قال: "يكفر السنة الماضية والباقية" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 260
Arabic/English book reference : Book 9, Hadith 1250

Ibn 'Abbas (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) observed Saum (fasting) on the day of 'Ashura' and commanded us to fast on this day.

[Al-Bukhari and Muslim].

وعن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم صام يوم عاشوراء، وأمر بصيامه. ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 261
Arabic/English book reference : Book 9, Hadith 1251

Abu Qatadah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) was asked about observing As-Saum (the fast) on the tenth day of Muharram, and he replied, "It is an expiation for the sins of the preceding year."

[Muslim].

وعن أبي قتادة رضي الله عنه أن رسول الله صلى الله عليه وسلم سئل عن صيام يوم عاشوراء فقال: "يكفر السنة الماضية" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 262
Arabic/English book reference : Book 9, Hadith 1252

Ibn 'Abbas (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "If I remain alive till the next year, I shall also observe fast on the ninth of Muharram."

[Muslim].

وعن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "لئن بقيت إلى قابل لأصومن التاسع" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 263
Arabic/English book reference : Book 9, Hadith 1253

Abu Ayyub (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who observes As-Saum (the fasts) in the month of Ramadan, and also observes As-Saum for six days in the month of Shawwal, it is as if he has observed As-Saum for the whole year."

[Muslim].

عن أبي أيوب رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "من صام رمضان ثم أتبعه بست من شوال كان كصيام الدهر" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 264
Arabic/English book reference : Book 9, Hadith 1254

Abu Qatadah (May Allah be pleased with him) reported:
The Messenger of Allah (ﷺ) was asked about fasting on Mondays. He said, "That is the day on which I was born and the day on which I received Revelation."

[Muslim].

عن أبي قتادة رضي الله عنه أن رسول الله صلى الله عليه وسلم: سئل عن صوم يوم الاثنين فقال: "ذلك يوم ولدت فيه، ويوم بعثت أو أنزل علي فيه" ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 265
Arabic/English book reference : Book 9, Hadith 1255

Abu Hurairah (May Allah be pleased with him) reported:
The Messenger of Allah (ﷺ) said, "Deeds of people are presented (to Allah) on Mondays and Thursdays. So I like that my actions be presented while I am fasting."

[At-Tirmidhi].

وعن أبي هريرة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: " تعرض الأعمال يوم الاثنين والخميس، فأحب أن يعرض عملي وأنا صائم" ((رواه الترمذي وقال: حديث حسن، وورواه مسلم بغير ذكر الصوم)).

Sunnah.com reference : Book 9, Hadith 266
Arabic/English book reference : Book 9, Hadith 1256

'Aishah (May Allah be pleased with her)u reported:
The Messenger of Allah (ﷺ) used to observe fast on Mondays and Thursdays.

[At-Tirmidhi].

وعن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم يتحرى صوم الاثنين والخميس. ((رواه الترمذي وقال حديث حسن)).

Sunnah.com reference : Book 9, Hadith 267
Arabic/English book reference : Book 9, Hadith 1257

Abu Hurairah (May Allah be pleased with him) reported:
My friend (the Messenger of Allah) (ﷺ) directed me to observe fast for three days in every month, to perform two Rak'ah (optional) Duha prayer at forenoon and to perform the Witr prayer before going to bed.

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: أوصاني خليلي صلى الله عليه وسلم بثلاث: صيام ثلاثة أيام من كل شهر، وركعتي الضحى وأن أوتر قبل أن أنام. ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 268
Arabic/English book reference : Book 9, Hadith 1258

Abud-Darda (May Allah be pleased with him) reported:

My friend (the Messenger of Allah (ﷺ) directed me to observe Saum (fasting) for three days in every month, to perform two Rak'ah (optional) Duha prayer at forenoon, and to perform the Witr prayer before going to bed.

[Al-Bukhari and Muslim].

وعن أبي الدرداء رضي الله عنه قال: أوصاني حبيبي، صلى الله عليه وسلم بثلاث لن أدعهن ما عشت: بصيام ثلاثة أيام من كل شهر، وصلاة الضحى، وبأن لا أنام حتى أوتر. ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 269
Arabic/English book reference : Book 9, Hadith 1259

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "Observing Saum (fasting) on three days of every month is equivalent to a full month's fasting."

[Al-Bukhari and Muslim].

وعن عبد الله بن عمرو بن العاص، رضي الله عنهما، قال: قال رسول الله: "صوم ثلاثة أيام من كل شهر صوم الدهر كله" ((متفق عليه))

Sunnah.com reference : Book 9, Hadith 270
Arabic/English book reference : Book 9, Hadith 1260

Mu'adhah Al-'Adawiyah (May Allah be pleased with her) reported:

I asked 'Aishah (May Allah be pleased with her). Did the Messenger of Allah (ﷺ) use to observe three days of Saum (fasting) in every month?" She replied, "Yes." I asked, "On which days in the month did he observed fast?" She replied that he did not mind on which days of the month he observed fast.

[Muslim].

وعن معاذة العدوية أنها سألت عائشة رضي الله عنها: أكان رسول الله صلى الله عليه وسلم يصوم من كل شهر ثلاثة أيام، فقالت: نعم. فقلت: من أي الشهر كان يصوم؟ قالت: لم يكن يبالي من أي الشهر يصوم. ((رواه مسلم)).

Sunnah.com reference : Book 9, Hadith 271
Arabic/English book reference : Book 9, Hadith 1261

Abu Dharr (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "If you want to observe Saum on three days in a month, then fast on the thirteenth, fourteenth and fifteenth of the (lunar) month."

[At-Tirmidhi].

وعن أبي ذر رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: "إذا صمت من الشهر ثلاثًا، فصم ثلاث عشرة، وأربع عشرة وخمس عشرة" رواه الترمذي وقال: حديث حسن.

Sunnah.com reference : Book 9, Hadith 272
Arabic/English book reference : Book 9, Hadith 1262

Qatadah bin Milhan (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) directed us to observe Saum (fasting) on the thirteenth, fourteenth and fifteenth of the (lunar) month.

[Abu Dawud].

وعن قتادة بن ملحان، رضي الله عنه، قال: كان رسول الله صلى الله عليه وسلم يأمرنا بصيام أيام البيض: ثلاث عشرة، وأربع عشرة وخمس عشرة. ((رواه أبو داود.

Sunnah.com reference : Book 9, Hadith 273
Arabic/English book reference : Book 9, Hadith 1263

Ibn 'Abbas (May Allah be pleased with them) reported:

It was the practice of the Messenger of Allah (ﷺ) to not to omit fast on 'bright days' whether he was staying at a place or on a journey.

[An-Nasa'i].

وعن ابن عباس، رضي الله عنهما، قال: كان رسول الله صلى الله عليه وسلم "لا يفطر أيام البيض في حضر ولا سفر" ((رواه النسائي بإسناد حسن)).

Sunnah.com reference : Book 9, Hadith 274
Arabic/English book reference : Book 9, Hadith 1264

Zaid bin Khalid Al-Juhani (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "He who provides a fasting person something with which to break his fast, will earn the same reward as the one who was observing the fast, without diminishing in any way the reward of the latter."

[At-Tirmidhi].

عن زيد بن خالد الجهني، رضي الله عنه عن النبي صلى الله عليه وسلم قال: "من فطر صائمًا، كان له مثل أجره غير أنه لا ينقص من أجر الصائم شيء" ((رواه الترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 9, Hadith 275
Arabic/English book reference : Book 9, Hadith 1265

Umm 'Umarah Al-Ansariyah (May Allah be pleased with her) reported:

Once the Prophet (ﷺ) visited us and I served him some food. He (ﷺ) asked me to eat. I replied that I was observing (optional) fast. He (ﷺ) said, "When people eat by a person observing fast, the angels keep asking Allah's forgiveness for that person until they have had their fill."

[At-Tirmidhi].

وعن أم عمارة الأنصارية، رضي الله عنها أن النبي صلى الله عليه وسلم دخل عليها فقدمت إليه طعامًا فقال " كلي" فقالت: إني صائمة، فقال رسول الله صلى الله عليه وسلم: "إن الصائم تصلي عليه الملائكة إذا أكل عنده حتى يفرغوا" وربما قال: "حتى يشبعوا" ((رواه الترمذي وقال: حديث حسن)).

Sunnah.com reference : Book 9, Hadith 276
Arabic/English book reference : Book 9, Hadith 1266

Anas (May Allah be pleased with him) reported:

The Prophet (ﷺ) came to visit Sa'd bin 'Ubadah (May Allah be pleased with him) who presented bread and olive oil to him. The Prophet (ﷺ) ate it and said, "The observers of fast have broken their fast with you (this is the literal translation, but the meaning is: 'May Allah reward you for providing a fasting people with food to break their fast'); the pious people have eat your food and the angels invoked blessings on you."

[Abu Dawud].

وعن أنس رضي الله عنه أن النبي صلى الله عليه وسلم جاء إلى سعد بن عبادة رضي الله عنه فجاء بخبز وزيت، فأكل ثم قال النبي صلى الله عليه وسلم: "أفطر عندكم الصائمون وأكل طعامكم الأبرار وصلت عليكم الملائكة". ((رواه أبو داود بإسناد صحيح)).

Sunnah.com reference : Book 9, Hadith 277
Arabic/English book reference : Book 9, Hadith 1267

10 - The Book of I'tikaf كتاب الاعتكاف

Ibn `Umar (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) used to observe I`tikaf in the last ten days of Ramadan.

[Al-Bukhari and Muslim].

عن ابن عمر رضي الله عنهما، قال: كان رسول الله صلى الله عليه وسلم يعتكف العشر الأواخر من رمضان. ((متفق عليه))

Sunnah.com reference : Book 10, Hadith 1
Arabic/English book reference : Book 10, Hadith 1268

'Aishah (May Allah be pleased with her) reported:

The Prophet (ﷺ) used to engage himself in I'tikaf (seclusion for prayers) in the mosque during the last ten nights of Ramadan till he passed away; thereafter, his wives followed this practice after him.

[Al- Bukhari and Muslim].

وعن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم كان يعتكف العشر الأواخر من رمضان، حتى توفاه الله، تعالى ثم اعتكف أزواجه من بعده. ((متفق عليه))

Sunnah.com reference : Book 10, Hadith 2
Arabic/English book reference : Book 10, Hadith 1269

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) used to observe I'tikaf every year (during Ramadan) for ten days; in the year in which he passed away, he observed I'tikaf for twenty days.

[Al-Bukhari].

وعن أبي هريرة رضي الله عنه قال: كان النبي صلى الله عليه وسلم يعتكف في كل رمضان عشرة أيام، فلما كان العام الذي قبض فيه اعتكف عشرين يومًا ((رواه البخاري)).

Sunnah.com reference : Book 10, Hadith 3
Arabic/English book reference : Book 10, Hadith 1270

11 - The Book of Hajj كتاب الحج

Ibn 'Umar (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "(The superstructure of) Islam is based on five (pillars), testifying the fact that La ilaha illallah wa anna Muhammad-ar-Rasul-ullah **[there is no true god except Allah, and Muhammad ((ﷺ)) is the Messenger of Allah]**, establishing As- Salat (the prayers), paying Zakat (poor due), the pilgrimage to the House **[of Allah (Ka'bah)]**, and the Saum (fasting) during the month of Ramadan."

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: بني الإسلام على خمس: شهادة أن لا إله إلى الله وأن محمدًا رسول الله، وإقام الصلاة، وإيتاء الزكاة، وحج البيت، وصوم رمضان" ((متفق عليه))

Sunnah.com reference : Book 11, Hadith 1
Arabic/English book reference : Book 11, Hadith 1271

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) delivered a Khutbah and said, "O people! Hajj (pilgrimage to the House of Allah) has been made incumbent upon you, so perform Hajj." A man inquired: "O Messenger of Allah, is it prescribed every year?" He (ﷺ) remained silent till the man repeated it thrice. Then he (ﷺ) said, "Had I replied in the affirmative, it would have surely become obligatory, and you would not have been able to fulfill it." Afterwards he said, "Do not ask me so long as I do not impose anything upon you, because those who were before you were destroyed on account of their frequent questioning and their disagreement with their Prophets. So when I order you to do something, do it as far as you can; and when I forbid you from doing anything, eschew it."

[Muslim].

وعن أبي هريرة رضي الله عنه قال: خطبنا رسول الله صلى الله عليه وسلم فقال: "يا أيها الناس إن الله قد فرض عليكم الحج فحجوا" فقال رجل: أكل عام يا رسول الله؟ فسكت، حتى قالها ثلاثًا فقال رسول الله صلى الله عليه وسلم : "لو قلت نعم لوجبت، ولما استطعتم" ثم قال: "ذروني ما تركتكم، فإنما هلك من كان قبلكم بكثرة سؤالهم، واختلافهم على أنبيائهم، فإذا أمرتكم بشيء فأتوا منه ما استطعتم، وإذا نهيتكم عن شيء فدعوه". ((رواه مسلم)).

Sunnah.com reference : Book 11, Hadith 2
Arabic/English book reference : Book 11, Hadith 1272

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) was asked: "Which deed is the best?" He (ﷺ) replied, "Faith in Allah and His Messenger." Then he was asked: "What is next?" He replied, "Jihad (holy fighting) in the Cause of Allah." Then he was asked, "What is after that?" He (ﷺ) replied, "Hajj Mabrur (an accepted pilgrimage)."

[Al-Bukhari and Muslim].

وعنه قال: سئل النبي صلى الله عليه وسلم أي العمل أفضل؟ قال: "إيمان بالله ورسوله" قيل: ثم ماذا؟ قال: "الجهاد في سبيل الله" قيل ثم ماذا؟ قال: "حج مبرور" ((متفق عليه))
"المبرور" هو الذي لا يرتكب صاحبه فيه معصية.

Sunnah.com reference : Book 11, Hadith 3
Arabic/English book reference : Book 11, Hadith 1273

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Whoever performs Hajj (pilgrimage) and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during Hajj), then he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him."

[Al-Bukhari and Muslim].

وعنه قال سمعت رسول الله صلى الله عليه وسلم يقول: "من حج، فلم يرفث ولم يفسق، رجع كيوم ولدته أمه" ((متفق عليه))

Sunnah.com reference : Book 11, Hadith 4
Arabic/English book reference : Book 11, Hadith 1274

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "(The performance of) 'Umrah is an expiation for the sins committed between it and the previous 'Umrah; and the reward of Hajj Mabrur (i.e., one accepted) is nothing but Jannah."

[Al-Bukhari and Muslim].

وعنه أن رسول الله صلى الله عليه وسلم قال: "العمرة إلى العمرة كفارة لما بينهما، والحج المبرور ليس له جزاء إلا الجنة" ((متفق عليه))

Sunnah.com reference : Book 11, Hadith 5
Arabic/English book reference : Book 11, Hadith 1275

'Aishah (May Allah be pleased with her) reported:

I said: "O Messenger of Allah! We consider Jihad as the best deed, should we not then go for Jihad?" The Messenger of Allah (ﷺ) said, "The best Jihad for you women is Hajj Mabrur (i.e., one accepted by Allah)."

[Al-Bukhari].

وعن عائشة رضي الله عنها قالت: قلت يا رسول الله نرى الجهاد أفضل العمل، أفلا نجاهد؟ فقال: : "لَكُنّ أفضل الجهاد حج مبرور" ((رواه البخاري)).

Sunnah.com reference : Book 11, Hadith 6
Arabic/English book reference : Book 11, Hadith 1276

'Aishah (May Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) said, "There is no day on which Allah sets free more slaves from Hell than He does on the Day of 'Arafah."

[Muslim].

وعنها أن رسول الله صلى الله عليه وسلم، قال: "ما من يوم أكثر من أن يعتق الله فيه عبدًا من النار من يوم عرفة" ((رواه مسلم)).

Sunnah.com reference : Book 11, Hadith 7
Arabic/English book reference : Book 11, Hadith 1277

Ibn 'Abbas (May Allah be pleased with them) reported:

The Prophet (ﷺ) said, "(The performance of) 'Umrah during Ramadan is equal to Hajj (pilgrimage)." Or said, "Equal to the performance of Hajj with me."

[Al-Bukhari and Muslim].

وعن ابن عباس رضي الله عنهما، أن النبي صلى الله عليه وسلم قال: "عمرة في رمضان تعدل عمرة أو حجة معي". ((متفق عليه))

Sunnah.com reference : Book 11, Hadith 8
Arabic/English book reference : Book 11, Hadith 1278

Ibn 'Abbas (May Allah be pleased with them) reported:

A woman came to the Messenger of Allah (ﷺ) and said, "Allah's obligation upon His slaves has become obligatory on my father in his old age. My father is very old and incapable of riding. May I perform Hajj on his behalf?" He (ﷺ) said, "Yes."

[Al-Bukhari and Muslim].

وعنه أن امرأة قالت: يا رسول الله إن فريضة الله على عباده في الحج، أدركت أبي شيخًا كبيرًا، لا يثبت على الراحلة، أفأحج عنه؟ قال: "نعم". ((متفق عليه))

Sunnah.com reference : Book 11, Hadith 9
Arabic/English book reference : Book 11, Hadith 1279

Laqit bin 'Amir (May Allah be pleased with him) reported:

I came to the Prophet (ﷺ) and said: "My father is a very old man and does not have strength to perform Hajj (pilgrimage) or 'Umrah or to undertake the journey." The Prophet (ﷺ) said, "Perform Hajj and 'Umrah on behalf of your father."

[Abu Dawud and At- Tirmidhi].

وعن لقيط بن عامر رضي الله عنه أنه أتى النبي صلى الله عليه وسلم فقال: إن أبي شيخ كبير لا يستطيع الحج ولا العمرة، ولا الظعن قال: "حج عن أبيك واعتمر" ((رواه أبو داود والترمذي وقال: حديث حسن صحيح.)).

Sunnah.com reference : Book 11, Hadith 10
Arabic/English book reference : Book 11, Hadith 1280

As-Sai'b bin Yazid (May Allah be pleased with him) reported:

I was seven years old when I was taken to perform Hajj (pilgrimage). This was during the time the Messenger of Allah (ﷺ) performed the Hajjat-ul-Wada' (Farewell Pilgrimage).

[Al- Bukhari].

وعن السائب بن يزيد رضي الله عنه، قال: حج بي مع رسول الله صلى الله عليه وسلم في حجة الوداع وأنا ابن سبع سنين. ((رواه البخاري)).

Sunnah.com reference : Book 11, Hadith 11
Arabic/English book reference : Book 11, Hadith 1281

Ibn 'Abbas (May Allah be pleased with them) reported:

The Prophet (ﷺ) came across a caravan at Ar-Rauha' and asked who the people in the caravan were. They replied that they were Muslims. They asked: "Who are you?" He (ﷺ) said, "I am the Messenger of Allah." Then a woman lifted up a boy to him and asked: "Would this child be credited with having performed the Hajj (pilgrimage)?" Whereupon he (ﷺ) said, "Yes, and you will have a reward."

[Muslim].

وعن ابن عباس رضي الله عنهما أن النبي صلى الله عليه وسلم لقي ركبا بالروحاء فقال: "من القوم؟" قالوا: المسلمون. قالوا من أنت؟ قال: "رسول الله" فرفعت امرأة صبيًا فقالت: ألهذا حج؟ قال "نعم ولك أجر" ((رواه مسلم)).

Sunnah.com reference : Book 11, Hadith 12
Arabic/English book reference : Book 11, Hadith 1282

Anas (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) performed the pilgrimage on an unsaddled camel which also carried his provisions (i.e., his Zamilah).

[Al- Bukhari].

وعن أنس رضي الله عنه، أن رسول الله صلى الله عليه وسلم حج على رحل وكانت زاملته. ((رواه البخاري)).

Sunnah.com reference : Book 11, Hadith 13
Arabic/English book reference : Book 11, Hadith 1283

Ibn 'Abbas (May Allah be pleased with them) reported:

Ukaz, Mijannah and Dhul-Majaz were markets during the pre-Islamic period. The Companions disliked trading there till the following Ayat of the Noble Qur'an were revealed: "There is no sin on you if you seek the Bounty of your Rubb (during pilgrimage by trading)..." (2:198)

[Al- Bukhari].

وعن ابن عباس رضي الله عنهما قال: كانت عكاظ ومجنة، وذو المجاز أسواقًا في الجاهلية، فتأثموا أن يتجروا في المواسم، فنزلت: {ليس عليكم جناح أن تبتغوا فضلا من ربكم} ((البقرة: 198)) في مواسم الحج.((رواه البخاري)).

Sunnah.com reference : Book 11, Hadith 14
Arabic/English book reference : Book 11, Hadith 1284

12 - The Book of Jihad كتاب الجهاد

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) was asked, "Which deed is the best?" He (ﷺ) replied, "Faith in Allah and His Messenger." He (ﷺ) was asked, "What is next?" He (ﷺ) replied, "Jihad (holy fighting) in the Cause of Allah." Then he was asked: "What is after that (in goodness)?" He (ﷺ) replied, "Hajj Mabrur (which is accepted by Allah)."

[Al-Bukhari and Muslim].

عن أبي هريرة رضي الله عنه قال: سئل رسول الله صلى الله عليه وسلم أي العمل أفضل؟ قال: "إيمان بالله ورسوله" قيل: ثم ماذا؟ قال: "الجهاد في سبيل الله" قيل: ثم ماذا؟ قال: "حج مبرور". ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 1
Arabic/English book reference : Book 12, Hadith 1285

Ibn Mas'ud (May Allah be pleased with him) reported:
I asked the Messenger of Allah (ﷺ): "Which action is dearest to Allah?" He (ﷺ) replied, "Performing As-Salat (the prayer) at its earliest fixed time." I asked, "What is next (in goodness)?" He (ﷺ) said, "Kindness towards parents." I asked, "What is next (in goodness)?" He (ﷺ) said, "To participate in Jihad in the Cause of Allah."

[Al-Bukhari and Muslim].

وعن ابن مسعود، رضي الله عنه قال: قلت يا رسول الله أي العمل أحب إلى الله تعالى؟ قال: "الصلاة على وقتها" قلت: ثم أي؟ قال: "بر الوالدين" قلت ثم أي: قال: "الجهاد في سبيل الله" ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 2
Arabic/English book reference : Book 12, Hadith 1286

Abu Dharr (May Allah be pleased with him) reported:
The Messenger of Allah (ﷺ) was asked: "Which deed is the best?" He (ﷺ) replied, "Faith in Allah and Jihad (fighting, struggle) in the Cause of Allah."

[Al-Bukhari and Muslim].

وعن أبي ذر رضي الله عنه قال: قلت يا رسول الله أي العمل أفضل؟ قال: **"الإيمان بالله والجهاد في سبيله"** ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 3
Arabic/English book reference : Book 12, Hadith 1287

Anas (May Allah be pleased with him) reported:
The Messenger of Allah (ﷺ) said, "Verily! Setting out in the early morning or in the evening in order to fight in Allah's way is better than the world and what it contains."

[Al-Bukhari and Muslim].

وعن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: **"لغدوة في سبيل الله أو روحة خير من الدنيا وما فيها"** ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 4
Arabic/English book reference : Book 12, Hadith 1288

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

A man came to the Messenger of Allah (ﷺ) and said, "Who is the best among men?" He (ﷺ) replied, "A believer who strives in the way of Allah with his wealth and life." The man asked again, "Who is next to him (in excellence)?" He (ﷺ) said, "Next to him is a man who is engaged in worshipping his Rubb in a mountain valley, leaving the people secure from his mischief."

[Al-Bukhari and Muslim].

وعن أبي سعيد الخدري رضي الله عنه قال: أتى رجل رسول الله صلى الله عليه وسلم فقال: أي الناس أفضل؟ قال: "مؤمن يجاهد بنفسه وماله في سبيل الله" قال: ثم من؟ قال: "مؤمن في شعب من الشعاب يعبد الله ويدع الناس من شره" ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 5
Arabic/English book reference : Book 12, Hadith 1289

Sahl bin Sa'd (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Observing Ribat (e.g., guarding the Islamic frontier for the sake of Allah) for a single day is far better than the world and all that it contains. A place in Jannah as small as the whip of your horse is far better than the world and all that it contains. An endeavour (fighting) in the Cause of Allah in the evening or in the morning is far better than the world and all that it contains."

[Al-Bukhari and Muslim].

وعن سهل بن سعد رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "رباط يوم في سبيل الله خير من الدنيا وما عليها، وموضع سوط أحدكم من الجنة خير من الدنيا وما عليها، والروحة يروحها العبد في سبيل الله تعالى، أو الغدوة خير من الدنيا وما عليها. ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 6
Arabic/English book reference : Book 12, Hadith 1290

Salman (May Allah be pleased with him) reported:

I heard the Messenger of Allah (ﷺ) as saying, "Observing Ribat in the way of Allah for a day and a night is far better than observing Saum (fasting) for a whole month and standing in Salat (prayer) in all its nights. If a person dies (while performing this duty), he will go on receiving his reward for his meritorious deeds perpetually, and he will be saved from Al- Fattan."

[Muslim].

وعن سلمان رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "رباط يوم وليلة خير من صيام شهر وقيامه، وإن مات فيه أجري عليه عمله الذي كان يعمل، وأجري عليه رزقه، وأمن الفتان" ((رواه مسلم)).

Sunnah.com reference : Book 12, Hadith 7
Arabic/English book reference : Book 12, Hadith 1291

Fadalah bin 'Ubaid (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The actions of every dead person come to a halt with his death except the one who is on the frontier in Allah's way (i.e., observing Ribat). This latter's deeds will be made to go on increasing for him till the Day of Resurrection, and he will be secure from the trials in the grave."

[Abu Dawud and At- Tirmidhi].

وعن فضالة بن عبيد رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "كل ميت يختم على عمله إلا المرابط في سبيل الله فإنه ينمى له عمله إلى يوم القيامة، ويؤمن فتنة القبر" ((رواه أبو داود والترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 12, Hadith 8
Arabic/English book reference : Book 12, Hadith 1292

'Uthman (May Allah be pleased with him) reported:

I heard the Messenger of Allah (ﷺ) saying: "Spending a day on the frontier in Allah's way is better than one thousand days in any other place."

[At-Tirmidhi].

وعن عثمان رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "رباط يوم في سبيل الله خير من ألف يوم فيما سواه من المنازل" ((رواه الترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 12, Hadith 9
Arabic/English book reference : Book 12, Hadith 1293

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Allah guarantees that he who goes out to fight in His way believing in Him and affirming the truth of His Messenger, will either be admitted to Jannah or will be brought back to his home (safely) from where he has set out, with whatever reward or share of booty he may have gained. By Him in Whose Hand Muhammad's soul is, if a person is wounded in the way of Allah, he will come on the Day of Resurrection with his wound in the same condition as it was on the day when he received it; its colour will be the colour of blood but its smell will be the smell of musk. By Him in Whose Hand Muhammad's soul is, if it were not to be too hard upon the Muslims, I would not lag behind any expedition to fight in the Cause of Allah, but I have neither abundant means to provide them conveyance (horses) nor all other Muslims have it, and it will be hard on them to remain behind when I go forth (for Jihad). By Him in Whose Hand Muhammad's soul is, I love to fight in the way of Allah and get killed, to fight again and get killed and to fight again and get killed."

[Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "تضمن الله لمن خرج في سبيله لا يخرجه إلا جهاد في سبيلي، وإيمان بي وتصديق برسلي فهو علي ضامن أن أدخله الجنة، أو أرجعه إلى منزله الذي خرج منه بما نال من أجر، أو غنيمة، والذي نفس محمد بيده ما من كلم يكلم في سبيل الله إلا جاء يوم القيامة كهيئته يوم كلم، لونه لون دم، وريحه ريح مسك، والذي نفس محمد بيده لولا أن يشق على المسلمين ما قعدت خلاف سرية تغزو في سبيل الله أبدا، ولكن لا أجد سعة فأحملهم ولا يجدون سعة عليهم أن يتخلفوا عني، والذي نفس محمد بيده لوددت أن أغزو في سبيل الله فأقتل، ثم أغزو فأقتل ثم أغزو فأقتل" ((رواه مسلم وروى البخاري بعضه)).
(("الكلم" الجرح.))

Sunnah.com reference : Book 12, Hadith 10
Arabic/English book reference : Book 12, Hadith 1294

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Whoever is wounded while fighting in the way of Allah, will come on the Day of Resurrection with blood oozing from his wound having the colour of blood but with the fragrance of musk."

[Al-Bukhari and Muslim].

وعنه قال: قال: رسول الله صلى الله عليه وسلم "ما من مكلوم يكلم في سبيل الله إلا جاء يوم القيامة، وكلمه يدمي اللون لون دم، والريح ريح مسك: ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 11
Arabic/English book reference : Book 12, Hadith 1295

Muadh (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "Jannah becomes incumbent for a Muslim who fights for the Cause of Allah for a period as long as the time between two consecutive turns of milking a she-camel. He who receives a wound or a bruise in the Cause of Allah will appear on the Day of Resurrection as fresh as possible, its colour will be the colour of saffron and its fragrance will be that of musk."

[At-Tirmidhi and Abu Dawud].

وعن معاذ رضي الله عنه عن النبي صلى الله عليه وسلم قال: "من قاتل في سببيل الله من رجل مسلم فواق ناقة وجبت له الجنة، ومن جرح جرحًا في سبيل الله أو نكب نكبة فإنها تجيء يوم القيامة كأغزر ما كانت: لونها الزعفران، وريحها كالمسك" ((رواه أبو داود والترمذي وقال: حديث حسن)).

Sunnah.com reference : Book 12, Hadith 12
Arabic/English book reference : Book 12, Hadith 1296

Abu Hurairah (May Allah be pleased with him) reported:
One of the Prophet's Companions came upon a valley containing a rivulet of fresh water and was delighted by it. He reflected: 'I wish to withdraw from people and settle in this valley; but I won't do so without the permission of the Messenger of Allah (ﷺ).' This was mentioned to the Messenger of Allah (ﷺ) and he said (to the man), "Do not do that, for when any of you remains in Allah's way, it is better for him than performing Salat (prayer) in his house for seventy years. Do you not wish that Allah should forgive you and admit you to Jannah? Fight in Allah's way, for he who fights in Allah's Cause as long as the time between two consecutive turns of milking a she-camel, will be surely admitted to Jannah."

[At-Tirmidhi].

وعن أبي هريرة رضي الله عنه قال: مر رجل من أصحاب رسول الله صلى الله عليه وسلم بشعب فيه عيينة من ماء عذبة فأعجبته، فقال: لو اعتزلت الناس فأقمت في هذا الشعب، ولن أفعل حتى استأذن رسول الله صلى الله عليه وسلم فذكر ذلك لرسول الله صلى الله عليه وسلم فقال: "لا تفعل فإن مقام أحدكم في سبيل الله أفضل من صلاته في بيته سبعين عامًا، ألا تحبون أن يغفر الله لكم ويدخلكم الجنة؟ اغزو في سبيل الله من قاتل في سبيل الله فواق ناقة وجبت له الجنة" ((رواه الترمذي وقال: حديث حسن)). (("والفواق": ما بين الحلبتين)).

Sunnah.com reference : Book 12, Hadith 13
Arabic/English book reference : Book 12, Hadith 1297

Abu Hurairah (May Allah be pleased with him) reported:
The Messenger of Allah (ﷺ) was asked: "What other good deed could be an equivalent of Jihad in the way of Allah?" He (ﷺ) replied, "You do not have the strength to do it." (The narrator said:) The question was repeated twice or thrice, but every time he (ﷺ) answered, "You do not have the strength to do it." Then he (ﷺ) said, "One who goes out for Jihad in the Cause of Allah is like a person who observes Saum (fasting), stands in Salat (prayer)

constantly, recites the Ayat of the Qur'an and does not exhibit any lassitude in fasting and prayer until the participant of Jihad in the way of Allah returns."

[Al-Bukhari and Muslim].

وعنه قال قيل يا رسول الله: ما يعدل الجهاد في سبيل الله؟ قال: "لاتستطيعونه" فأعادوا عليه مرتين أو ثلاثًا كل ذلك يقول: "لاتستطيعونه!" ثم قال: "مثل المجاهد في سبيل الله كمثل الصائم القائم القانت بآيات الله لا يفتر: من صلاة ولا صيام، حتى يرجع المجاهد في سبيل الله" ((متفق عليه، وهذا لفظ مسلم)) . وفي رواية البخاري، أن رجلا قال: يا رسول الله دلني على عمل يعدل الجهاد؟ قال: "لا أجده" ثم قال: "هل تستطيع إذا خرج المجاهد أن تدخل مسجدك فتقوم ولا تفتر وتصوم ولا تفطر؟ فقال: ومن يستطيع ذلك؟!.

Sunnah.com reference : Book 12, Hadith 14
Arabic/English book reference : Book 12, Hadith 1298

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The best life is that of the man who holds his horse's rein in Allah's way and flies on its back to the places from whence he hears a war cry or the clatter of arms, seeking martyrdom or slaughter on the battlefield; or that of a person who goes to stay on the top of the hill or in a valley, and there he performs Salat (prayer), pays the Zakat and worships his Rubb till death overtakes him. He has no concern with the affairs of anyone except the doing of good."

[Muslim].

وعنه أن رسول الله صلى الله عليه وسلم قال: "من خير معاش الناس لهم رجل ممسك بعنان فرسه في سبيل الله، يطير على متنه كلما سمع هيعة، أو فزعة طار على متنه، يبتغي القتل أو الموت مظانه، أو رجل في غنيمة أو شعفة من هذه الشعف أو بطن واد من هذه الأودية يقيم الصلاة ويؤتي الزكاة، ويعبد ربه حتى يأتيه اليقين ليس من الناس إلا في خير" ((رواه مسلم)).

Sunnah.com reference : Book 12, Hadith 15
Arabic/English book reference : Book 12, Hadith 1299

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "In Jannah there are a hundred grades which Allah has prepared for those who fight in His Cause; and the distance between any two of those grades is like the distance between the heaven and the earth."

[Al-Bukhari].

وعنه أن رسول الله صلى الله عليه وسلم قال: "إن في الجنة مائة درجة أعدها للمجاهدين في سبيل الله ما بين الدرجتين كما بين السماء والأرض" ((رواه البخاري)).

Sunnah.com reference : Book 12, Hadith 16
Arabic/English book reference : Book 12, Hadith 1300

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "If anyone is pleased with Allah as his Rubb, with Islam as his religion and with Muhammad (ﷺ) as (Allah's) Messenger, surely, he will be entitled to enter Jannah." Abu Sa'id was delighted with this and requested the Messenger of Allah (ﷺ) to repeat it. He (ﷺ) repeated it again and then said, "There is also another act by which Allah will elevate the position of a (pious believing) slave in Jannah to a grade one hundred degrees higher. And the distance between any two grades is equal to the distance between heaven and

earth." He asked the Messenger of Allah (ﷺ) what it was and he ((ﷺ)) replied, "Jihad in the way of Allah; Jihad in the way of Allah."

[Muslim].

وعن أبي سعيد الخدري رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "من رضي بالله ربًا وبالإسلام دينًا، وبمحمد رسولا وجبت له الجنة" فعجب لها أبو سعيد فقال أعدها علي يا رسول الله فأعادها عليه ثم قال: "وأخرى يرفع الله بها العبد مائة درجة في الجنة، ما بين كل درجتين، كما بين السماء والأرض" قال: وما هي يا رسول الله؟ قال: "الجهاد في سبيل الله، الجهاد في سبيل الله" ((رواه مسلم)).

Sunnah.com reference : Book 12, Hadith 17
Arabic/English book reference : Book 12, Hadith 1301

Abu Bakr bin Abu Musa Al-Ash'ari reported:

I heard my father saying in the presence of the enemy: The Messenger of Allah (ﷺ) said, "The gates of Jannah are under the shades of the swords." A man with a shaggy appearance got up and said, "O Abu Musa! Did you hear the Messenger of Allah (ﷺ) say that in person?" Abu Musa replied in the affirmative; so he returned to his companions and said: "I tender you farewell greetings." Then he broke the scabbard of his sword and threw it away. He rushed towards the enemy with his sword and fought with it till he was martyred.

[Muslim].

وعن أبي بكر بن أبي موسى الأشعري، قال: سمعت أبي رضي الله عنه وهو بحضرة العدو، يقول قال رسول الله صلى الله عليه وسلم "إن أبواب الجنة تحت ظلال السيوف" فقام رجل رث الهيئة فقال يا أبا موسى أأنت سمعت رسول الله صلى الله عليه وسلم يقول هذا؟ قال: نعم، فرجع إلى أصحابه، فقال: "اقرأ عليكم السلام" ثم كسر جفن سيفه فألقاه، ثم مشى بسيفه إلى العدو فضرب به حتى قتل" ((رواه مسلم)).

Sunnah.com reference : Book 12, Hadith 18
Arabic/English book reference : Book 12, Hadith 1302

Abu 'Abs 'Abdur-Rahman bin Jabr (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "It will not happen that the feet soiled with dust while (doing Jihad) in the way of Allah, will be touched by the fire (of Hell)."

[Al- Bukhari].

وعن أبي عبس عبد الرحمن بن جبير، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ما اغبرت قدما عبد في سبيل الله فتمسه النار" ((رواه البخاري)).

Sunnah.com reference : Book 12, Hadith 19
Arabic/English book reference : Book 12, Hadith 1303

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "No one who weeps out of Fear of Allah will enter Hell until milk recedes to the udder, and the dust endured while striving in the Cause of Allah and the smoke of Hell will never subsist together."

[At-Tirmidhi].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا يلج النار رجل بكي من خشية الله حتى يعود اللبن في الضرع، ولا يجتمع على عبد غبار في سبيل الله ودخان جهنم" ((رواه الترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 12, Hadith 20
Arabic/English book reference : Book 12, Hadith 1304

Ibn 'Abbas (May Allah be pleased with them) reported:

I heard the Messenger of Allah (ﷺ) saying, "Two eyes will never be touched by the fire of Hell; an eye which weeps out of Fear of Allah and an eye which spends the night in guarding in the Cause of Allah ."

[At-Tirmidhi].

وعن ابن عباس، رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: "عينان لا تمسهما النار عين بكت من خشية الله، وعين باتت تحرس في سبيل الله" ((رواه الترمذي وقال: حديث حسن.)).

Sunnah.com reference : Book 12, Hadith 21
Arabic/English book reference : Book 12, Hadith 1305

Zaid bin Khalid (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who equips a Ghazi (fighter) in the way of Allah is as if he has taken part in the fighting himself; and he who looks after the dependants of a Ghazi in his absence, is as if he has taken part in the fighting himself."

[Al-Bukhari and Muslim].

وعن زيد بن خالد، رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "من جهز غازيًا في سبيل الله فقد غزا ومن خلف غازيا في أهله بخير فقد غزا" ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 22
Arabic/English book reference : Book 12, Hadith 1306

Abu Umamah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The best of charities is to provide canopy in the Cause of Allah, to pay wages to a servant in the way of Allah, and to provide a camel in the way of Allah (to be used by a Mujahid)."

[At-Tirmidhi].

وعن أبي أمامة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "أفضل الصدقات ظل فسطاط في سبيل الله، ومنيحة خادم في سبيل الله، أو طروقة فحل في سبيل الله" ((رواه الترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 12, Hadith 23
Arabic/English book reference : Book 12, Hadith 1307

Anas (May Allah be pleased with him) reported:

A young man from the Aslam tribe said: "O Messenger of Allah! I would very much like to fight in the way of Allah but I do not have anything with which to equip myself for fighting." The Messenger of Allah (ﷺ) said, "Go to so-and-so, for he had equipped himself (for fighting) but he fell ill." So, he (the young man) went to him and said: "The Messenger of Allah (ﷺ) sends you his greetings and says that you should hand over to me the equipment that you have procured." The man said to his wife: "Give him the equipment which I have collected for myself and do not withhold anything from him. By Allah! Allah won't bless something you withheld (in this respect)."

[Muslim].

وعن أنس رضي الله عنه أن فتى من أسلم قال: يا رسول الله إني أريد الغزو وليس معي ما أتجهز به، قال: "ائت فلانًا، قد كان تجهز فمرض فأتاه فقال: إن رسول الله صلى الله عليه وسلم يقرئك السلام ويقول: أعطني الذي تجهزت به قال: يا فلانة أعطيه، الذي كنت تجهزت به ولاتحبسي منه شيئًا فوالله لا تحبسي منه شيئًا فيبارك لك فيه ((رواه مسلم)).

Sunnah.com reference : Book 12, Hadith 24
Arabic/English book reference : Book 12, Hadith 1308

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) sent an expedition to Banu Lahyan and said, "One man from every two should join the fighting force, and the reward will be shared amongst them equally."

[Muslim].

Another narration in Muslim is: The Messenger of Allah (ﷺ) said, "Let one of every two men go forth", and added: "Whoever stays behind (and looks well after the family and the property of those who have joined the expedition) will get half the reward of the warrior."

وعن أبي سعيد الخدري رضي الله عنه أن رسول الله صلى الله عليه وسلم بعث إلى بني لحيان، فقال: "لا ينبعث من كل رجلين أحدهما، والأجر بينهما" ((رواه مسلم)).

Sunnah.com reference : Book 12, Hadith 25
Arabic/English book reference : Book 12, Hadith 1309

Al-Bara (May Allah be pleased with him) reported:

A man equipped with arms came to the Prophet (ﷺ) and asked: "O Messenger of Allah! Should I go and fight or should I embrace Islam first?" He (ﷺ) replied, "Enter in the fold of Islam and then fight." He embraced Islam and fought until he was killed. Thereupon the Messenger of Allah (ﷺ) said, "He accepted Islam for a short time but was rewarded much."

[Al-Bukhari and Muslim].

وعن البراء رضي الله عنه قال أتى النبي صلى الله عليه وسلم رجل مقنع بالحديد، فقال يا رسول الله أقاتل أو أسلم؟ قال: "أسلم، ثم قاتل" فأسلم، ثم قاتل فقتل، فقال رسول الله صلى الله عليه وسلم : عمل قليلا وأُجر كثيرًا" ((متفق عليه وهذا لفظ البخاري)) .

Sunnah.com reference : Book 12, Hadith 26
Arabic/English book reference : Book 12, Hadith 1310

Anas (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "No one who has entered Jannah will desire to return to this world even if he should be given all that the world contains, except a martyr. For he will yearn that he should return to the world and be killed ten times on account of the dignity that he will experience by virtue of his martyrdom."

Another narration is: "On account of the excellence and distinction, he will experience as a result of martyrdom."

[Al-Bukhari and Muslim].

وعن أنس رضي الله عنه أن النبي صلى الله عليه وسلم قال: "ما أحد يدخل الجنة يحب أن يرجع إلى الدنيا وله ما على الأرض من شيء إلا الشهيد، يتمنى أن يرجع إلى الدنيا فيقتل عشر مرات لما يرى من الكرامة"

Sunnah.com reference : Book 12, Hadith 27
Arabic/English book reference : Book 12, Hadith 1311

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "Allah forgives every sin of a martyr, except his debt."

[Muslim].

Another narration in Muslim is: The Messenger of Allah (ﷺ) said, "Being martyred in the Cause of Allah expiates for everything, except debt."

وعن عبد الله بن عمرو بن العاص رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "يغفر الله للشهيد كل شيء إلا الدين" ((رواه مسلم)).

Sunnah.com reference : Book 12, Hadith 28
Arabic/English book reference : Book 12, Hadith 1312

Abu Qatadah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) stood up among his Companions and said, "Jihad in the way of Allah and belief in Allah (with all His Attributes) are the most meritorious of actions." A man stood up and said: "O Messenger of Allah! Inform me if I am killed in the way of Allah, will my sins be blotted out?" The Messenger of Allah (ﷺ) said, "Yes, in case you are killed in the way of Allah and you remained patient, hopeful of reward, and advancing forward without retracing back (i.e., while fighting)." Then he said, "What was your question?" He inquired again: "Inform me, if I am killed in the way of Allah, will all my sins be blotted out?" The Messenger of Allah (ﷺ) replied, "If you remained patient, hopeful of reward and always fought without turning your back upon enemy, everything, except debt, will be forgiven. Jibril has told me this."

[Muslim].

وعن أبي قتادة رضي الله عنه أن رسول الله صلى الله عليه وسلم قام فيهم فذكر أن الجهاد في سبيل الله والإيمان بالله أفضل الأعمال فقام رجل فقال يا رسول الله أرأيت إن قتلت في سبيل الله أتكفر عني خطاياي؟ فقال رسول الله صلى الله عليه وسلم: "نعم إن قتلت في سبيل الله وأنت صابر محتسب مقبل غير مدبر" ثم قال رسول الله صلى الله عليه وسلم: "كيف قلت؟" قال: أرأيت إن قتلت في سبيل الله أتكفر عني خطاياي؟ فقال رسول الله صلى الله عليه وسلم "نعم وأنت صابر محتسب مقبل غير مدبر إلا الدين فإن جبريل عليه السلام قال لي ذلك" ((رواه مسلم)).

Sunnah.com reference : Book 12, Hadith 29
Arabic/English book reference : Book 12, Hadith 1313

Jabir (May Allah be pleased with him) reported:

A man asked the Messenger of Allah (ﷺ): "Tell me where I will be if I am killed while fighting in the way of Allah?" He (ﷺ) replied, "In Jannah." The man threw away the few dates which he had in his hand, jumped into the battlefield and fought on till he was killed.

[Muslim]

وعن جابر رضي الله عنه قال: قال رجل: أين أنا يا رسول الله إن قتلت؟ قال: "في الجنة" فألقى تمرات كن في يده ثم قاتل حتى قتل" ((رواه مسلم)).

Sunnah.com reference : Book 12, Hadith 30
Arabic/English book reference : Book 12, Hadith 1314

Anas (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) and his Companions reached Badr before the polytheists, and when they arrived, he (ﷺ) directed: "Let no one of you advance ahead of me." When the polytheists came near, the Messenger of Allah (ﷺ) said, "Now stand up and proceed towards Jannah which is as wide as are the heavens and the earth." 'Umair bin Al-Humam (May Allah be pleased with him) asked: "Is Jannah as wide as are the heaven and the earth?" The Messenger of Allah (ﷺ) replied in the affirmative. 'Umair remarked: "Great!" The Messenger of Allah (ﷺ) asked him what had urged him to say so. He replied: "Nothing, O Messenger of Allah! But hope that I might become one of the inhabitants of Jannah." The Messenger of Allah (ﷺ) said, "You will definitely be among them." 'Umair then took some dates out of his quiver and began to eat them, but after a short time he said: "If I survive till I eat my dates, it will mean a long life." So he threw away the dates which he had with him and then fought with the enemy till he was killed.

[Muslim].

وعن أنس رضي الله عنه قال انطلق رسول الله صلى الله عليه وسلم وأصحابه حتى سبقوا المشركين إلى بدر وجاء المشركون، فقال رسول الله صلى الله عليه وسلم : "لا يقدمن أحد منكم إلى شيء حتى أكون أنا دونه" فدنا المشركون، فقال رسول الله صلى الله عليه وسلم : "قوموا إلى جنة عرضها السماوات والأرض" قال: يقول عمير بن الحمام الأنصاري رضي الله عنه: يا رسول الله جنة عرضها السماوات والأرض؟ قال: "نعم" قال: بخ بخ! فقال رسول الله صلى الله عليه وسلم: "ما يحملك على قولك بخ بخ" قال فإنك من أهلها فأخرج تمرات من قرنه فجعل يأكل منهن، ثم قال لئن أنا حييت حتى آكل تمراتي هذه إنها لحياة طويلة! فرمى بما كان معه من التمر، ثم قاتلهم حتى قتل" ((رواه مسلم)).(4)

Sunnah.com reference : Book 12, Hadith 31
Arabic/English book reference : Book 12, Hadith 1315

Anas (May Allah be pleased with him) reported:

Some people came to the Prophet (ﷺ) and said to him: "Send with us some men who may teach us the Qur'an and the Sunnah." He (ﷺ) sent seventy men from the Ansar. They were called Al-Qurra' (the reciters) and among them was my maternal uncle, Haram. They used to recite the Qur'an, ponder over its meaning and learn (its wisdom) at night. In the day, they used to bring water and pour it in pitchers in the mosque, then they would collect wood and sell it; and with the sale proceeds, they would buy food for the people of As-Suffah and the needy. The Prophet (ﷺ) sent the reciters with these people but these (treacherous people) fell upon them and killed them before they reached their destination. (While dying) they supplicated: "O Allah convey from us the news to our Prophet that we have met You (in a way), that we are pleased with You and You are pleased with us." (The narrator said:) A man attacked Haram from behind and smote him with a spear which pierced him. Whereupon Haram said: "By the Rubb of Ka'bah, I have met with success. The Messenger of Allah (ﷺ) said to his Companions, "Your brethren have been slain and they were saying: "O Allah! Convey from us to our Prophet the news that we have met You (in a way) that we are pleased with You and You are pleased with us."

[Al-Bukhari and Muslim].

وعنه قال: جاء ناس إلى النبي صلى الله عليه وسلم أن ابعث معنا رجالا يعلمونا القرآن والسنة فبعث إليهم سبعين رجلا من الأنصار يقال لهم: القراء، فيهم خالي حرام، يقرءون القرآن ويتدارسونه بالليل يتعلمون، وكانوا بالنهار يجيئون بالماء

فيضعونه في المسجد، ويحتطبون فيبيعونه، ويشترون به الطعام لأهل الصفة، وللفقراء فبعثهم صلى الله عليه وسلم فعرضوا لهم فقتلوهم قبل أن يبلغوا المكان، فقالوا: اللهم بلغ عنا نبينا أن قد لقيناك فرضينا عنك ورضيت عنا، وأتى رجل حراما خال أنس من خلف فطعنه برمح حتى أنفذه، فقال حرام: فزت ورب الكعبة، فقال رسول الله صلى الله عليه وسلم "إن إخوانكم قد قتلوا وإنهم قالوا: اللهم بلغ عنا نبينا أنا قد لقيناك فرضينا عنك ورضيت عنا" ((متفق عليه وهذا لفظ مسلم)).

Sunnah.com reference : Book 12, Hadith 32
Arabic/English book reference : Book 12, Hadith 1316

Anas (May Allah be pleased with him) reported:

My uncle Anas bin An- Nadr (May Allah be pleased with him) was absent from the battle of Badr. He said: "O Messenger of Allah! I was absent from the first battle you fought against the pagans. (By Allah!) if Allah gives me a chance to fight against the pagans, no doubt, Allah will see how (bravely) I will fight." On the Day of Uhud, when the Muslims turned their backs and fled, he said, "O Allah! I apologize to You for what these (i.e., his companions) have done, and I denounce what these (i.e., the pagans) have done." Then he advanced and Sa'd bin Mu'adh met him. He said: "O Sa'd bin Mu'adh! By the Rubb of An-Nadr, Jannah! I am smelling its aroma coming from before (the mountain of) Uhud," Later on, Sa'd said: "O Messenger of Allah! I cannot achieve or do what he (i.e., Anas bin An-Nadr) did. We found more than eighty wounds by swords, spears and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognise him by his finger." We used to think that the following Ayah was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allah (i.e., they have gone out for Jihad, and showed not their backs to the disbelievers), of them some have fulfilled their obligations (i.e., have been martyred)." (33:23).

وعنه قال: غاب عمي أنس بن النضر رضي الله عنه عن قتال بدر، فقال: يا رسول الله غبت عن أول قتال قاتلت الشركين لئن الله أشهدني قتال المشركين ليرين الله ما أصنع. فلما كان يوم أحد انكشف المسلمون، فقال اللهم إني اعتذر إليك مما صنع هؤلاء - يعني الصحابة- وأبرأ إليك مما صنع هؤلاء يعني المشركين- ثم تقدم فاستقبله سعد بن معاذ فقال: يا سعد بن معاذ الجنة ورب النضر، إني أجد ريحها من دون أحد! قال سعد: فما استطعت يا رسول الله ما صنع! قال أنس: فوجدنا به بضعًا وثمانين ضربة بالسيف، أو طعنة برمح أو رمية بسهم، ووجدناه قد قتل ومثل به المشركون، فما عرفه أحد إلا أخته ببنانه، قال أنس: كنا نرى -أو نظن- أن هذه الآية نزلت فيه وفي أشباهه: {من المؤمنين رجال صدقوا ما عاهدوا الله عليه فمنهم من قضى نحبه} إلى آخره ((الأحزاب 23)). ((متفق عليه)) وقد سبق في باب المجاهدة.

Sunnah.com reference : Book 12, Hadith 33
Arabic/English book reference : Book 12, Hadith 1317

Samurah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Last night two men (angels) came to me (in a dream) and made me ascend a tree and then admitted me into a nice and excellent house, the like of which I have never seen before. One of them said: 'This house is the house of martyrs'."

[Al- Bukhari].

وعن سمرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "رأيت الليلة رجلين أتياني فصعدا بي الشجرة وأدخلاني دارًا هي أحسن وأفضل، لم أر قط أحسن منها، قال أما هذه الدار فدار الشهداء"(5)

Sunnah.com reference : Book 12, Hadith 34
Arabic/English book reference : Book 12, Hadith 1318

Anas (May Allah be pleased with him) reported:

Umm Ar-Rubaiy'i bint Al-Bara', who was the mother of Harithah bin Suraqah, came to the Prophet (ﷺ) and said: "O Messenger of Allah! Will you not tell me about Harithah? (He was killed in the battle of Badr). If he is in Jannah I shall show endurance, but if he has met another fate, I may exert myself in weeping for him." He (ﷺ) replied, "O mother of Harithah, in in the gardens of Jannah there are many ranks, and your son has attained Al-Firdaus, the highest."

[Al- Bukhari].

وعن أنس رضي الله عنه أن أم الربيع بنت البراء وهي أم حارثة بن سراقة أتت النبي صلى الله عليه وسلم فقالت: يا رسول الله ألا تحدثني عن حارثة. وكان قتل يوم بدر، فإن كان في الجنة صبرت، وإن كان غير ذلك اجتهدت عليه في البكاء، فقال: "يا أم حارثة إنها جنان في الجنة، وإن ابنك أصاب الفردوس الأعلى" ((رواه البخاري)).

Sunnah.com reference : Book 12, Hadith 35
Arabic/English book reference : Book 12, Hadith 1319

Jabir bin 'Abdullah (May Allah be pleased with them) reported:

The dead body of my father, who was mutilated by the enemy, was brought and placed before the Prophet (ﷺ). I got up to uncover his face but the people stopped me, and the Prophet (ﷺ) said, "The angels continue to cover him with their wings."

[Al-Bukhari and Muslim].

وعن جابر بن عبد الله رضي الله عنهما قال: جيء بأبي إلى النبي صلى الله عليه وسلم قد مثل به فوضع بين يديه، فذهبت أكشف عن وجهه فنهاني قوم فقال النبي صلى الله عليه وسلم: "ما زالت الملائكة تظله بأجنحتها" ((متفق عليه)).

Sunnah.com reference : Book 12, Hadith 36
Arabic/English book reference : Book 12, Hadith 1320

Sahl bin Hunaif (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who supplicates Allah sincerely for martyrdom, Allah will elevate him to the station of the martyrs, even if he dies on his bed."

[Muslim].

وعن سهل بن حنيف رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "من سأل الله تعالى الشهادة بصدق بلغه الله منازل الشهداء وإن مات على فراشه" ((رواه مسلم)).

Sunnah.com reference : Book 12, Hadith 37
Arabic/English book reference : Book 12, Hadith 1321

Anas (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who supplicates sincerely for martyrdom, it will be granted to him even though he is not killed on the battlefield."

[Muslim].

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من طلب الشهادة صادقًا أعطيها ولو لم تصبه" ((رواه مسلم)).

Sunnah.com reference : Book 12, Hadith 38
Arabic/English book reference : Book 12, Hadith 1322

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The martyr experiences no more pain in being slain than one of you experiences from the stinging of an ant."

[At-Tirmidhi].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "ما يجد الشهيد من مس القتل إلا كما يجد أحدكم من مس القرصة" ((رواه الترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 12, Hadith 39
Arabic/English book reference : Book 12, Hadith 1323

'Abdullah bin Abu Aufa (May Allah be pleased with them) reported:

On one occasion the Messenger of Allah (ﷺ) was confronting the enemy. He waited until the sun had declined. Then he stood up to address the people and said, "O people! Do not wish for an encounter with the enemy. Pray to Allah to grant you safety; (but) when you encounter them, show patience, and know that Jannah is under the shades of the swords." Then he (ﷺ) said: "Allahumma munzilal-kitab, wa mujriyas- sahab, wa hazimal-Ahzab, ihzimhum wansurna alaihim (O Allah, Revealer of the Book, Disperser of the clouds, Defeater of the Confederates, put our enemy to rout and support us against them)."

[Al- Bukhari and Muslim].

وعن عبد الله بن أبي أوفى رضي الله عنهما أن رسول الله صلى الله عليه وسلم في بعض أيامه التي لقي فيها العدو انتظر حتى مالت الشمس، ثم قام في الناس فقال: " أيها الناس، لا تتمنوا لقاء العدو، وسلو الله العافية، فإذا لقيتموه فاصبروا، واعلموا أن الجنة تحت ظلال السيوف" ثم قال: "اللهم منزل الكتاب ومجري السحاب، وهازم الأحزاب اهزمهم وانصرنا عليهم" ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 40
Arabic/English book reference : Book 12, Hadith 1324

Sahl bin Sa'd (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Supplications at two times are never turned down (or said, "Are seldom turned down"), a supplication after the Adhan has been proclaimed, and a supplication during the battle combating the enemy."

[Abu Dawud].

وعن سهل بن سعد رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم "ثنتان لا تردان، أو قلما تردان: الدعاء عند النداء وعند البأس حين يلحم بعضهم بعضًا" ((رواه أبو داود بإسناد صحيح)).

Sunnah.com reference : Book 12, Hadith 41
Arabic/English book reference : Book 12, Hadith 1325

Anas (May Allah be pleased with him) reported:

Whenever the Messenger of Allah (ﷺ) set out to participate in Jihad, he would supplicate: "Allahumma Anta 'adudi wa nasiri, bika ahulu, wa bika asulu, wa bika uqatilu (O Allah, You are my Supporter and my Helper. With Your help I get strength, and with Your help I bounce upon the enemy and defeat it, and with Your help I fight)."

[Abu Dawud and At- Tirmidhi].

وعن أنس رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا غزا قال: "اللهم أنت عضدي ونصيري، بك أحول وبك أجول وبك أصول، وبك أقاتل" ((رواه أبو داود، والترمذي وقال: حديث حسن)).

Sunnah.com reference : Book 12, Hadith 42
Arabic/English book reference : Book 12, Hadith 1326

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

When the Prophet (ﷺ) had any fear of an enemy, he used to supplicate: "Allahumma inna naj'aluka fi nuhurihim, wa na'udhu bika min shururihim (O Allah! We put You in front of them, and we seek refuge in You from their evils)."

[Ahmad and Abu Dawud].

وعن أبي موسى، رضي الله عنه أن النبي صلى الله عليه وسلم كان إذا خاف قومًا قال: اللهم إنا نجعلك في نحورهم، ونعوذ بك من شرورهم". ((رواه أبو داود بإسناد صحيح)).

Sunnah.com reference : Book 12, Hadith 43
Arabic/English book reference : Book 12, Hadith 1327

Ibn 'Umar (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "There is goodness in the forelocks of horses till the Day of Resurrection."

[Al-Bukhari and Muslim]

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "الخيل معقود في نواصيها الخير إلى يوم القيامة" ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 44
Arabic/English book reference : Book 12, Hadith 1328

'Urwah Al-Bariqi (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Goodness is tied to the foreheads of horses until the Day of Resurrection, i.e., reward (in the Hereafter) and spoils."

[Al-Bukhari and Muslim].

وعن عروة البارقي رضي الله عنه أن النبي صلى الله عليه وسلم قال: الخيل معقود في نواصيها الخير إلى يوم القيامة: الأجر والمغنم" ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 45
Arabic/English book reference : Book 12, Hadith 1329

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who keeps a horse for Jihad purposes, having faith in Allah and relying on His Promise, will find that its fodder, drink, droppings and urine will all be credited to him in his Scales on the Day of Resurrection."

[Al- Bukhari].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من احتبس فرسًا في سبيل الله إيمانًا بالله وتصديقًا بوعده، فإن شبعه، وروثه، وبوله في ميزانه يوم القيامة" ((رواه البخاري)).

Sunnah.com reference : Book 12, Hadith 46
Arabic/English book reference : Book 12, Hadith 1330

Abu Mas'ud (May Allah be pleased with him) reported:

A man came to the Prophet (ﷺ) with a she-camel wearing a nose-string and said: "This is (a gift) in the Cause of Allah." The Messenger of Allah (ﷺ) replied, "You will have in return for it on the Day of Resurrection seven hundred she-camels and every one of them will be wearing a nose-string."

[Muslim].

وعن أبي مسعود رضي الله عنه قال: جار رجل إلى النبي صلى الله عليه وسلم بناقة مخطومة فقال: هذه في سبيل الله، فقال رسول الله صلى الله عليه وسلم: "لك بها يوم القيامة سبعمائة ناقة كلها مخطومة" ((رواه مسلم)).

Sunnah.com reference : Book 12, Hadith 47
Arabic/English book reference : Book 12, Hadith 1331

'Uqbah bin 'Amir Al-Juhani (May Allah be pleased with him) reported:

I heard the Messenger of Allah (ﷺ) saying from the pulpit, "Prepare to meet them (the enemy) with as much strength as you can afford. Verily! Strength is in archery, strength is in archery, strength is in archery."

[Muslim].

وعن أبي حماد- ويقال: أبو سعاد، ويقال: أبو أسد، ويقال: أبو عامر، ويقال: أبو عمرو، ويقال: أبو الأسود، ويقال: أبو عبس- عقبة بن عامر الجهني، رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم وهو على المنبر يقول: "وأعدوا لهم ما استطعتم من قوة ألا إن القوة الرمي، ألا إن القوة الرمي، ألا إن القوة الرمي". ((رواه مسلم)).
وعنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "ستفتح عليكم أرضون ويكفيكم الله فلا يعجز أحدكم أن يلهو بأسهمه" ((رواه مسلم)).

Sunnah.com reference : Book 12, Hadith 48
Arabic/English book reference : Book 12, Hadith 1332

'Uqbah bin 'Amir Juhani (May Allah be pleased with him) reported:

I heard the Messenger of Allah (ﷺ) saying, "Lands shall be laid open to you, and Allah will suffice you (against your enemies), but none of you should neglect practicing his skill in archery."

[Muslim].

وعنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "ستفتح عليكم أرضون ويكفيكم الله فلا يعجز أحدكم أن يلهو بأسهمه" ((رواه مسلم)).

Sunnah.com reference : Book 12, Hadith 49
Arabic/English book reference : Book 12, Hadith 1333

'Uqbah bin 'Amir Al-Juhani (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who learnt archery and then neglected it, is not from us." (Or said,) "He has been guilty of disobedience (to Messenger of Allah)."

[Muslim].

وعنه أنه قال: قال رسول الله صلى الله عليه وسلم : "من عُلم الرمي ثم تركه فليس منا أو فقد عصى" ((رواه مسلم)).

Sunnah.com reference : Book 12, Hadith 50
Arabic/English book reference : Book 12, Hadith 1334

'Uqbah bin 'Amir Al-Juhani (May Allah be pleased with him) reported:

I heard the Messenger of Allah (ﷺ) saying, "Allah will admit three persons to Jannah for one arrow; the maker who has a good motive in making it, the one who shoots it, and the one who hands it up for shooting. So shoot and ride, but I like your shooting (more) than your riding. He who gives up archery after becoming adept in it for lack of interest, neglects a (great) blessing." (Or said,) "One who does so is ungrateful."

[Abu Dawud].

وعنه، رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إن الله يدخل بالسهم الواحد ثلاثة نفر الجنة: صانعه يحتسب في صنعته الخير، والرامي به ومنبله. وارموا واركبوا، وأن ترموا أحب إلي من أن تركبوا. ومن ترك الرمي بعد ما علمه رغبة عنه فإنها نعمة تركها" أو قال: "كفرها" ((رواه أبو داود)).

Sunnah.com reference : Book 12, Hadith 51
Arabic/English book reference : Book 12, Hadith 1335

Salamah bin Al-Akwa (May Allah be pleased with him) reported:

The Prophet (ﷺ) happened to pass by a group of people who were having a shooting match. (Upon seeing them, he (ﷺ)) said, "Shoot, O sons of (Prophet) Isma'il, for your father was an archer."

[Al- Bukhari].

وعن سلمه بن الأكوع، رضي الله عنه قال: مر النبي صلى الله عليه وسلم على نفر ينتضلون، فقال: "ارموا بني إسماعيل فإن أباكم كان راميًا" ((رواه البخاري)).

Sunnah.com reference : Book 12, Hadith 52
Arabic/English book reference : Book 12, Hadith 1336

'Amr bin 'Abasah (May Allah be pleased with him) reported:

I heard the Messenger of Allah (ﷺ) saying: "He who shoots an arrow for the sake of Allah, will have a reward equal to the emancipation of a slave."

[Abu Dawud and At-Tirmidhi].

وعن عمرو بن عبسة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: من رمى بسهم في سبيل الله فهو له عدل محررة: ((رواه أبو داود، والترمذي وقال: حديث حسن صحيح.)).

Sunnah.com reference : Book 12, Hadith 53
Arabic/English book reference : Book 12, Hadith 1337

Abu Yahya Khuraim bin Fatik (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who makes a contribution in Allah's way, will have his reward seven hundred times recorded to his credit."

[At-Tirmidhi].

وعن أبي يحيي خريم بن فاتك رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من أنفق نفقة في سبيل الله كتب له سبعمائة ضعف" ((رواه الترمذي وقال: حديث حسن)).

Sunnah.com reference : Book 12, Hadith 54
Arabic/English book reference : Book 12, Hadith 1338

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Every slave of Allah who observes Saum (fasting) for a day in the Cause of Allah, Allah will keep his face from Hell-fire at a distance of seventy years."

[Al- Bukhari and Muslim].

وعن أبي سعيد رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "ما من عبد يصوم يومًا في سبيل الله إلا باعد الله بذلك اليوم وجهه عن النار سبعين خريفًا" ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 55
Arabic/English book reference : Book 12, Hadith 1339

Abu Umamah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "He who observes Saum (fasting) for a day in the Cause of Allah, Allah will keep his face from Hell-fire at a distance equivalent to that between heaven and the earth."

[At- Tirmidhi].

وعن أبي أمامة، رضي الله عنه عن النبي صلى الله عليه وسلم قال: "من صام يومًا في سبيل الله جعل الله بينه وبين النار خندقًا كما بين السماء والأرض" ((رواه الترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 12, Hadith 56
Arabic/English book reference : Book 12, Hadith 1340

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who dies without having fought in the Cause of Allah or without having thought of doing so, will die with one characteristic of hypocrisy in him."

[Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من مات ولم يغزُ، ولم يحدث نفسه بالغزو، مات على شعبة من النفاق" ((رواه مسلم)).

Sunnah.com reference : Book 12, Hadith 57
Arabic/English book reference : Book 12, Hadith 1341

Jabir (May Allah be pleased with him) reported:

We accompanied the Prophet (ﷺ) in an expedition when he (ﷺ) said, "Some people have remained behind us in Al-Madinah, and we never cross a valley but they are with us. They share the reward with us because they have been held back by valid excuse."

In another narration the wordings are: "...by any genuine excuse."

In another narration the wordings are: "They are your partners in reward."

[Al- Bukhari].

وعن جابر رضي الله عنه قال: كنا مع النبي صلى الله عليه وسلم في غزاة فقال: "إن بالمدينة لرجالا ما سرتم مسيرًا، ولا قطعتم واديًا إلا كانوا معكم حبسهم المرض"

Sunnah.com reference : Book 12, Hadith 58
Arabic/English book reference : Book 12, Hadith 1342

Abu Musa (May Allah be pleased with him) reported:

A bedouin came to the Prophet (ﷺ) and said: "O Messenger of Allah! One man fights for booty, another fights to win fame, and the third fights for show off." Another narration is: "One fights for displaying his valour, another fights out of his family pride." Another narration is: "One fights out of rage." He asked: "Which of them is fighting in the Cause of Allah?" The Messenger of Allah (ﷺ) said, "The one who fights so that Word of Allah (Islam) be exalted, is the one who fights in the Cause of Allah."

[Al-Bukhari and Muslim].

وعن أبي موسى، رضي الله عنه أن أعرابيا أتى النبي صلى الله عليه وسلم فقال: يا رسول الله الرجل يقاتل للمغنم، والرجل يقاتل ليذكر، والرجل يقاتل ليرى مكانه؟
وفي رواية: يقاتل شجاعة، ويقاتل حَمِيّة.
وفي رواية: ويقاتل غضبًا، فمن في سبيل الله؟ فقال رسول الله صلى الله عليه وسلم : "من قاتل لتكون كلمة الله هي العليا، فهو في سبيل الله" ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 59
Arabic/English book reference : Book 12, Hadith 1343

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:
The Messenger of Allah (ﷺ) said, "A detachment of soldiers, large or small, who fights in the way of Allah, gets its share of booty and returns safe and sound, receives in advance two- thirds of its reward (only one-third remaining to its credit will be received in the Hereafter). And a troop of soldiers, large or small, that returns disappointed and is afflicted by misery, will receive its full reward (in the Hereafter)."

[Muslim].

وعن عبد الله بن عمرو بن العاص، رضي الله عنهما، قال: قال رسول الله صلى الله عليه وسلم: "ما من غازية أو سرية تغزو، فتغنم وتسلم، إلا كانوا قد تعجلوا ثلثي أجورهم، وما من غازية أو سرية تخفق وتصاب إلا تم لهم أجورهم" ((رواه مسلم)).

Sunnah.com reference : Book 12, Hadith 60
Arabic/English book reference : Book 12, Hadith 1344

Abu Umamah (May Allah be pleased with him) reported:
A man sought permission from the Messenger of Allah (ﷺ) to travel in the land. He (ﷺ) said to him, "Travel for my people is Jihad in the Cause of Allah, glory be to Him."

[Abu Dawud].

وعن أبي أمامة، رضي الله عنه أن رجلا قال: يا رسول الله ائذن لي في السياحة. فقال النبي صلى الله عليه وسلم : "إن سياحة أمتي الجهاد في سبيل الله، عز وجل" ((رواه أبو داود بإسناد جيد)).

Sunnah.com reference : Book 12, Hadith 61
Arabic/English book reference : Book 12, Hadith 1345

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:
The Prophet (ﷺ) said, "The return from an expedition is an act as meritorious as fighting."

[Abu Dawud].

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "قفلة كغزوة" ((رواه أبو داود بإسناد جيد)).

Sunnah.com reference : Book 12, Hadith 62
Arabic/English book reference : Book 12, Hadith 1346

As-Sa'ib bin Yazid (May Allah be pleased with him) reported:

When the Prophet (ﷺ) returned from the battle of Tabuk, people went out from Al-Madinah to meet him and I also met him with other children at Thaniyah-tul-Wada'.

[Abu Dawud].

وعن السائب بن يزيد، رضي الله عنه قال: لما قدم النبي صلى الله عليه وسلم من غزوة تبوك تلقاه الناس، فلقيته مع الصبيان على ثنية الوداع.
(رواه أبو داود بإسناد صحيح بهذا اللفظ) ورواه البخاري قال: ذهبنا نتلقى رسول الله صلى الله عليه وسلم مع الصبيان إلى ثنية الوداع

Sunnah.com reference : Book 12, Hadith 63
Arabic/English book reference : Book 12, Hadith 1347

Abu Umamah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "He who neither takes part in fighting nor equips a warrior nor looks after his (the warrior's) family, will be afflicted by severe calamities before the Day of Resurrection."

[Abu Dawud].

وعن أبي أمامة رضي الله عنه عن النبي صلى الله عليه وسلم قال: من لم يغزُ أو يجهز غازيًا، أو يخلف غازيًا في أهله بخير أصابه الله بقارعة قبل يوم القيامة: ((رواه أبو داود بإسناد صحيح)).

Sunnah.com reference : Book 12, Hadith 64
Arabic/English book reference : Book 12, Hadith 1348

Anas (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Fight the polytheists with your wealth, lives and tongues."

[Abu Dawud].

وعن أنس رضي الله عنه أن النبي صلى الله عليه وسلم قال: "جاهدوا المشركين بأموالكم وأنفسكم وألسنتكم" ((رواه أبو داود بإسناد صحيح)).

Sunnah.com reference : Book 12, Hadith 65
Arabic/English book reference : Book 12, Hadith 1349

An-Nu'man bin Muqarrin (May Allah be pleased with him) reported:

I was with the Messenger of Allah (ﷺ) when I witnessed that if he did not begin fighting in the early part of the day, he would postpone fighting till the sun had declined, the blowing of the breeze had blown and the victory from Allah had come.

[Abu Dawud and At-Tirmidhi].

وعن أبي عمرو ويقال: أبو حكيم النعمان بن مقرن رضي الله عنه قال: شهدت رسول الله صلى الله عليه وسلم إذا لم يقاتل من أول النهار أخر القتال حتى تزول الشمس وتهب الريح وينزل النصر. ((رواه أبو داود، والترمذي، وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 12, Hadith 66
Arabic/English book reference : Book 12, Hadith 1350

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Do not wish for an encounter with the enemy. Pray to Allah to grant you safety; (but) when you encounter them, show patience."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا تتمنوا لقاء العدو، فإذا لقيتموه فاصبروا" ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 67
Arabic/English book reference : Book 12, Hadith 1351

Abu Hurairah and Jabir (May Allah be pleased with them) reported:

The Prophet (ﷺ) said, "War is deception."

[Al-Bukhari and Muslim].

وعنه وعن جابر، رضي الله عنهما أن النبي صلى الله عليه وسلم قال: "الحرب خُدعة" ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 68
Arabic/English book reference : Book 12, Hadith 1352

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The martyrs are of five kinds: One who dies of plague; one who dies of disease of his belly; the drowned; one who dies under the debris (of construction, etc.), and one who dies while fighting in the way of Allah."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "الشهداء خمسة: المطعون والمبطون، والغريق، وصاحب الهدم والشهيد في سبيل الله" ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 69
Arabic/English book reference : Book 12, Hadith 1353

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Whom do you reckon to be martyr amongst you?" The Companions replied: "The one who is killed in Allah's way." He said, "In that case, the martyrs among my people would be few." The Companions asked: "O Messenger of Allah! Then who are the martyrs?" He replied, "He who is killed in the way of Allah is a martyr; he who dies naturally in the Cause of Allah is a martyr; he who dies of plague is a martyr; and he who dies of a belly disease is a martyr; and he who is drowned is a martyr."

[Muslim].

This Hadith shows the care Allah has for this Ummah, which is the best Ummah of mankind. (Editor's Note)

وعنه قال: قال رسول الله صلى الله عليه وسلم : "ما تعدون الشهداء فيكم؟ قالوا: يا رسول الله من قتل في سبيل الله فهو شهيد. قال: "إن شهداء أمتي إذًا لقليل!" قالوا: فمن يا رسول الله ؟ قال: "من قتل في سبيل الله فهو شهيد، ومن مات في سبيل الله فهو شهيد، ومن مات في الطاعون فهو شهيد، ومن مات في البطن فهو شهيد، والغريق شهيد" ((رواه مسلم)).

Sunnah.com reference : Book 12, Hadith 70
Arabic/English book reference : Book 12, Hadith 1354

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "He who is killed while defending his property is a martyr."

[Al-Bukhari and Muslim].

وعن عبد الله بن عمرو بن العاص، رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "من قتل دون ماله فهو شهيد" ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 71
Arabic/English book reference : Book 12, Hadith 1355

Sa'id bin Zaid bin 'Amr bin Nufail (May Allah be pleased with him) reported, one of the ten Companions who were given the glad tidings of entering Jannah reported:

I heard the Messenger of Allah (ﷺ) saying: "He who dies while defending his property is a martyr; he who dies in defence of his own life is a martyr; and he who dies on defense of his faith is a martyr, he who dies in defence of his family is a martyr."

[Abu Dawud and At- Tirmidhi].

وعن أبي الأعور سعيد بن زيد بن عمرو بن نفيل، أحد العشرة المشهود لهم بالجنة، رضي الله عنهم، قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من قتل دون ماله فهو شهيد، ومن قتل دون دمه فهو شهيد، ومن قتل دون دينه فهو شهيد، ومن قتل دون عرضه فهو شهيد" ((رواه أبو داود والترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 12, Hadith 72
Arabic/English book reference : Book 12, Hadith 1356

Abu Hurairah (May Allah be pleased with him) reported:

A man came to the Messenger of Allah (ﷺ) and asked, "O Messenger of Allah! What shall I do if someone comes to me with the intention of taking away my property?" He replied, "Do not hand over it to him." The man asked, "What shall I do if he fights me?" The Messenger of Allah (ﷺ) said, "Then fight him." "What will be my position in the Hereafter if he has killed me?" The Messenger of Allah (ﷺ) replied, "In that case you are a martyr." The man asked: "What if I killed him?" The Messenger of Allah (ﷺ) replied, "He will be in the Hell- fire."

[Muslim].

وعن أبي هريرة رضي الله عنه قال: جاء رجل إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله أرأيت إن جاء رجل يريد أخذ مالي؟ قال: "فلا تعطه مالك" قال: أرأيت إن قاتلني؟ قال: "قاتله" قال: أرأيت إن قتلني قال: "فأنت شهيد" قال: أرأيت إن قتلته؟ قال: "هو في النار" ((رواه مسلم)).

Sunnah.com reference : Book 12, Hadith 73
Arabic/English book reference : Book 12, Hadith 1357

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who sets free a Muslim slave, Allah will deliver from the fire of Hell every limb of his body in return for every limb of the slave's body, even his private parts."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: قال لي رسول الله صلى الله عليه وسلم : "من أعتق رقبة مسلمة أعتق الله بكل عضو منه عضوًا منه من النار حتى فرجه بفرجه" ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 74
Arabic/English book reference : Book 12, Hadith 1358

Abu Dharr (May Allah be pleased with him) reported:

I asked the Messenger of Allah (ﷺ), "Which deed is most excellent?" He replied, "Faith in Allah and Jihad in His path." I then asked, "Which slaves are most excellent (to set free)?" He replied, "Those who are held in high esteem by their people and whose value is higher."

[Al- Bukhari and Muslim].

وعن أبي ذر رضي الله عنه قال: قلت يا رسول الله أي الأعمال أفضل؟ قال: "الإيمان بالله، والجهاد في سبيل الله" قلت: أي الرقاب أفضل؟ قال: "أنفسها عند أهلها وأكثرها ثمنًا" ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 75
Arabic/English book reference : Book 12, Hadith 1359

Al-Ma'rur bin Suwaid (May Allah be pleased with him) reported:

I saw Abu Dharr (May Allah be pleased with him) wearing a nice gown, and his slave was also wearing one similar to it. I asked him about it, and he said that he had exchanged harsh words with a person during the lifetime of the Messenger of Allah (ﷺ) and put him to shame by making a reference to his mother. That person came to the Messenger of Allah (ﷺ) and made mention of that to him. Thereupon the Messenger of Allah said, "You are a person who has remnants of the 'Days of Ignorance' in you. Your slaves are your brothers. Allah has placed them under your authority. He who has his brother under him, should feed him from whatever he eats, and dress him with whatever he wears, and do not burden them (assign burdensome task to them) beyond their capacity; and if you burden them then help them."

[Al- Bukhari and Muslim].

وعن المعرور بن سويد قال: رأيت أبا ذر رضي الله عنه وعليه حلة وعلى غلامه مثلها، فسألته عن ذلك فذكر أنه ساب رجلا على عهد رسول الله صلى الله عليه وسلم فعيره بأمه فقال النبي صلى الله عليه وسلم : "إنك امرؤ فيك جاهلية" : هم إخوانكم، وخولكم جعلهم الله تحت أيديكم فمن كان أخوه تحت يده فليطعمه مما يأكل ويلبسه مما يلبس ولا تكلفوهم ما يغلبهم، فإن كلفتموهم فأعينوهم" ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 76
Arabic/English book reference : Book 12, Hadith 1360

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "When your servant brings food for you and you do not seat him with you, you should at least give him a morsel or two out of it because he has prepared it himself."

[Al- Bukhari].

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إذا أتى أحدكم خادمه بطعامه، فإن لم يجلسه معه فليناوله لقمة أو لقمتين أو أُكلة أو أُكلتين فإنه ولي علاجه" ((رواه البخاري)).(9)

Sunnah.com reference : Book 12, Hadith 77
Arabic/English book reference : Book 12, Hadith 1361

Ibn 'Umar (May Allah be pleased with them) reported:

I heard the Messenger of Allah (ﷺ) saying, "When a slave is sincere to his master and worships Allah well, He will have a double reward."

[Al-Bukhari and Muslim].

عن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "إن العبد إذا نصح لسيده، وأحسن عبادة الله، فله أجره مرتين" ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 78
Arabic/English book reference : Book 12, Hadith 1362

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The faithful and diligent slave will have a double reward." (Abu Hurairah added:) By Him in Whose Hand the soul of Abu Hurairah is! but for Jihad in the Cause of Allah, and Hajj and kindness to my mother, I would have preferred to die as a slave.

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "للعبد المملوك المصلح أجران، والذي نفس أبي هريرة بيده لولا الجهاد في سبيل الله والحج، وبر أمي لأحببت أن أموت وأنا مملوك" ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 79
Arabic/English book reference : Book 12, Hadith 1363

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "A slave who worships his Rubb (Allah) well and discharges efficiently and faithfully the duties which are assigned to him by his master, will have a double reward."

[Al-Bukhari].

وعن أبي موسى الأشعري قال: قال رسول الله صلى الله عليه وسلم : "المملوك الذي يحسن عبادة ربه ويؤدي إلى سيده الذي عليه من الحق، والنصيحة والطاعة له أجران" ((رواه البخاري)).

Sunnah.com reference : Book 12, Hadith 80
Arabic/English book reference : Book 12, Hadith 1364

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Three kinds of people will have a double reward: A man from the People of the Book who believes in his Prophet and (also) believes in Muhammad; a slave who discharges properly the duties towards Allah and towards his master; and a man who possesses a slave-girl and teaches her manners, educates her well, and frees her and then marries her."

[Al-Bukhari and Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم : "ثلاثة لهم أجران: رجل من أهل الكتاب آمن بنبيه، وآمن بمحمد، والعبد المملوك إذا أدى حق الله، وحق مواليه، ورجل كانت له أمة فأدبها فأحسن تأديبها وعلمها فأحسن تعليمها، ثم أعتقها فتزوجها فله أجران" ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 81
Arabic/English book reference : Book 12, Hadith 1365

Ma'qil bin Yasar (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The reward of worship performed at a time of trials is equal in reward to an emigration to me."

[Muslim].

عن معقل بن يسار رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "العبادة في الهرج كهجرة إلي" ((رواه مسلم)).

Sunnah.com reference : Book 12, Hadith 82
Arabic/English book reference : Book 12, Hadith 1366

Abu Hurairah (May Allah be pleased with him) reported:

A man demanded of the Prophet (ﷺ) for repayment of a loan and was harsh to him. His Companions were about to attack him, but he (ﷺ) said, "Leave him, as the creditor is entitled to make a demand. Give him a camel of the same age as the camel that is due to him." They said: "We find a better camel senior to it in age." He (ﷺ) said, "Then buy it and give it to him; verily the best of you is the one who is the best in discharging his obligations (repayment of loans)."

[Al- Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه أن رجلا أتى النبي صلى الله عليه وسلم يتقاضاه فأغلظ له فهم به أصحابه، فقال رسول الله صلى الله عليه وسلم : "دعوه فإن لصاحب الحق مقالا" ثم قال: "أعطوه سنا مثل سنه" قالوا: يا رسول الله لا نجد إلا أمثل من سنه، قال: "أعطوه فإن خيركم أحسنكم قضاء" ((متفق عليه)) .

Sunnah.com reference : Book 12, Hadith 83
Arabic/English book reference : Book 12, Hadith 1367

Jabir (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "May Allah show mercy to a man who adopts a kind attitude when he sells, buys and demands for the repayment of loans."

[Al-Bukhari].

وعن جابر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "رحم الله رجلا سمحًا إذا باع وإذا اشترى وإذا اقتضى" ((رواه البخاري)).

Sunnah.com reference : Book 12, Hadith 84
Arabic/English book reference : Book 12, Hadith 1368

Abu Qatadah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who likes Allah to deliver him from the calamities of the Day of Resurrection, let him either give respite to a debtor or grant him remission (of loans) in straitened circumstances."

[Muslim].

وعن أبي قتادة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من سره أن ينجيه الله من كرب يوم القيامة، فلينفس عن معسر أو يضع عنه" ((رواه مسلم)).

Sunnah.com reference : Book 12, Hadith 85
Arabic/English book reference : Book 12, Hadith 1369

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "There was a person who used to loan money to the people and he used to say to his servant: 'When an insolvent person comes to you, show him leniency so that Allah may forbear our faults.' So when he met Allah (i.e., when he died), Allah forgave him."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "كان رجل يداين الناس، وكان يقول لفتاه: إذا أتيت معسرا فتجاوز عنه، لعل الله أن يتجاوز عنا فلقي الله فتجاوز عنه" ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 86
Arabic/English book reference : Book 12, Hadith 1370

Abu Mas'ud Al-Badri (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "A person from amongst the people who lived before you was called to account by Allah on the Day of Resurrection. No good deeds were found in his credit except that he being a rich man had (financial) dealings with people and had commanded his servants to show leniency to those who were in straitened circumstances. Upon this Allah, the Exalted, and Majestic said: 'I am more entitled to this attribute, so waive (his faults).'"

[Muslim].

وعن أبي مسعود البدري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "حوسب رجل ممن كان قبلكم فلم يوجد له من الخير شيء إلا أنه كان يخالط الناس، وكان موسرًا وكان يأمر غلمانه أن يتجاوزوا عن المعسر قال الله عز وجل: "نحن أحق بذلك منه، تجاوزوا عنه" ((رواه مسلم)).

Sunnah.com reference : Book 12, Hadith 87
Arabic/English book reference : Book 12, Hadith 1371

Hudhaifah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "A slave of Allah whom He had endowed with wealth, will be brought before Him. Allah will ask him: 'What did you do in the world?' (They cannot conceal anything from Allah.) He will say: 'O my Rubb, You endowed me with Your wealth; I used to enter into transactions with people and it was my nature to be lenient to the insolvent ones. I used to give respite to those who were in straitened circumstances.' Whereupon Allah will say: 'I am more entitled than you to do this. So forgive my slave'." 'Uqbah bin 'Amir and Abu Mas'ud Al-Ansari (May Allah be pleased with them) said, "Thus we heard it from the Messenger of Allah (ﷺ)."

[Muslim].

وعن حذيفة رضي الله عنه قال: أتي الله تعالى بعبد من عباده آتاه الله مالا فقال له ماذا عملت في الدنيا؟ قال: ولا يكتمون الله حديثا- قال: يا رب آتيتني مالك فكنت أبايع الناس، وكان من خلقي الجواز فكنت أتيسر على الموسر وأنظر المعسر فقال الله تعالى: ""أنا أحق بذا منك، تجاوزوا عن عبدي" فقال عقبة بن عامر، وأبو مسعود الأنصاري رضي الله عنهما هكذا سمعناه من في رسول الله صلى الله عليه وسلم. ((رواه مسلم)).

Sunnah.com reference : Book 12, Hadith 88
Arabic/English book reference : Book 12, Hadith 1372

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who gives respite to someone who is in straitened circumstances, or grants him remission, Allah will shelter him in the shade of His Throne, on the Day of Resurrection, when there will be no shade except its shade."

[At- Tirmidhi].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من أنظر معسرًا أو وضع له، أظله الله يوم القيامة تحت ظل عرشه يوم لا ظل إلا ظله". ((رواه الترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 12, Hadith 89
Arabic/English book reference : Book 12, Hadith 1373

Jabir (May Allah be pleased with him) reported:
The Prophet (ﷺ) purchased a camel from me and weighed more than its price.

[Al-Bukhari and Muslim].

وعن جابر، رضي الله عنه أن النبي صلى الله عليه وسلم اشترى منه بعيرًا فوزن له فأرجح. ((متفق عليه))

Sunnah.com reference : Book 12, Hadith 90
Arabic/English book reference : Book 12, Hadith 1374

Abu Safwan Suwaid bin Qais (May Allah be pleased with him) reported:
Makhramah Al-'Abdi and I procured some drapery from Hajar and brought them to Makkah. The Prophet (ﷺ) came and bargained with us for some trousers and we sold them to him. We had a person who weighed the cloth in order to fix the price. The Prophet (ﷺ) said to him, "Weigh and add a little to it."

[Abu Dawud and At- Tirmidhi].

وعن أبي صفوان سويد بن قيس، رضي الله عنه قال: جلبت أنا ومخرمة العبدي بزًا من هجر، فجاءنا النبي صلى الله عليه وسلم فساومنا سراويل، وعندي وزان يزن بالأجر، فقال النبي صلى الله عليه وسلم للوزان "زن وأرجح" ((رواه أبو داود والترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 12, Hadith 91
Arabic/English book reference : Book 12, Hadith 1375

13 - The Book of Knowledge كتاب العلم

Mu'awiyah (May Allah be pleased with him) reported:

The Messenger of Allah said, "When Allah wishes good for someone, He bestows upon him the understanding of Deen."

[Al-Bukhari and Muslim].

وعن معاوية رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من يرد الله به خيرًا يفقه في الدين" ((متفق عليه))

Sunnah.com reference : Book 13, Hadith 1
Arabic/English book reference : Book 13, Hadith 1376

Ibn Mas'ud (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it."

[Al- Bukhari and Muslim].

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا حسد إلا في اثنتين: رجل آتاه الله مالا فسلطه على هلكته في الحق، ورجل آتاه الله الحكمة فهو يقضي بها ويعلمها" ((متفق عليه))

Sunnah.com reference : Book 13, Hadith 2
Arabic/English book reference : Book 13, Hadith 1377

Abu Musa (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The guidance and knowledge with which Allah has sent me are like abundant rain which fell on a land. A fertile part of it absorbed the water and brought forth profuse herbage and pasture; and solid ground patches which retained the water by which Allah has benefited people, who drank from it, irrigated their crops and sowed their seeds; and another sandy plane which could neither retain the water nor produce herbage. Such is the similitude of the person who becomes well-versed in the religion of Allah and receives benefit from the Message entrusted to me by Allah, so he himself has learned and taught it to others; such is also the similitude of the person who has stubbornly and ignorantly rejected Allah's Guidance with which I have been sent."

[Al-Bukhari and Muslim]

وعن أبي موسى رضي الله عنه قال: قال النبي صلى الله عليه وسلم : "مثل ما بعثني الله به من الهدى والعلم كمثل غيث أصاب أرضًا، فكانت منها طائفة طيبة قبلت الماء فأنبتت الكلأ، والعشب الكثير وكان منها أجادب أمسكت الماء، فنفع الله بها الناس، فشربوا منها وسقوا وزرعوا، وأصاب طائفة منها أخرى إنما هي قيعان لا تمسك ماء ولا تنبت كلأ فذلك مثل من فقه في دين الله ونفعه ما بعثني الله به وعلم، ومثل من لم يرفع بذلك رأسًا ولم يقبل هدى الله الذي أرسلت به" ((متفق عليه))

Sunnah.com reference : Book 13, Hadith 3
Arabic/English book reference : Book 13, Hadith 1378

Sahl bin Sa'd (May Allah be pleased with him) reported:

The Prophet (ﷺ) said to 'Ali (May Allah be pleased with him), "By Allah, if a single person is guided by Allah through you, it will be better for you than a whole lot of red camels."

[Al-Bukhari and Muslim].

وعن سهل بن سعد رضي الله عنه أن النبي صلى الله عليه وسلم قال لعلي رضي الله عنه : "فوالله لأن يهدي الله بك رجلا واحدا خير من حمر النعم" ((متفق عليه))

Sunnah.com reference : Book 13, Hadith 4
Arabic/English book reference : Book 13, Hadith 1379

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

The Prophet (ﷺ) said, "Convey from me even an Ayah of the Qur'an; relate traditions from Banu Israel, and there is no restriction on that; but he who deliberately forges a lie against me let him have his abode in the Hell."

[Al- Bukhari].

وعن عبد الله بن عمرو بن العاص رضي الله عنهما أن النبي صلى الله عليه وسلم قال: "بلغوا عني ولو آية وحدثوا عن بني إسرائيل ولا حرج، ومن كذب علي متعمدًا فليتبوأ مقعده من النار" ((رواه البخاري)).

Sunnah.com reference : Book 13, Hadith 5
Arabic/English book reference : Book 13, Hadith 1380

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Allah makes the way to Jannah easy for him who treads the path in search of knowledge."

[Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "ومن سلك طريقًا يلتمس فيه علما سهل الله له به طريقًا إلى الجنة" ((رواه مسلم)).

Sunnah.com reference : Book 13, Hadith 6
Arabic/English book reference : Book 13, Hadith 1381

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who calls others to follow the Right Guidance will have a reward equal to the reward of those who follow him, without their reward being diminished in any respect on that account."

[Muslim].

وعنه أيضًا رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "من دعا إلى هدى كان له من الأجر مثل أجور من تبعه لا ينقص ذلك من أجورهم شيئًا ((رواه مسلم)).

Sunnah.com reference : Book 13, Hadith 7
Arabic/English book reference : Book 13, Hadith 1382

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "When a man dies, his deeds come to an end except for three things: Sadaqah Jariyah (ceaseless charity); a knowledge which is beneficial, or a virtuous descendant who prays for him (for the deceased)."

[Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم : "إذا مات ابن آدم انقطع عمله إلا من ثلاث: صدقة جارية ،أو علم ينتفع به، أو ولد صالح يدعو له" ((رواه مسلم)).

Sunnah.com reference : Book 13, Hadith 8
Arabic/English book reference : Book 13, Hadith 1383

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The world, with all that it contains, is accursed except for the remembrance of Allah that which pleases Allah; and the religious scholars and seekers of knowledge."

[At- Tirmidhi].

وعنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "الدنيا ملعونة ملعون ما فيها إلا ذكر الله تعالى، وما والاه، وعالمًا أو متعلمًا" ((رواه الترمذي وقال: حديث حسن.)).(2)

Sunnah.com reference : Book 13, Hadith 9
Arabic/English book reference : Book 13, Hadith 1384

Anas (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who goes forth in search of knowledge is considered as struggling in the Cause of Allah until he returns."

[At- Tirmidhi].

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من خرج في طلب العلم، فهو في سبيل الله حتى يرجع" رواه الترمذي وقال: حديث حسن.

Sunnah.com reference : Book 13, Hadith 10
Arabic/English book reference : Book 13, Hadith 1385

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "A believer never satisfies doing good until he reaches Jannah."

[At- Tirmidhi].

وعن أبي سعيد الخدري رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: "لن يشبع مؤمن من خير حتى يكون منتهاه الجنة" ((رواه الترمذي وقال حديث حسن)).

Sunnah.com reference : Book 13, Hadith 11
Arabic/English book reference : Book 13, Hadith 1386

Abu Umamah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The superiority of the learned over the devout worshipper is like my superiority over the most inferior amongst you (in good deeds)." He went on to say, "Allah, His angels, the dwellers of the heaven and the earth, and even the ant in its hole and the fish (in water) supplicate in favour of those who teach people knowledge."

[At-Tirmidhi].

وعن أبي أمامة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "فضل العالم على العابد كفضلي على أدناكم" ثم قال رسول الله صلى الله عليه وسلم : "إن الله وملائكته وأهل السماوات والأرض حتى النملة في جحرها وحتى الحوت ليصلون على معلمي الناس الخير" ((رواه الترمذي وقال: حديث حسن.)).

Sunnah.com reference : Book 13, Hadith 12
Arabic/English book reference : Book 13, Hadith 1387

Abud-Darda (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who follows a path in quest of knowledge, Allah will make the path of Jannah easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e., in brightness). The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion."

[Abu Dawud and At- Tirmidhi].

وعن أبي الدرداء رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول: "من سلك طريقًا يبتغي فيه علمًا سهل الله له طريقًا إلى الجنة، وإن الملائكة لتضع أجنحتها لطالب العلم رضا بما صنع، وإن العالم ليستغفر له من في السماوات والأرض حتى الحيتان في الماء، وفضل العالم على العابد كفضل القمر على سائر الكواكب، وإن العلماء ورثة الأنبياء وإن الأنبياء لم يورثوا دينارًا ولا درهما وإنما ورثوا العلم. فمن أخذه أخذ بحظ وافر" ((رواه أبو داود والترمذي)).

Sunnah.com reference : Book 13, Hadith 13
Arabic/English book reference : Book 13, Hadith 1388

Ibn Mas'ud (May Allah be pleased with him) reported:

I heard the Messenger of Allah (ﷺ) saying, "May Allah freshen the affairs of a person who hears something from us and communicates it to others exactly as he has heard it (i.e., both the meaning and the words), for it may be that the recipient of knowledge understands it better than the one who has heard it."

[At-Tirmidhi].

وعن ابن مسعود رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "نضر الله امرءًا سمع منا شيئًا فبلغه كما سمعه فرب مبلغ أوعي من سامع" ((رواه الترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 13, Hadith 14
Arabic/English book reference : Book 13, Hadith 1389

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who is asked about knowledge (of religion) and conceals it, will be bridled with a bridle of fire on the Day of Resurrection."

[Abu Dawud and At- Tirmidhi].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من سئل عن علم فكتمه ألجم يوم القيامة بلجام من نار" ((رواه أبو داود والترمذي، وقال: حديث حسن.

Sunnah.com reference : Book 13, Hadith 15
Arabic/English book reference : Book 13, Hadith 1390

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah(ﷺ) said, "He who does not acquire knowledge with the sole intention of seeking the Pleasure of Allah but for worldly gain, will not smell the fragrance of Jannah on the Day of Resurrection."

[Abu Dawud].

وعنه قال: قال رسول الله صلى الله عليه وسلم : "من تعلم علمًا مما يبتغى به وجه الله عز وجل لا يتعلمه إلا ليصيب به غرضًا من الدنيا لم يجد عرف الجنة يوم القيامة" ((يعني ريحها))، ((رواه أبو داود بإسناد صحيح.)).

Sunnah.com reference : Book 13, Hadith 16
Arabic/English book reference : Book 13, Hadith 1391

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

I heard the Messenger of Allah (ﷺ) saying: "Verily, Allah does not take away knowledge by snatching it from the people, but He takes it away by taking away (the lives of) the religious scholars till none of the scholars stays alive. Then the people will take ignorant ones as their leaders, who, when asked to deliver religious verdicts, will issue them without knowledge, the result being that they will go astray and will lead others astray."

[Al- Bukhari and Muslim].

وعن عبد الله بن عمرو بن العاص رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إن الله لا يقبض العلم انتزاعًا ينتزعه من الناس ولكن يقبض العلم بقبض العلماء حتى إذا لم يبقِ عالمًا، اتخذ الناس رءوسًا جهالا، فسئلوا فأفتوا بغير علم، فضلوا وأضلوا: ((متفق عليه)).

Sunnah.com reference : Book 13, Hadith 17
Arabic/English book reference : Book 13, Hadith 1392

14 - The Book of Praise and Gratitude to Allah كتاب حمد الله تعالى وشكره

Abu Hurairah (May Allah be pleased with him) reported:

On the Night of Al-Isra (the Night of Ascension) the Prophet (ﷺ) was presented with two drinking vessels: one full of wine and the other one full of milk. He looked at them. Then he took the vessel which was full of milk. Thereupon Jibril (Gabriel) said: "Al-hamdu lillah (praise be to Allah) Who has guided you to that, which is in accord with Fitrah (i.e., Islamic Monotheism; pure nature of Islam). Had you selected wine, your people would have gone astray."

[Muslim].

وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم أتي ليلة أسري به بقدحين من خمر ولبن، فنظر إليهما فأخذ اللبن، فقال جبريل صلى الله عليه وسلم: "الحمد لله الذي هداك للفطرة لو أخذت الخمر غوت أمتك" ((رواه مسلم)).

Sunnah.com reference : Book 14, Hadith 1
Arabic/English book reference : Book 14, Hadith 1393

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Any matter of importance which is not begun with Al-hamdu lillah (praise be to Allah) remains defective."

[Abu Dawud].

وعنه عن رسول الله صلى الله عليه وسلم قال: "كل أمر ذي بال لا يبدأ فيه: بالحمد لله فهو أقطع" حديث حسن، ((رواه أبو داود وغيره)).

Sunnah.com reference : Book 14, Hadith 2
Arabic/English book reference : Book 14, Hadith 1394

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "When a slave's child dies, Allah the Most High asks His angels, 'Have you taken out the life of the child of My slave?" They reply in the affirmative. He then asks, 'Have you taken the fruit of his heart?' They reply in the affirmative. Thereupon he asks, 'What has My slave said?' They say: 'He has praised You and said: Inna lillahi wa inna ilaihi raji'un (We belong to Allah and to Him we shall be returned). Allah says: 'Build a house for My slave in Jannah and name it as Bait-ul-Hamd (the House of Praise).'"

[At-Tirmidhi].

وعن أبي موسى الأشعري رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إذا مات ولد العبد قال الله تعالى لملائكته: قبضتم ولد عبدي؟ فَيقولون : نَعَمْ ، فيقول : قَبَضْتُمْ ثَمَرَةَ فُؤادِهِ ؟ فيقولون : نَعَمْ ، فيقول : فماذا قال عبدي؟ فيقولون: حمدك واسترجع، فيقول الله تعالى: ابنوا لعبدي بيتًا في الجنة، وسموه بيت الحمد". رواه الترمذي وقال حديث حسن.

Sunnah.com reference : Book 14, Hadith 3
Arabic/English book reference : Book 14, Hadith 1395

Anas bin Malik (May Allah be pleased with him) reported:

14 - The Book of Praise and Gratitude to Allah

كتاب حمد الله تعالى وشكره

The Messenger of Allah (ﷺ) said, "Allah is pleased with His slave who says: 'Al-hamdu lillah (praise be to Allah)' when he takes a morsel of food and drinks a draught of water."

[Muslim].

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله ليرضى عن العبد يأكل الأكلة فيحمده عليها، ويشرب الشربة، فيحمده عليها" ((رواه مسلم)).

Sunnah.com reference : Book 14, Hadith 4
Arabic/English book reference : Book 14, Hadith 1396

15 - The Book of Supplicating Allah to Exalt the Mention of Allah's Messenger

كتاب الصلاة على رسول الله صلى الله عليه وسلم

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

I heard the Messenger of Allah (ﷺ) saying: "Whoever supplicates Allah to exalt my mention, Allah will exalt his mention ten times."

[Muslim].

وعن عبد الله بن عمرو بن العاص، رضي الله عنهما أنه سمع رسول الله صلى الله عليه وسلم يقول: "من صلى علي صلاة، صلى الله عليه بها عشرًا" ((رواه مسلم)).

Sunnah.com reference : Book 15, Hadith 1
Arabic/English book reference : Book 15, Hadith 1397

Ibn Mas'ud (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said: "The people who will be nearest to me on the Day of Resurrection will be those who supplicate Allah more often for me."

[At-Tirmidhi].

وعن ابن مسعود رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "أولى الناس بي يوم القيامة أكثرهم علي صلاة" رواه الترمذي وقال حديث حسن.

Sunnah.com reference : Book 15, Hadith 2
Arabic/English book reference : Book 15, Hadith 1398

Aus bin Aus (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Among the best of your days is Friday; so supplicate Allah more often for me in it , for your supplications will be displayed to me." He was asked: "O Messenger of Allah! How will our blessings be displayed to you when your decayed body will have mixed with the earth?" He (ﷺ) replied, "Allah has prohibited the earth from consuming the bodies of the Prophets."

[Abu Dawud].

وعن أوس بن أوس، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن من أفضل أيامكم يوم الجمعة، فأكثروا على من الصلاة فيه، فإن صلاتكم معروضة علي" فقالوا: يا رسول الله، كيف تعرض صلاتنا عليك وقد أرمت؟ قال: يقول: بليت، قال: "إن الله عز وجل حرم على الأرض أجساد الأنبياء" رواه أبو داود بإسناد صحيح.

Sunnah.com reference : Book 15, Hadith 3
Arabic/English book reference : Book 15, Hadith 1399

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "May his nose soil with dust in whose presence mention is made of me and he does not supplicate for me."

[At-Tirmidhi].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "رغم أنف رجل ذكرت عنده فلم يصلِ علي" رواه الترمذي وقال حديث حسن.

Sunnah.com reference : Book 15, Hadith 4
Arabic/English book reference : Book 15, Hadith 1400

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Do not make my grave a place of festivity, and supplicate Allah for me, for your supplication reaches me wherever you are."

[Abu Dawud].

وعنه رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا تجعلوا قبري عيدًا وصلوا علي، فإن صلاتكم تبلغني حيث كنتم" رواه أبو داود بإسناد صحيح.

Sunnah.com reference : Book 15, Hadith 5
Arabic/English book reference : Book 15, Hadith 1401

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Whenever someone greets me, Allah returns the soul to my body (in the grave) and I return his greeting."

[Abu Dawud].

وعنه أن رسول الله صلى الله عليه وسلم قال: "ما من أحد يسلم علي إلا رد الله علي روحي حتى أرد عليه السلام" ((رواه أبو داود بإسناد صحيح)).

Sunnah.com reference : Book 15, Hadith 6
Arabic/English book reference : Book 15, Hadith 1402

'Ali (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The miser is the one in whose presence I am mentioned but he does not supplicate for me."

[At- Tirmidhi].

وعن علي رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " البخيل من ذكرت عنده، فلم يصلِ علي" ((رواه الترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 15, Hadith 7
Arabic/English book reference : Book 15, Hadith 1403

Fadalah bin 'Ubaid (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) heard some one supplicating after his prayer without praising Allah and without supplicating Allah for the Prophet (ﷺ). With regard to him, the Messenger of Allah (ﷺ) said, "This man rushed." Then he called him and said, "When any one of you have performed Salat (prayer) and wants to supplicate, let him praise Allah first then glorify Him in the beginning and then he should supplicate Allah for me. Then he may supplicate for whatever he likes."

[Abu Dawud and At-Tirmidhi].

وعن فضالة بن عبيد رضي الله عنه قال: سمع رسول الله صلى الله عليه وسلم رجلا يدعو في صلاته لم يمجد الله تعالى، ولم يصلِ على النبي صلى الله عليه وسلم، فقال رسول الله صلى الله عليه وسلم "عجل هذا" ثم دعاه فقال له -أو لغيره: إذا صلى أحدكم فليبدأ بتحميد ربه سبحانه، والثناء عليه، ثم يصلي على النبي صلى الله عليه وسلم ثم يدعو بعد ما شاء" رواه أبو داود والترمذي وقال حديث صحيح.

Sunnah.com reference : Book 15, Hadith 8
Arabic/English book reference : Book 15, Hadith 1404

Abu Muhammad Ka'b bin 'Ujrah (May Allah be pleased with him) reported:

The Prophet (ﷺ) came to us and we asked him, "O Messenger of Allah, we already know how to greet you (i.e., say As-salamu 'alaikum), but how should we supplicate for you?" He (ﷺ) said, "Say: 'Allahumma salli 'ala Muhammadin, wa 'ala 'ali Muhammadin, kama sallaita 'ala 'ali Ibrahima, innaka Hamidum Majid. Allahumma barik 'ala Muhammadin, wa 'ala 'ali Muhammadin, kama barakta 'ala 'ali Ibrahima, innaka Hamidum Majid **[O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrahim. You are Praised and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are Praised and Glorious."'**

[Al-Bukhari and Muslim].

وعن أبي محمد كعب بن عجرة رضي الله عنه قال: خرج علينا النبي صلى الله عليه وسلم فقلنا: يا رسول الله، قد علمنا كيف نسلم عليك، فكيف نصلي عليك؟ قال: "قولوا: اللهم صلِ على محمد، وعلى آل محمد، كما صليت على آل إبراهيم، إنك حميد مجيد. اللهم بارك على محمد وعلى آل محمد، كما باركت على آل إبراهيم، إنك حميد مجيد" ((متفق عليه)).

Sunnah.com reference : Book 15, Hadith 9
Arabic/English book reference : Book 15, Hadith 1405

Abu Mas'ud Al-Badri (May Allah be pleased with him) reported:

We were sitting in the company of Sa'd bin 'Ubadah (May Allah be pleased with him), when the Messenger of Allah (ﷺ) came to us. Bashir bin Sa'd said: "O Messenger of Allah! Allah has commanded us to supplicate for you, but how should we do that?" The Messenger of Allah (ﷺ) kept silent. We were much perturbed over his silence and we wished he did not asked him this question. The Messenger of Allah (ﷺ) said, "Say: 'O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrahim. And bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are the Praised, the Glorified,' and the method of greeting (i.e., Salam) is as you know."

[Muslim].

وعن أبي مسعود بن عبادة البدري، رضي الله عنه، قال: أتانا رسول الله صلى الله عليه وسلم، ونحن في مجلس سعد بن عبادة رضي الله عنه، فقال له بشير بن سعد: أمرنا الله تعالى أن نصلي عليك يا رسول الله، فكيف نصلي عليك؟ فسكت رسول الله صلى الله عليه وسلم، حتى تمنينا أنه لم يسأله، ثم قال رسول الله صلى الله عليه وسلم: "قولوا اللهم صلِ على محمد وعلى آل محمد كما صليت على آل إبراهيم وبارك على محمد وعلى آل محمد كما باركت على آل إبراهيم إنك حميد مجيد، والسلام كما قد علمتم" ((رواه مسلم)).

Sunnah.com reference : Book 15, Hadith 10
Arabic/English book reference : Book 15, Hadith 1406

Abu Humaid As-Sa'idi (May Allah be pleased with him) reported:

The Companions of the Messenger of Allah (ﷺ) said: "O Messenger of Allah! How should we supplicate for you?" He (ﷺ) replied, "Say: 'Allahumma salli 'ala Muhammadin wa 'ala azwajihi wa dhurriyyatihi, kama sallaita 'ala

Ibrahima; wa barik 'ala Muhammadin wa 'ala azwajihi wa dhurriyyatihi, kama barakta 'ala Ibrahima, innaka Hamidum-Majid (O Allah sent Your Salat (O Allah, exalt the mention of Muhammad and his wives and offspring as You exalted the mention of the family of Ibrahim, and bless Muhammad and the wives and the offspring of Muhammad as you blessed the family of Ibrahim. You are the Praised, the Glorious'."

[Al-Bukhari and Muslim].

وعن أبي حميد الساعدي رضي الله عنه قال: قالوا: يا رسول الله كيف نصلي عليك؟ قال: "قولوا: اللهم صلِ على محمد، وعلى أزواجه وذريته، كما صليت على آل إبراهيم، وبارك على محمد، وعلى أزواجه وذريته، كما باركت على إبراهيم، إنك حميد مجيد" ((متفق عليه)).

Sunnah.com reference : Book 15, Hadith 11
Arabic/English book reference : Book 15, Hadith 1407

16 - The Book of the Remembrance of Allah

كتاب الأذكار

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "There are two statements that are light for the tongue to remember, heavy in the Scales and are dear to the Merciful: 'Subhan-Allahi wa bihamdihi, Subhan-Allahil-Azim **[Glory be to Allah and His is the praise, (and) Allah, the Greatest is free from imperfection]'**."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "كلمتان خفيفتان على اللسان، ثقيلتان في الميزان، حبيبتان إلى الرحمن: سبحان الله وبحمده، سبحان الله العظيم" ((متفق عليه)).

Sunnah.com reference : Book 16, Hadith 1
Arabic/English book reference : Book 16, Hadith 1408

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The uttering of the words: "Subhan-Allah (Allah is free from imperfection), Al-hamdu lillah (all praise is due to Allah), La ilaha illallah (there is no true god except Allah) and Allahu Akbar (Allah is the Greatest)' is dearer to me than anything over which the sun rises."

[Muslim].

وعنه رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: لأن أقول: سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر، أحب إلي مما طلعت عليه الشمس" ((رواه مسلم)).

Sunnah.com reference : Book 16, Hadith 2
Arabic/English book reference : Book 16, Hadith 1409

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who utters a hundred times in a day these words: 'La ilaha illallahu, wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli sha'in Qadir (there is no true god except Allah. He is One and He has no partner with Him; His is the sovereignty and His is the praise, and He is Omnipotent),' he will have a reward equivalent to that for emancipating ten slaves, a hundred good deeds will be recorded to his credit, hundred of his sins will be blotted out from his scroll, and he will be safeguarded against the devil on that day till the evening; and no one will exceed him in doing more excellent good deeds except someone who has recited these words more often than him. And he who utters: 'Subhan-Allahi wa bihamdihi (Allah is free from imperfection and His is the praise)' one hundred times a day, his sins will be obliterated even if they are equal to the extent of the foam of the ocean."

[Al-Bukhari and Muslim].

وعنه أن رسول الله صلى الله عليه وسلم قال: "من قال لا إله إلا الله وحده لا شريك له، له الملك، وله الحمد، وهو على كل شيء قدير، في يوم مائة مرة كانت له عدل عشر رقاب وكتبت له مائة حسنة، ومحيت عنه مائة سيئة، وكانت له حرزًا

من الشيطان يومه ذلك حتى يمسي، ولم يأتِ أحد بأفضل مما جاء به إلا رجل عمل أكثر منه" وقال: "من قال سبحان الله وبحمده، في يوم مائة مرة حطت عنه خطاياه وإن كانت مثل زبد البحر" ((متفق عليه)).

Sunnah.com reference : Book 16, Hadith 3
Arabic/English book reference : Book 16, Hadith 1410

Abu Ayyub Al-Ansari (May Allah be pleased with him) reported:

The Prophet (ﷺ) said: "He who utters ten times: 'La ilaha illallahu, wahdahu la sharika lahu, lahulmulku wa lahulhamdu, wa Huwa 'ala kulli sha'in Qadir (there is no true god except Allah. He is One and He has no partner with Him. His is the sovereignty and His is the praise, and He is Omnipotent),' he will have a reward equal to that for freeing four slaves from the progeny of Prophet Isma'il."

[Al- Bukhari and Muslim].

وعن أبي أيوب الأنصاري رضي الله عنه عن النبي صلى الله عليه وسلم قال: "من قال لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير، عشر مرات، كان كمن أعتق أربعة أنفس من ولد إسماعيل" ((متفق عليه)).

Sunnah.com reference : Book 16, Hadith 4
Arabic/English book reference : Book 16, Hadith 1411

Abu Dharr (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said to me, "Shall I tell you the expression that is most loved by Allah?" It is 'Subhan-Allahi wa bihamdihi' (Allah is free from imperfection and His is the praise)'."

[Muslim].

وعن أبي ذر رضي الله عنه قال: قال لي رسول صلى الله عليه وسلم: "ألا أخبرك بأحب الكلام إلى الله؟ إن أحب الكلام إلى الله: سبحان الله وبحمده" ((رواه مسلم)).

Sunnah.com reference : Book 16, Hadith 5
Arabic/English book reference : Book 16, Hadith 1412

Abu Malik Al-Ash'ari (may Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said: "Purity is half of iman (faith). ‘Al-hamdu lillah (all praise and gratitude belong to Allah)’ fills the scales, and ‘subhan-Allah (how far is Allah from every imperfection) and ‘Al-hamdulillah (all praise and gratitude belong to Allah)’ fill that which is between heaven and earth."

[Muslim].

وعن أبي مالك الأشعري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "الطهور شطر الإيمان، والحمد لله تملأ الميزان، وسبحان الله، والحمد لله تملآن -أو تملأ- ما بين السماوات والأرض" ((رواه مسلم)).

Sunnah.com reference : Book 16, Hadith 6
Arabic/English book reference : Book 16, Hadith 1413

Sa'd bin Abu Waqqas (May Allah be pleased with him) reported:

A bedouin came to the Messenger of Allah (ﷺ) and said to him, "Teach me a few words to recite frequently." He (ﷺ) said, "Say: "La ilaha illallahu wahdahu la sharika lahu; Allahu Akbar kabiran, wal-hamdu lillahi kathiran, wa subhan-Allahi Rabbil-'alamin; wa la hawla wa la quwwata illa billahil-'Azizil-Hakim (there is no true god except Allah the One and He has no partner with Him; Allah is the Greatest and greatness is for Him. All praise is due to Him. Allah, the Rubb of the worlds is free from imperfection; there is no might and power but that of Allah, the All-

Powerful and the All-Wise.)'" The bedouin said: "All of these for my Rubb. But what is for me?" Thereupon he (Messenger of Allah (ﷺ)) said, "You should say: 'Allahummaghfir li, warhamni, wahdini, warzuqni (O Allah! Grant me pardon, have mercy upon me, direct me to righteousness and provide me subsistence)'."

[Muslim].

وعن سعد بن أبي وقاص رضي الله عنه قال: جاء أعرابي إلى رسول الله صلى الله عليه وسلم فقال: علمني كلامًا أقوله. قال: "قل لا إله إلا الله وحده لا شريك له، الله أكبر كبيرا والحمد لله كثيرا وسبحان الله رب العالمين، ولا حول ولا قوة إلا بالله العزيز الحكيم" قال فهؤلاء لربي، فما لي؟ قال: "قل اللهم اغفر لي، وارحمني، واهدني، وارزقني" ((رواه مسلم)).

Sunnah.com reference : Book 16, Hadith 7
Arabic/English book reference : Book 16, Hadith 1414

Thauban (May Allah be pleased with him) reported:
Whenever the Messenger of Allah (ﷺ) concluded his prayer, he would beg forgiveness from Allah thrice and then would recite: "Allahumma Antas- Salamu, wa minkas-salamu, tabarakta ya Dhal-Jalali wal-Ikram (O Allah, You are the Grantor of security, and security comes from You. You are Blessing, O You Who have majesty and nobility)!" (Imam) Al-Awza'i, one of the narrators of this Hadith, was asked: "How forgiveness is to be sought?" He answered: "The Messenger of Allah (ﷺ) used to say: 'Astaghfirullah! Astaghfirullah! (I beseech Allah for forgiveness, I beseech Allah for forgiveness)'."

[Muslim].

وعن ثوبان رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم: إذا انصرف من صلاته استغفر ثلاثا ، وقال : " اللهم أنت السلام ومنك السلام تباركت يا ذا الجلال والإكرام " قيل للأوزاعي ، وهو أحد رواة الحديث : كيف الاستغفار ؟ قال : يقول : أستغفر الله أستغفر الله " ((رواه مسلم)).

Sunnah.com reference : Book 16, Hadith 8
Arabic/English book reference : Book 16, Hadith 1415

Al-Mughirah bin Shu'bah (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) used to say at the conclusion of prayer: "La ilaha illallahu wahdahu la sharika lahu, lahul-mulku, wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadir. Allahumma la mani'a lima a'tayta, wa la mu'tiya lima mana'ta, wa la yanfa'u dhal-jaddi, minkal-jaddu (there is no true god except Allah. He is One and He has no partner with Him, His is the sovereignty and His is the praise, and He is Omnipotent. O Allah! None can deny that which You bestow and none can bestow that which You hold back; and the greatness of the great will be of no avail to them against You)."

[Al-Bukhari and Muslim].

وعن المغيرة بن شعبة رضي الله عنه أن رسول الله صلى الله عليه وسلم، كان إذا فرغ من الصلاة وسلم قال : "لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير. اللهم لا مانع لما أعطيت، ولا معطي لما منعت، ولا ينفع ذا الجد منك الجد" ((متفق عليه)).

Sunnah.com reference : Book 16, Hadith 9
Arabic/English book reference : Book 16, Hadith 1416

It has been reported that 'Abdullah bin Zubair (May Allah be pleased with them) used to recite after Taslim at the conclusion of every Salat (prayer):

"La ilaha illallahu wahdahu la sharika lahu, lahul- mulku, wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadir. La hawla wa la quwwata illa billah. La ilaha illallahu, wa la na'budu illa iyyahu, Lahun-ni'matu, wa lahul-fadlu, wa lahuth-thana'ul-hasan. La ilaha ilallahu, mukhlisina, lahud-dina, wa lau karihal-kafirun (there is no true god except Allah; He is One. To Him belongs the dominion and to Him is all praise, and He is Powerful over all things. There is no power and might except with (the help of) Allah. There is no God but Allah and we worship none except Him, to Him belongs the bounty and to Him belongs the grace, and to Him belongs all excellent praise; there is no deity but Allah. We reserve our devotion exclusively for Him though the disbelievers may detest it)." Ibn Az-Zubair said: The Messenger of Allah (ﷺ) used to celebrate Allah's Greatness in those terms after every Salat (prayer).

[Muslim].

وعن عبد الله ابن الزبير رضي الله عنهما أنه كان يقول دبر كل صلاة، حين يسلم: لا إله إلا الله وحده لا شريك له ، له الملك وله الحمد ، وهو على كل شيء قدير . لا حول ولا قوة إلا بالله ،لا إله إلا الله، ولا نعبد إلا إياه، له النعمة، وله الفضل وله الثناء الحسن. لا إله إلا الله مخلصين له الدين ولو كره الكافرون . قال ابن الزبير: وكان رسول الله صلى الله عليه وسلم، يهلل بهن دبر كل صلاة. ((رواه مسلم)).

Sunnah.com reference : Book 16, Hadith 10
Arabic/English book reference : Book 16, Hadith 1417

Abu Hurairah (May Allah be pleased with him) reported:

The poor Emigrants came to the Messenger of Allah (ﷺ) and said: "The wealthy have gone with the highest ranks and lasting bliss." He asked: "How is that?" They replied: "They offer Salat (prayer) as we offer it; they observe fast as we do; (and as they are wealthy) they perform Hajj and 'Umrah, and go for Jihad, and they spend in charity but we cannot, and they free the slaves but we are unable to do so." The Messenger of Allah (ﷺ) said, "Shall I not teach you something with which you may overtake those who surpassed you and with which you will surpass those who will come after you? None will excel you unless he who does which you do." They said: "Yes, please do, O Messenger of Allah" He (ﷺ) said, "You should recite: Tasbih (Allah is free from imperfection), Takbir (Allah is Greatest), Tahmid (Praise be to Allah) thirty-three times after each Salat."

[Al-Bukhari and Muslim].

Abu Salih, the subnarrator of the Hadith said, when Abu Hurairah (May Allah be pleased with him) was asked about the manner of reciting Tasbih, Tahmid and Takbir, he said, "Recite: "Subhan-Allah, wal-hamdulillah, wallahu Akbar', till all are recited thirty-three times.

وعن أبي هريرة رضي الله عنه أن فقراء المهاجرين أتوا رسول الله صلى الله عليه وسلم فقالوا: "ذهب أهل الدثور بالدرجات العلى، والنعيم المقيم: يصلون كما نصلي، ويصومون كما نصوم، ولهم فضل من أموال: يحجون، ويعتمرون، ويجاهدون، ويتصدقون. فقال: "ألا أعلمكم شيئًا تدركون به من سبقكم، وتسبقون به من بعدكم، ولا يكون أحد أفضل منكم إلا من صنع مثل ما صنعتم؟ قالوا: بلى يا رسول الله، قال: "تسبحون، وتحمدون، وتكبرون، خلف كل صلاة ثلاثًا وثلاثين قال أبو صالح الراوي عن أبي هريرة، لما سئل عن كيفية ذكرهن، قال: يقول: سبحان الله، والحمد لله، والله أكبر، حتى يكون منهن كلهن ثلاثًا وثلاثين. ((متفق عليه)).
وزاد مسلم في روايته: فرجع فقراء المهاجرين إلى رسول الله صلى الله عليه وسلم، فقالوا: سمع إخواننا أهل الأموال بما فعلنا، وفعلوا مثله؟ فقال رسول الله: "ذلك فضل الله يؤتيه من يشاء".

((الدثور))جمع دثر- بفتح الدال و اسكان الثاء المثلثة- و هو: المال الكثير.

Sunnah.com reference : Book 16, Hadith 11
Arabic/English book reference : Book 16, Hadith 1418

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who recites after every prayer: Subhan-Allah (Allah is free from imperfection) thirty-three times; Al-hamdu lillah (praise be to Allah) thirty-three times; Allahu Akbar (Allah is Greatest) thirty-three times; and completes the hundred with: La ilaha illallahu, wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadir (there is no true god except Allah. He is One and He has no partner with Him. His is the sovereignty and His is the praise, and He is Omnipotent), will have all his sins pardoned even if they may be as large as the foam on the surface of the sea."

[Muslim].

وعنه عن رسول الله صلى الله عليه وسلم قال: "من سبح الله في دبر كل صلاة ثلاثًا وثلاثين، وحمد الله ثلاثًا وثلاثين، وكبر الله ثلاثًا وثلاثين، وقال تمام المائة: لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير، غفرت خطاياه وإن كانت مثل زبد البحر" ((رواه مسلم))

Sunnah.com reference : Book 16, Hadith 12
Arabic/English book reference : Book 16, Hadith 1419

Ka'b bin 'Ujrah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "There are some words, the reciters of which will never be disappointed. These are: Tasbih **[saying 'Subhan-Allah' (Allah is free from imperfection)]**, thirty-three times, Tahmid**[saying 'Al-hamdu lillah' (praise be to Allah)]** thirty-three times and Takbir **[saying 'Allahu Akbar' (Allah is Greatest)]** thirty-four times; and these should be recited after the conclusion of every prescribed prayer."

[Muslim]

وعن كعب بن عجرة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: "معقبات لا يخيب قائلهن -أو فاعلهن- دبر كل صلاة مكتوبة: ثلاثًا وثلاثين تسبيحة وثلاثًا وثلاثين تحميدة، وأربعًا وثلاثين تكبيرة" ((رواه مسلم)).

Sunnah.com reference : Book 16, Hadith 13
Arabic/English book reference : Book 16, Hadith 1420

Sa'd bin Abu Waqqas (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) used to seek (Allah's) protection after prayers in these words: "Alla-humma inni a'udhu bika minal-jubni wal- bukhl, wa a'udhu bika min an uradda ila ardhalil-'umur, wa a'udhu bika min fitnatid-dunya, wa a'udhu bika min fitnatil-qabr (O Allah, I seek refuge with You from cowardice, miserliness and from being sent back to a feeble age; and, seek refuge with You from the trials of this life and those of the grave)."

[Al- Bukhari].

وعن سعد بن أبي وقاص رضي الله عنه أن رسول الله صلى الله عليه وسلم كان يتعوذ دبر الصلوات بهؤلاء الكلمات: "اللهم إني أعوذ بك من الجبن والبخل، وأعوذ بك من أن أرد إلى أرذل العمر وأعوذ بك من فتنة الدنيا، وأعوذ بك من فتنة القبر" ((رواه البخاري)).

Sunnah.com reference : Book 16, Hadith 14
Arabic/English book reference : Book 16, Hadith 1421

Mu'adh (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) took hold of my hand and said, "O Mu'adh! By Allah I love you, so I advise you to never forget to recite after every prayer: "Allahumma a'inni ala dhikrika, wa shukrika, wa husni 'ibadatika (O Allah, help me remember You, to be grateful to You, and to worship You in an excellent manner)."

[Abu Dawud].

وعن معاذ رضي الله عنه أن رسول الله صلى الله عليه وسلم أخذ بيده وقال: "يا معاذ والله إني لأحبك" فقال: "أوصيك يا معاذ لا تدعن في دبر كل صلاة تقول: اللهم أعني على ذكرك، وشكرك، وحسن عبادتك". رواه أبو داود بإسناد صحيح.

Sunnah.com reference : Book 16, Hadith 15
Arabic/English book reference : Book 16, Hadith 1422

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "When anyone of you has done his Tashahhud during Salat (prayer), he should seek refuge in Allah against four things and say: "Allahumma inni a'udhu bika min 'adhabi jahannam, wa min 'adhabil-qabr, wa min fitnatil-mahya wal-mamat, wa min sharri fitnatil-masihid-dajjal (O Allah! I seek refuge in You from the torment of Hell, from the torment of the grave, from the trials of life and death, and from the mischief of Al-Masih Ad-Dajjal (Antichrist)."

[Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إذا تشهد أحدكم فليستعذ بالله من أربع، يقول: اللهم إني أعوذ بك من عذاب جهنم، ومن عذاب القبر ومن فتنة المحيا والممات، ومن شر فتنة المسيح الدجال" ((رواه مسلم)).

Sunnah.com reference : Book 16, Hadith 16
Arabic/English book reference : Book 16, Hadith 1423

'Ali (May Allah be pleased with him) reported:

When the Messenger of Allah (ﷺ) was in Salat (prayer), he used to supplicate towards the end of prayer after Tashahhud and before the concluding salutations: "Allahum-maghfir li ma qaddamtu wa ma akh-khartu, wa ma asrartu, wa ma a'lantu, wa ma asraftu, wa ma Anta a'lamu bihi minni. Antal-Muqqadimu, wa Antal-Mu'akh-khiru. La ilaha illa Anta (O Allah! Forgive my former and latter sins, which I have done secretly and those which I have done openly, and that I have wronged others, and those defaults of mine about which You have better knowledge than I have. You Alone can send whomever You will to Jannah, and You Alone can send whomever You will to Hell-fire. None has the right to be worshipped but You."

[Muslim].

وعن علي رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا قام إلى الصلاة يكون من آخر ما يقول بين التشهد والتسليم: "اللهم اغفر لي ما قدمت وما أخرت، وما أسررت وما أعلنت، وما أسرفت، وما أنت أعلم به مني، أنت المقدم، وأنت المؤخر، لا إله إلا أنت" ((رواه مسلم)).

Sunnah.com reference : Book 16, Hadith 17
Arabic/English book reference : Book 16, Hadith 1424

'Aishah (May Allah be pleased with her) reported:

The Prophet (ﷺ) used to recite frequently in his bowing and prostration: "Subhanak- Allahumma, Rabbana wa bihamdika. Allahum-maghfir li (O Allah! You are free from imperfection and I begin with praising You. Forgive my sins)."

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنه قالت: كان النبي صلى الله عليه وسلم يكثر أن يقول في ركوعه وسجوده: سبحانك اللهم ربنا وبحمدك، اللهم اغفر لي" ((متفق عليه)).

Sunnah.com reference : Book 16, Hadith 18
Arabic/English book reference : Book 16, Hadith 1425

'Aishah (May Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) used to recite in his bowing and prostration: "Subbuhun Quddusun, Rabbul-mala'ikati war-ruh **[You are the Most Glorious. The Most Holy. You the Rubb of the angels and of Jibril**

[Muslim].

وعنها أن رسول الله صلى الله عليه وسلم كان يقول في ركوعه وسجوده: "سبوح قدوس رب الملائكة والروح" ((رواه مسلم)).

Sunnah.com reference : Book 16, Hadith 19
Arabic/English book reference : Book 16, Hadith 1426

Ibn 'Abbas (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said: "Glorify your Lord in Ruku' (bowing posture) and exert yourself in supplication in prostration. Thus your supplications are liable to be accepted."

[Muslim].

وعن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: " فأما الركوع فعظموا فيه الرب، وأما السجود فاجتهدوا في الدعاء، فقمن أن يستجاب لكم" ((رواه مسلم)).

Sunnah.com reference : Book 16, Hadith 20
Arabic/English book reference : Book 16, Hadith 1427

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "A slave becomes nearest to his Rubb when he is in prostration. So increase supplications while prostrating."

[Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "أقرب ما يكون العبد من ربه وهو ساجد، فأكثروا الدعاء" ((رواه مسلم)).

Sunnah.com reference : Book 16, Hadith 21
Arabic/English book reference : Book 16, Hadith 1428

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) used to say in his prostration: Allahum-maghfir li dhanbi kullahu: diqqahu wa jillahu, wa 'awwalahu wa akhirahu, wa alaniyatahu wa sirrahu (O Allah! Forgive all my sins, the small and the great, first and the last, the open and the secret)."

[Muslim].

وعنه أن رسول الله صلى الله عليه وسلم كان يقول في سجوده: "اللهم اغفر لي ذنبي كله دقه وجله، وأوله وآخره، وعلانيته وسره" ((رواه مسلم)).

Sunnah.com reference : Book 16, Hadith 22
Arabic/English book reference : Book 16, Hadith 1429

'Aishah (May Allah be pleased with her) reported:
One night I missed the Messenger of Allah (ﷺ) from his bed. I searched for him. When I found him he was in bowing or prostrating posture and was reciting: Subhanaka wa bi hamdika. La ilaha illa Anta (You are free from imperfection and I begin praising You. There is no true god except You)."

Another narration is: My hand fell over his feet while he was in prostration with his feet erect. He was supplicating: "Allahumma inni a'udhu biridaka min sakhatika, wa bi-mu'afatika min 'uqubatika, wa a'udhu bika minka, la uhsi thana'an 'alaika, Anta kama athnaita 'ala Nafsika (O Allah! I seek protection against Your Wrath in Your Pleasure. I seek protection in Your Pardon against Your chastisement, I am not capable of enumerating praise of You. You are as You have lauded Yourself)."

وعن عائشة رضي الله عنها قالت: افتقدت النبي صلى الله عليه وسلم ذات ليلة فتحسست، فإذا هو راكع.-أو ساجد- يقول: "سبحانك وبحمدك لا إله إلا أنت" ، وفي رواية: فوقعت يدي على بطن قدميه، وهو في المسجد، وهما منصوبتان، وهو يقول: "اللهم إني أعوذ برضاك من سخطك، وبمعافاتك من عقوبتك، وأعوذ بك منك، لا أحصي ثناء عليك أنت كما أثنيت على نفسك" ((رواه مسلم)).

Sunnah.com reference : Book 16, Hadith 23
Arabic/English book reference : Book 16, Hadith 1430

Sa'd bin Abu Waqqas (May Allah be pleased with him) reported:
We were with the Messenger of Allah (ﷺ) when he asked, "Is anyone of you unable to earn a thousand good deeds?" One of those present asked: "How can one earn thousand good deeds in a day?" He (ﷺ) replied, "By saying: Subhan Allah a hundred times, then one thousand good deeds will be recorded for him or one thousand sins will be blotted out from his record."

[Muslim].

وعن سعد بن أبي وقاص رضي الله عنه قال: كنا عند رسول الله صلى الله عليه وسلم فقال: "أيعجز أحدكم أن يكسب في كل يوم ألف حسنة!" فسأله سائل من جلسائه: كيف يكسب ألف حسنة؟ قال: "يسبح مائة تسبيحة، فيكتب له ألف حسنة، أو يحط عنه ألف خطيئة" ((رواه مسلم)).
قال الحميدي: كذا هو في كتاب مسلم : ((او يحط)) قال البرقاني: ورواه شعبة و ابو عوانة, و يحيى القطان, عن موسى الذي رواه مسلم من جهته فقالوا:((و يحط)) بغير الف.

Sunnah.com reference : Book 16, Hadith 24
Arabic/English book reference : Book 16, Hadith 1431

Abu Dharr (May Allah be pleased with him) reported:
The Messenger of Allah (ﷺ) said, "Every morning charity is due from every joint bone of the body of every one of you. Every utterance of Allah's Glorification (i.e., Subhan-Allah) is an act of charity, and every utterance of praise of Him (i.e., Al-hamdu lillah) is an act of charity, and every utterance of profession of Faith (i.e., La ilaha illallah) is an act of charity, and every utterance of His Greatness (i.e., Allahu Akbar) is an act of charity; and enjoining good is an

act of charity and forbidding what is disreputable is an act of charity; and two Rak'ah prayer which one offers in the forenoon (Ad- Duha) will suffice for all this."

[Muslim].

وعن أبي ذر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "يصبح على كل سلامى من أحدكم صدقة: فكل تسبيحة صدقة، وكل تحميدة صدقة، وكل تهليلة صدقة، وكل تكبيرة صدقة، وأمر بالمعروف صدقة، ونهي عن المنكر صدقة، ويجزي من ذلك ركعتان يركعهما من الضحى" ((رواه مسلم)).

Sunnah.com reference : Book 16, Hadith 25
Arabic/English book reference : Book 16, Hadith 1432

Juwairiyah bint Al-Harith (May Allah be pleased with her) reported, the Mother of the Believers:

The Prophet (ﷺ) came out from my apartment in the morning as I was busy in performing the dawn prayer. He came back in the forenoon and found me sitting there. The Prophet (ﷺ) said, "Are you still in the same position as I left you." I replied in the affirmative. Thereupon the Prophet said, "I recited four words three times after I had left you. If these are to be weighed against all you have recited since morning, these will be heavier. These are: Subhan-Allahi wa bihamdihi, 'adada khalqihi, wa rida nafsihi, wa zinatah 'arshihi, wa midada kalimatihi **[Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures, in accordance with His Good Pleasure, equal to the weight of His Throne and equal to the ink that may be used in recording the words (for His Praise)]**."

[Muslim].

وعن أم المؤمنيين جويرية بنت الحارث رضي الله عنها أن النبي صلى الله عليه وسلم خرج من عندها بكرة حين صلى الصبح وهي في مسجدها، ثم رجع بعد أن أضحي وهي جالسة، فقال: "مازلت على الحالة التي فارقت عليها؟" قالت: نعم، فقال النبي صلى الله عليه وسلم: "لقد كنت بعدك أربع كلمات ثلاث مرات، لو وزنت بما قلت منذ اليوم لوزنتهن: سبحان الله وبحمده عدد خلقه، ورضا نفسه، وزنة عرشه، ومداد كلماته" ((رواه مسلم)).
وفي رواية له: سبحان الله عدد خلقه، سبحان الله رضا نفسه، سبحان الله زنة عرشه، سبحان الله مداد كلماته".
وفي رواية الترمذي: ألا أعلمك كلمات تقولينها؟ سبحان الله عدد خلقه، سبحان الله عدد خلقه، سبحان الله عدد خلقه، سبحان الله رضا نفسه، سبحان الله رضا نفسه، سبحان الله رضا نفسه، سبحان الله زنة عرشه، سبحان الله زنة عرشه، سبحان الله زنة عرشه، سبحان الله مداد كلماته، سبحان الله مداد كلماته، سبحان الله مداد كلماته".

Sunnah.com reference : Book 16, Hadith 26
Arabic/English book reference : Book 16, Hadith 1433

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "The similitude of one who remembers his Rubb and one who does not remember Him, is like that of the living and the dead."

[Al-Bukhari and Muslim].

وعن أبي موسى الأشعري رضي الله عنه عن النبي صلى الله عليه وسلم، قال: "مثل الذي يذكر ربه والذي لا يذكره، مثل الحي والميت" ((رواه البخاري)).
ورواه مسلم فقال: "مثل البيت الذي يذكر الله فيه، والبيت الذي لا يذكر الله فيه، مثل الحي والميت".

Sunnah.com reference : Book 16, Hadith 27
Arabic/English book reference : Book 16, Hadith 1434

16 - The Book of the Remembrance of Allah كتاب الأذكار

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Allah the Exalted says: 'I am as my slave expects me to be, and I am with him when he remembers Me. If he remembers Me inwardly, I will remember him inwardly, and if he remembers Me in an assembly, I will remember him in a better assembly (i.e., in the assembly of angels)."

[Al-Bukhari and Muslim].

وعن أبي هريرة، رضي الله عنه، أن رسول الله صلى الله عليه وسلم، قال: "يقول الله تعالى: أنا عند ظن عبدي بي، وأنا معه إذا ذكرني، فإن ذكرني في نفسه، ذكرته في نفسي وإن ذكرني في ملإٍ ذكرته في ملإٍ خير منهم" ((متفق عليه)).

Sunnah.com reference : Book 16, Hadith 28
Arabic/English book reference : Book 16, Hadith 1435

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The Mufarridun have gone ahead." He was asked, "Who are the Mufarridun?" He (ﷺ) replied, "Those men and women who frequently celebrate the remembrance of Allah."

[Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم: "سبق المفردون" قالوا: وما المفردون يا رسول الله؟ قال: "الذاكرون الله كثيرًا والذكرات" ((رواه مسلم)).

Sunnah.com reference : Book 16, Hadith 29
Arabic/English book reference : Book 16, Hadith 1436

Jabir (May Allah be pleased with him) reported:

I heard the Messenger of Allah (ﷺ) saying, "The best way to celebrate the remembrance of Allah is to say: La ilaha illallah (there is no true god except Allah)."

[At-Tirmidhi].

وعن جابر رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "أفضل الذكر: لا إله إلا الله". رواه الترمذي وقال حديث حسن.

Sunnah.com reference : Book 16, Hadith 30
Arabic/English book reference : Book 16, Hadith 1437

'Abdullah bin Busr (May Allah be pleased with him) reported:

One of the Companions said, "O Messenger of Allah. There are many injunctions of Islam for me. So tell me something to which I may hold fast." He said, "Keep your tongue wet with the remembrance of Allah."

[At-Tirmidhi].

وعن عبد الله بن بشر رضي الله عنه أن رجلا قال: يا رسول الله، إن شرائع الإسلام قد كثرت علي، فأخبرني بشيء أتشبث به قال: "لا يزال لسانك رطبًا من ذكر الله". رواه الترمذي وقال حديث حسن.

Sunnah.com reference : Book 16, Hadith 31
Arabic/English book reference : Book 16, Hadith 1438

Jabir (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "For him who says: 'Subhan-Allahi wa bi hamdihi (Allah is free from imperfection, and I begin with praising Him, and to Him),' a palm-tree will be planted in Jannah."

[At- Tirmidhi].

وعن جابر رضي الله عنه، عن النبي صلى الله عليه وسلم قال: "من قال: سبحان الله وبحمده، غرست له نخلة في الجنة". رواه الترمذي وقال حديث حسن.

Sunnah.com reference : Book 16, Hadith 32
Arabic/English book reference : Book 16, Hadith 1439

Ibn Mas'ud (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "I met Ibrahim (ﷺ) on the Night of Ascension (Al-Asra), and he said to me: 'O Muhammad, convey my greetings to your Ummah, and tell them that Jannah has a vast plain of pure soil and sweet water. It is a plain levelled land. The plants grow there by uttering: Subhan-Allah, Al-hamdu lillah, La ilaha illallah and Allahu Akbar (Allah is free from imperfection; praise be to Allah; there is no true god except Allah; and Allah is Greatest)."

[At- Tirmidhi].

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لقيت إبراهيم صلى الله عليه وسلم ليلة أسري بي، فقال: يا محمد أقرئ أمتك مني السلام، وأخبرهم أن الجنة طيبة التربة، عذبة الماء، وأنها قيعان، وأن غراسها: سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر". رواه الترمذي وقال حديث حسن.

Sunnah.com reference : Book 16, Hadith 33
Arabic/English book reference : Book 16, Hadith 1440

Abud-Darda (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Shall I not inform you of the best of your actions which are the purest to your Rubb, which exalt you to the high ranks, which are more efficacious than spending gold and silver (in charity), and better for you than you should encounter your enemies whom you will smite their necks and they will smite your necks?" They said, "Certainly." He (ﷺ) said, "Remembrance of Allah the Exalted."

[At-Tirmidhi].

وعن أبي الدرداء، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ألا أنبئكم بخير أعمالكم، وأزكاها عند مليككم، وأرفعها في درجاتكم، وخير لكم من إنفاق الذهب والفضة وخير لكم من أن تلقوا عدوكم فتضربوا أعناقهم، ويضربوا أعناقكم؟" قالوا: بلى، قال: "ذكر الله تعالى". رواه الترمذي وقال الحاكم أبو عبد الله إسناده صحيح.

Sunnah.com reference : Book 16, Hadith 34
Arabic/English book reference : Book 16, Hadith 1441

Sa'd bin Abu Waqqas (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) and I went to see a woman. She had date- stones or pebbles in front of her, and she was counting and reciting Tasbih. **['Subhan-Allah' (Allah is free from imperfection)]**. He said, "Shall I not inform you of what is easier or better than this for you?" You should say: 'Subhan-Allahi 'adada ma khalaqa fis-sama', wa subhan-Allahi 'adada ma khalaqa fil-ardi, wa subhan-Allahi 'adada ma baina dhalika, wa subhan-Allahi 'adada ma Huwa Khaliqun, wallahu Akbaru mithla dhalika, wal-hamdu lillahi mithla dhalika, wa la ilaha illallahu mithla dhalika, wa la hawla wa la quwwata illa billahi mithla dhalika (Subhan-Allah, equal to the number of what He created in the heaven; and Subhan-Allah, equal to the number of His creatures in the earth; and Subhan-Allah, equal to the number in between them; and Subhan-Allah equal to the number of those He will create).' Then say: 'Allahu Akbar' (Allah is Greatest) in the same way. Then say: 'Al-hamdu lillah' (praise be to Allah) in the same way. Then

say: 'La ilaha illallah' (there is no true god except Allah) in the same way. Then say: 'La hawla wa la quwwata illa billah' (there is no change of a condition nor power except by Allah) in the same manner."

[At-Tirmidhi].

وعن سعد بن أبي وقاص رضي الله عنه أنه دخل مع رسول الله صلى الله عليه وسلم على امرأة وبين يديها نوى -أو حصى- تسبح به فقال: "أخبرك بما هو أيسر عليك من هذا - أو أفضل" فقال: "سبحان الله عدد ما خلق في السماء، وسبحان الله عدد ما خلق في الأرض، وسبحان الله عدد ما بين ذلك، وسبحان الله عدد ما هو خالق، والله أكبر مثل ذلك، والحمد لله مثل ذلك، ولا إله إلا الله مثل ذلك، ولا حول ولا قوة إلا بالله مثل ذلك". ((رواه الترمذي وقال: حديث حسن)).

Sunnah.com reference : Book 16, Hadith 35
Arabic/English book reference : Book 16, Hadith 1442

Abu Musa (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said to me, "Shall I not guide you to a treasure from the treasures of Jannah?" I said: "Yes, O Messenger of Allah!" Thereupon he (ﷺ) said, "(Recite) 'La hawla wa la quwwata illa billah' (There is no change of a condition nor power except by Allah)."

[Al-Bukhari and Muslim].

وعن أبي موسى رضي الله عنه قال: قال لي رسول الله صلى الله عليه وسلم: "ألا أدلك على كنز من كنوز الجنة ؟" فقلت: بلى يا رسول الله قال: "لا حول ولا قوة إلا بالله" ((متفق عليه)).

Sunnah.com reference : Book 16, Hadith 36
Arabic/English book reference : Book 16, Hadith 1443

'Aishah (May Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) used to remember Allah at all times.

[Muslim].

وعن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم يذكر الله تعالى على كل أحيانه. رواه مسلم.

Sunnah.com reference : Book 16, Hadith 37
Arabic/English book reference : Book 16, Hadith 1444

Ibn 'Abbas (May Allah be pleased with them) reported:

The Prophet (ﷺ) said, "If anyone intends to have (sexual intercourse) with his wife, he should say: "Bismillah! Allahumma janibnash-Shaitana, wa jannibish-Shaitana ma razaqtana (In the Name of Allah, O Allah! Keep us away from Satan and keep Satan away from what You have bestowed upon us);' and if Allah has ordained a child for them, Satan will never harm him."

[Al-Bukhari and Muslim].

وعن ابن عباس رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "لو أن أحدكم إذا أتى أهله قال: بسم الله، اللهم جنبنا الشيطان وجنب الشيطان ما رزقتنا، فقضى بينهما ولد لم يضره " ((متفق عليه)).

Sunnah.com reference : Book 16, Hadith 38
Arabic/English book reference : Book 16, Hadith 1445

Hudhaifah and Abu Dharr (May Allah be pleased with him) reported:

Whenever the Messenger of Allah (ﷺ) went to bed, he would supplicate: "Bismika-Allahumma amut wa ahya (With Your Name, O Allah, I die and return to life)"; and when he woke up, he would supplicate thus: "Al-hamdu lillahilladhi ahyana ba'da ma amatana, wa ilaihin-nushur (All praise belongs to Allah Who has restored us back to life after causing us to die; and to Him shall we return)."

[Al-Bukhari]

عن حذيفة، وأبي ذر رضي الله عنهما قالا: كان رسول الله صلى الله عليه وسلم إذا أوى إلى فراشه قال: "باسمك اللهم أموت وأحيا" وإذا استيقظ قال: "الحمد لله الذي أحيانا بعد ما أماتنا وإليه النشور" ((رواه البخاري)).

Sunnah.com reference : Book 16, Hadith 39
Arabic/English book reference : Book 16, Hadith 1446

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Allah, the Exalted, has teams of angels who go about on the roads seeking those who remember Allah. When they find some people remembering Allah they call to one another and say, 'Come to what you are looking for;' and they surround them with their wings till the space between them and the lowest sky is fully covered. Allah, the Exalted and Glorious, asks them (although He is best informed about every thing): 'What are my slave saying?' They say: 'They are glorifying Your Tasbih, Tahmid, Takbir, Tamjid, (i.e., they were declaring Your Perfectness, praising, remembering the Greatness and Majesty of Allah).' He asks: 'Have they seen Me?' They reply, 'No, indeed, they have not seen You.' He asks: 'How would they act if they were to see Me?' Thereupon they reply: 'If they were to see You, they would engage more earnestly in worshipping and glorifying You and would extol You more.' He would say: 'What do they beg of Me?' They say, 'They beg You for Your Jannah.' Allah says, 'Have they seen My Jannah?' They say, 'No, our Rubb.' He says: 'How would they act if they were to see My Jannah?' They reply, 'Were they to see it, they would more intensely eager for it.' They (the angels) say, 'They seek Your Protection.' He asks, 'Against what do they seek My Protection?' They (the angels) say, 'Our Rubb, from the fire of Hell.' (He, the Rubb) says, 'Have they seen the fire of Hell?' They say, 'No. By Your Honour, they have not seen it.' He says: 'How would they act if they were to see My Fire?' They say: 'If they were to see it, they would more earnest in being away from it and fearing it. They beg of Your forgiveness.' He says: 'I call you to witness that I hereby grant pardon to them and confer upon them what they ask for; and grant them protection against what they seek protection from.' One of the angels says: 'Our Rubb, there is amongst them such and such slave who does not belong to the assembly of those who are participating in Your remembrance. He passed by them and sat down with them.' He says: 'I also grant him pardon because they are the people by virtue of whom their associates will not be unfortunate'."

[Al-Bukhari and Muslim].

(The narration in Muslim is also the same with minor changes in wordings).

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم "إن لله تعالى ملائكة يطوفون في الطرق يلتمسون أهل الذكر، فإذا وجدوا قومًا يذكرون الله عز وجل، تنادوا: هلموا إلى حاجتكم، فيحفونهم بأجنحتهم إلى السماء الدنيا، فيسألهم ربهم - وهو أعلم: ما يقول عبادي؟ قال: يقولون: يسبحونك، ويكبرونك، ويحمدونك، ويمجدونك، فيقول: هل رأوني؟ فيقولون: لا لا والله ما رأوك، فيقول: كيف لو رأوني؟! قال: يقولون: لو رأوك كانوا أشد لك عبادة، وأشد لك تمجيدًا، وأكثر لك تسبيحًا فيقول: فماذا يسألون؟ قال: يقولون: يسألونك الجنة. قال: يقول: وهل رأوها؟ قال: يقولون: لا والله يا رب ما رأوها. قال: يقول: فكيف لو رأوها؟! قال: يقولون: لو أنهم رأوها كانوا أشد عليها حرصًا، وأشد لها طلبًا، وأعظم فيها رغبة. قال: فمم يتعوذون؟ قال يقولون: يتعوذون من النار، قال: فيقول: وهل رأوها؟ قال: يقولون: ولا والله ما

رأوها. فيقول: كيف لو رأوها؟! قال: يقولون: لو رأوها كانوا أشد فرارًا، وأشد لها مخافة. قال: يقول: فأشهدكم أني قد غفرت لهم، قال: يقول ملك من الملائكة: فيهم فلان ليس منهم، إنما جاء لحاجة، قال: هم الجلساء لا يشقى بهم جليسهم" ((متفق عليه)).

وفي رواية لمسلم عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إن لله ملائكة سيارة فضلا يتتبعون مجالس الذكر، فإذا وجدوا مجلسًا فيه ذكر، قعدوا معهم، وحف بعضهم بعضًا بأجنحتهم حتى يملئوا ما بينهم وما بين السماء الدنيا، فإذا تفرقوا عرجوا وصعدوا إلى السماء، فيسألهم الله عز وجل - وهو أعلم: من أين جئتم؟ فيقولون: جئنا من عند عباد لك في الأرض: يسبحونك، ويكبرونك، ويهللونك، ويحمدونك، ويسألونك. قال: وماذا يسألوني؟ قالوا: يسألونك جنتك. قال: وهل رأوا جنتي؟ قالوا: لا، أي رب. قال: فكيف لو رأوا جنتي؟! قالوا: ويستجيرونك. قال: ومم يستجيروني؟ قالوا: من نارك يا رب. قال: وهل رأوا ناري؟ قالوا: لا، قال: فكيف لو رأوا ناري؟ قالوا: ويستغفرونك، فيقول: قد غفرت لهم، وأعطيتهم ما سألوا، وأجرتهم ما استجاروا. قال: فيقولون: رب فيهم فلان عبد خطاء إنما مر، فجلس معهم، فيقول: وله غفرت، هم القوم لا يشقى بهم جليسهم".

Sunnah.com reference : Book 16, Hadith 40
Arabic/English book reference : Book 16, Hadith 1447

Abu Hurairah and Abu Sa'id Al-Khudri (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "When a group of people assemble for the remembrance of Allah, the angels surround them (with their wings), (Allah's) mercy envelops them, Sakinah, or tranquillity descends upon them and Allah makes a mention of them before those who are near Him."

[Muslim].

وعنه وعن أبي سعيد رضي الله عنهما قالا: قال رسول الله صلى الله عليه وسلم: "لا يقعد قوم يذكرون الله عز وجل إلا حفتهم الملائكة، وغشيتهم الرحمة ونزلت عليهم السكينة، وذكرهم الله فيمن عنده" ((رواه مسلم)).

Sunnah.com reference : Book 16, Hadith 41
Arabic/English book reference : Book 16, Hadith 1448

Abu Waqid Al-Harith bin 'Auf (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) was sitting in the mosque with his Companions when three people came to him. Two of them stepped forward to the Messenger of Allah (ﷺ) and the third went away. Those two men stood by the side of Messenger of Allah (ﷺ). One of them found a space in the circle and he filled it, while the other one sat behind him. When the Messenger of Allah (ﷺ) finished, he said, "Shall I not inform you about these three people? One of them sought refuge with Allah and Allah gave him refuge; the second one felt shy and Allah showed kindness to his shyness (and so he was accommodated in that meeting), and the last one averted, and so Allah turned away His Attention from him."

[Al-Bukhari and Muslim].

وعن أبي واقد الحارث بن عوف رضي الله عنه أن رسول الله صلى الله عليه وسلم، بينما هو جالس في المسجد، والناس معه، إذ أقبل اثنان إلى رسول الله صلى الله عليه وسلم، وذهب واحد، فوقفا على رسول الله صلى الله عليه وسلم، فأما أحدهما فرأى فرجة في الحلقة، فجلس فيها وأما الآخر، فجلس خلفهم، وأما الثالث فأدبر ذاهبًا. فلما فرغ رسول الله صلى الله عليه وسلم، قال: ألا أخبركم عن النفر الثلاثة: أما أحدهم، فأوى إلى الله، فآواه الله ، وأما الآخر فاستحيى فاستحيى الله منه، وأما الآخر، فأعرض، فأعرض الله عنه" ((متفق عليه)).

Sunnah.com reference : Book 16, Hadith 42
Arabic/English book reference : Book 16, Hadith 1449

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

Mu'awiyah (May Allah be pleased with him) came to an assembly in the mosque and asked them: "What has made you sit together?" They replied, "We are sitting here to remember Allah." He said, "I adjure you by Allah to tell me whether nothing else has made you to sit together." They replied: "By Allah! We are sitting only to remember Allah." Then he said, "I did not adjure you because I suspected you. No one of my rank in the eyes of the Messenger of Allah (ﷺ) is the narrator of so few traditions as I am. The fact is that the Messenger of Allah (ﷺ) went out to a circle of his Companions and said, 'What has made you sit there?' When they replied that they are sitting together to remember Allah and to praise Him for guiding them to Islam and bestowing favours on them, he (ﷺ) said, 'I adjure you by Allah to tell me that nothing else has made you sit together.' On their reply that there was certainly no other purpose, he (ﷺ) said, 'I did not adjure you because I suspected you, but Jibril (Gabriel) came to me and told me that Allah was talking proudly of you to the angels.'"

[Muslim].

وعن أبي سعيد الخدري رضي الله عنه قال: خرج معاوية رضي الله عنه على حلقة في المسجد، فقال: ما أجلسكم؟ قالوا: جلسنا نذكر الله. قال: آلله ما أجلسكم إلا ذاك؟ قالوا: ما أجلسنا إلا ذاك، قال: أما إني لم أستحلفكم تهمة لكم، وما كان أحد بمنزلتي من رسول الله صلى الله عليه وسلم أقل حديثًا مني: إن رسول الله صلى الله عليه وسلم خرج على حلقة من أصحابه فقال: "ما أجلسكم؟" قالوا: جلسنا نذكر الله، ونحمده على ما هدانا للإسلام، ومنَّ به علينا. قال: "آلله ما أجلسكم إلا ذاك؟" قالوا: والله ما أجلسنا إلا ذلك". قال: "أما إني لم أستحلفكم تهمة لكم، ولكنه أتاني جبريل فأخبرني أن الله يباهي بكم الملائكة" ((رواه مسلم)).

Sunnah.com reference : Book 16, Hadith 43
Arabic/English book reference : Book 16, Hadith 1450

Abu Hurairah (May Allah be pleased with him) reported:
The Messenger of Allah (ﷺ) said, "He who recites in the morning and in the evening the statement: 'Subhan-Allahi wa bihamdihi (Allah is free from imperfection and I begin with praising Him)' one hundred times, will not be surpassed on the Day of Resurrection by anyone with better deeds than one who utters the same words or utters more of these words."

[Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من قال حين يصبح وحين يمسي: سبحان الله وبحمده مائة مرة، لم يأتِ أحد يوم القيامة بأفضل مما جاء به، إلا أحد قال مثل ما قال أو زاد" ((رواه مسلم)).

Sunnah.com reference : Book 16, Hadith 44
Arabic/English book reference : Book 16, Hadith 1451

Abu Hurairah (May Allah be pleased with him) reported:
A man came to the Prophet (ﷺ) and said, "What a trouble I suffered from a scorpion which stung me last night!" He (ﷺ) said, "Had you said in the evening: 'A'udhu bikalimatillahit-tammati min sharri ma khalaqa (I seek the protection of Allah's Perfect Words from the evil of whatever He has created),' it would not have harmed you."

[Muslim].

وعنه قال: جاء رجل إلى النبي صلى الله عليه وسلم، فقال: يا رسول الله ما لقيت من عقرب لدغتني البارحة! قال: "أما لو قلت حين أمسيت: أعوذ بكلمات الله التامات من شر ما خلق لم تضرك" ((رواه مسلم)).

Sunnah.com reference : Book 16, Hadith 45
Arabic/English book reference : Book 16, Hadith 1452

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) used to say in the morning: "Allahumma bika asbahna, wa bika amsaina, wa bika nahya, wa bika namutu, wa ilaikan-nushur (O Allah! With Your Power we have come to the morning, with Your Power we come to the evening, with Your Power we live, and we die, and to You will we return)." In the evening he would say: "Allahumma bika amsaina, wa bika nahya, wa bika namutu, wa ilaikan-nushur (O Allah! With Your Power, we have come to the evening, by You do we live, by You do we die, and to You is the return)."

[At-Tirmidhi and Abu Dawud].

وعنه عنه النبي، صلى الله عليه وسلم، أنه كان يقول إذا أصبح: "اللهم بك أصبحنا، وبك أمسينا، وبك نحيا، وبك نموت، وإليك النشور". وإذا أمسى قال: "اللهم بك أمسينا، وبك نحيا، وبك نموت، وإليك المصير". رواه أبو داود والترمذي وقال حديث حسن.

Sunnah.com reference : Book 16, Hadith 46
Arabic/English book reference : Book 16, Hadith 1453

Abu Hurairah (May Allah be pleased with him) reported:

Abu Bakr asked, "O Messenger of Allah! Teach me some words so that I may recite them in the morning and in the evening." The Messenger of Allah (ﷺ) said, "Recite these words: 'Allahumma fatiras-samawati wal-ardi, 'alimal-ghaibi wash-shahadati, Rabba kulli shai'in wa malikahu. Ash- hadu an la ilaha illa Anta, a'udhu bika min sharri nafsi, wa sharrish- Shaitani wa shirkihi (O Allah! Creator of the heavens and the earth! Knower of the hidden and the exposed! Rubb of everything and every one. I bear witness that none has the right to be worshipped but You. I seek Your Protection from the evil of my own self from the evil of Satan and from the evil of Shirk to which he calls).'" The Messenger of Allah (ﷺ) added: "Recite these words in the morning and the evening and when you go to bed."

[Abu Dawud and At- Tirmidhi].

وعنه أن أبا بكر الصديق رضي الله عنه قال: يا رسول الله مرني بكلمات أقولهن إذا أصبحت وإذا أمسيت، قال: قل: "اللهم فاطر السماوات والأرض عالم الغيب والشهادة، رب كل شيء ومليكه أشهد أن لا إله إلا أنت، أعوذ بك من شر نفسي وشر الشيطان وشركه" قال: "قلها إذا أصبحت، وإذا أمسيت، وإذا أخذت مضجعك". رواه أبو داود والترمذي وقال حديث حسن صحيح.

Sunnah.com reference : Book 16, Hadith 47
Arabic/English book reference : Book 16, Hadith 1454

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

When it was evening, the Prophet (ﷺ) used to supplicate: "Amsaina wa amsal-mulku lillah, wal-hamdu lillah. La 'ilaha illallahu wahdahu la sharika lahu (We have entered upon evening and the whole kingdom of Allah, too, has entered upon evening. Praise is due to Allah. There is none who has the right to be worshiped but Allah, the One who has no partner with Him)." He (the narrator) said: I think that he (ﷺ) used to follow the recitation with these words: "Lahul-mulku, wa lahul-hamdu, wa Huwa 'ala kulli shi'in Qadir. Rabbi as'aluka khaira ma fi hadhihil-lailati, wa khaira ma ba'daha; wa a'udhu bika min sharri ma fi hadhihil-lailati, wa sharri ma ba'daha; Rabbi a'udhu bika minal- kasali, wa su'il-kibari; Rabbi a'udhu bika min 'adhabin fin-nari, wa 'adhabin fil-qabri (His is the sovereignty and to Him is all praise due, and He is Omnipotent. My Rubb, I beg of you good that lies in this night and good that follows it, and I seek refuge in You from the evil that lies in this night and from the evil of that which follows it. My Rubb! I seek refuge in You from lethargy and the misery of old age. O Allah! I seek Your Protection from the torment

of Hell-fire and the punishment of the grave)." When it was morning, he (ﷺ) would recite the same, replacing the words: "We have entered upon evening and the whole kingdom of Allah, too, has entered upon evening" with "We have entered upon morning and the whole kingdom of Allah entered upon morning." (Replace the words "Amsaina, amsa, hadhihil-lailati, ma ba'daha with Asbahna, asbaha, hadhal-yaumi, ma ba'dahu, respectively.)

[Muslim].

وعن ابن مسعود رضي الله عنه قال: كان نبي الله صلى الله عليه وسلم، إذا أمسى قال: أمسينا وأمسى الملك لله، والحمد لله، لا إله إلا الله وحده لا شريك له" قال الراوي: أراه قال فيهن: "له الملك وله الحمد وهو على كل شيء قدير، رب أسألك خير ما في هذه الليلة، وخير ما بعدها، وأعوذ بك من شر ما في هذه الليلة وشر ما بعدها، رب أعوذ بك من الكسل، وسوء الكبر، رب أعوذ بك من شر ما في هذه الليلة، وخير ما بعدها، وأعوذ بك من شر ما في هذه الليلة وشر ما بعدها، رب أعوذ بك من الكسل، وسوء الكبر، رب أعوذ بك من عذاب النار، وعذاب في القبر" وإذا أصبح قال ذلك أيضًا: "أصبحنا وأصبح الملك لله" ((رواه مسلم)).

Sunnah.com reference : Book 16, Hadith 48
Arabic/English book reference : Book 16, Hadith 1455

'Abdullah bin Khubaib (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said to me, "Recite Surat Al-Ikhlas and Al- Mu'awwidhatain (Surat Al-Falaq and Surat An-Nas) three times at dawn and dusk. It will suffice you in all respects."

[Abu Dawud and At-Tirmidhi].

وعن عبد الله بن خُبيب -بضم الخاء المعجمة- رضي الله عنه قال: قال لي رسول الله صلى الله عليه وسلم: "اقرأ: قل هو الله أحد، والمعوذتين حين تمسي وحين تصبح، ثلاث مرات، تكفيك من كل شيء". رواه أبو داود والترمذي وقال حديث حسن صحيح .

Sunnah.com reference : Book 16, Hadith 49
Arabic/English book reference : Book 16, Hadith 1456

'Uthman bin 'Affan (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He who recites three times every morning and evening: 'Bismillahil-ladhi la yadurru ma'as-mihi shai'un fil-ardi wa la fis-sama'i, wa Huwas-Sami'ul-'Alim (In the Name of Allah with Whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All-Knowing),' nothing will harm him."

[Abu Dawud and At- Tirmidhi].

وعن عثمان بن عفان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ما من عبد يقول في صباح كل يوم ومساء كل ليلة: بسم الله الذي لا يضر مع اسمه شيء في الأرض ولا في السماء وهو السميع العليم، ثلاث مرات، إلا لم يضره شيء". رواه أبو داود والترمذي وقال حديث حسن صحيح .

Sunnah.com reference : Book 16, Hadith 50
Arabic/English book reference : Book 16, Hadith 1457

Hudhaifah and Abu Dharr (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) used to supplicate when he went to bed at night: "Bismik-Allahumma ahya wa amut (With Your Name, O Allah, I expire and return to life)."

[Al- Bukhari].

وعن حذيفة وأبي ذر رضي الله عنهما أن رسول الله صلى الله عليه وسلم كان إذا أوى إلى فراشه قال: "باسمك اللهم أحيا وأموت" ((رواه البخاري)).

Sunnah.com reference : Book 16, Hadith 51
Arabic/English book reference : Book 16, Hadith 1458

'Ali (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said to me and to Fatimah (May Allah be pleased with her) (Ali's wife and the Prophet's daughter), "When you go to bed, recite: Takbir (Allahu Akbar) thirty-three times and Tasbih (Subhan-Allah) thirty-three times and Tahmid (Al-hamdu lillah) thirty-three times."

Another narration is: The Messenger of Allah (ﷺ) said, "Recite Tasbih thirty-four times."

Another narration is: The Messenger of Allah(ﷺ) said, "Recite Takbir thirty-four times."

[Al-Bukhari and Muslim].

وعن علي رضي الله عنه أن رسول الله صلى الله عليه وسلم قال له ولفاطمة، رضي الله عنهما: "إذا أويتما إلى فراشكما، أو: إذا أخذتما مضجعكما - فكبرا ثلاثًا وثلاثين، وسبحا ثلاثًا وثلاثين، واحمدا ثلاثًا وثلاثين" وفي رواية: التسبيح أربعًا وثلاثين" وفي رواية: "التكبير أربعًا وثلاثين" ((متفق عليه)).

Sunnah.com reference : Book 16, Hadith 52
Arabic/English book reference : Book 16, Hadith 1459

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "When any of you goes to bed, he should shake off (or dust off) his bedsheet because he does not know what might have fallen on it after he had left it. Then he should recite: 'Bismika Rabbi wada'tu janbi, wa bika arfa'uhu, in amsakta nafsi farhamha, wa in arsaltaha fahfazha bima tahfazu bihi 'ibadakas-salihin **[With Your Name, my Rubb, I place my side (upon the bed) and with Your Grace I will raise it up. If You withhold my soul (cause me to die), have mercy on it but if You let it go (let me live), guard it against which You guarded Your pious slaves]**.'"

[Al- Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إذا أوى أحدكم إلى فراشه، فلينفض فراشه بداخلة إزاره فإنه لا يدري ما خلفه عليه، ثم يقول: باسمك ربي وضعت جنبي، وبك أرفعه؛ إن أمسكت نفسي فارحمها، وإن أرسلتها، فاحفظها بما تحفظ به عبادك الصالحين" ((متفق عليه)).

Sunnah.com reference : Book 16, Hadith 53
Arabic/English book reference : Book 16, Hadith 1460

'A ishah (May Allah be pleased with her) reported:

Whenever the Messenger of Allah (ﷺ) went to bed, he would blow upon his hands recite Al-Mu'awwidhat; and pass his hands over his body.

[Al-Bukhari and Muslim].

وعن عائشة، رضي الله عنه، أن رسول الله صلى الله عليه وسلم، كان إذا أخذ مضجعه نفث في يديه، وقرأ بالمعوذات ومسح بهما جسده. ((متفق عليه)).

وفي رواية لهما: "أن النبي صلى الله عليه وسلم، كان إذا أوى إلى فراشه كل ليلة جمع كفيه، ثم نفث فيهما فقرأ فيهما: قل هو الله أحد، وقل أعوذ برب الفلق، وقل أعوذ برب الناس، ثم مسح بهما ما استطاع من جسده، يبدأ بهما على رأسه ووجهه، وما أقبل من جسده، يفعل ذلك ثلاث مرات". ((متفق عليه)).

Sunnah.com reference : Book 16, Hadith 54
Arabic/English book reference : Book 16, Hadith 1461

Al-Bara' bin 'Azib (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "Whenever you intend to go to bed, perform Wudu' as is done for Salat (prayer); and then lie down on the right side and recite: 'Allahumma aslamtu nafsi ilaika, wa fawwadtu amri ilaika, wal-ja'tu zahri ilaika, raghbatan wa rahbatan ilaika, la malja'a wa la manja minka illa ilaika, amantu bikitabik-alladhi anzalta, wa binabiyyik-alladhi arsalta **[O Allah! I have submitted myself to You. I have turned my face to You, entrusted my affairs to You and relied completely on You out of desire for and fear of You (expecting Your reward and fearing Your punishment). There is no resort and no deliverer from (hardships) except You. I affirm my faith in Your Book which You have revealed, and in Your Prophet whom You have sent]**.' If you die during the night, you will die in the true religion. Let these words be your last words at night."

[Al- Bukhari and Muslim].

وعن البراء بن عازب رضي الله عنهما، قال: قال لي رسول الله صلى الله عليه وسلم: "إذا أتيت مضجعك فتوضأ وضوءك للصلاة، ثم اضطجع على شقك الأيمن، وقل: اللهم أسلمت نفسي إليك، ووجهت وجهي إليك وفوضت أمري إليك، وألجأت ظهري إليك رغبة ورهبة إليك لا ملجأ ولا منجا منك إلا إليك آمنت بكتابك الذي أنزلت، وبنبيك الذي أرسلت، فإن مت، مت على الفطرة، واجعلهن آخر ما تقول" ((متفق عليه)).

Sunnah.com reference : Book 16, Hadith 55
Arabic/English book reference : Book 16, Hadith 1462

Anas (May Allah be pleased with him) reported:

Whenever the Prophet (ﷺ) went to his bed, he would say: "Al-hamdu lillah-illadhi at'amana wa saqana, wa kafana wa awana, fakam mimman la kafiya lahu wa la mu'wiya (Praise is due to Allah Who has fed us, provided us drink, satisfied us and gave us protection. Many are those who have no one to provide for them, or give them shelter)."

[Muslim].

وعن أنس رضي الله عنه، أن النبي صلى الله عليه وسلم، كان إذا أوى فراشه قال: "الحمد لله الذي أطعمنا وسقانا، وكفانا وآوانا، فكم ممن لا كافي له ولا مئوي" ((رواه مسلم)).

Sunnah.com reference : Book 16, Hadith 56
Arabic/English book reference : Book 16, Hadith 1463

Hudhaifah (May Allah be pleased with him) reported:

Whenever the Messenger of Allah (ﷺ) intended to go to sleep, he would place his right hand under his (right) cheek and supplicate: "Allahumma qini 'adhabaka yauma tab'athu 'ibadaka (O Allah! Guard me against Your punishment on the Day when You will resurrect Your slaves)."

[At-Tirmidhi].

In a narration in Abu Dawud, Hafsah (May Allah be pleased with her) said: Before going to sleep the Messenger of Allah (ﷺ) would recite this Du'a three times.

وعن حذيفة رضي الله عنه أن رسول الله صلى الله عليه وسلم، كان إذا أراد أن يرقد وضع يده اليمنى تحت خده، ثم يقول: "اللهم قني عذابك يوم تبعث عبادك". ((رواه الترمذي وقال حديث حسن ورواه أبو داود من رواية حفصة رضي الله عنه وفيه أنه كان يقوله ثلاث مرات)).

Sunnah.com reference : Book 16, Hadith 57
Arabic/English book reference : Book 16, Hadith 1464

17 - The Book of Du'a (Supplications) كتاب الدعوات

An-Nu'man bin Bashir (May Allah be pleased with them) reported:

The Prophet (ﷺ) said, "Du'a (supplication) is worship."

[Abu Dawud].

وعن النعمان بن بشير رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "الدعاء هو العبادة".

Sunnah.com reference : Book 17, Hadith 1
Arabic/English book reference : Book 17, Hadith 1465

'Aishah (May Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) liked comprehensive supplications or (Al-Jawami' - i.e., supplications with very few words but comprehensive in meanings), and discarded others.

[Abu Dawud].

وعن عائشة، رضي الله عنه الله عنها، قالت: كان رسول الله صلى الله عليه وسلم، يستحب الجوامع من الدعاء، ويدع ما سوى ذلك. ((رواه أبو داود بإسناد جيد)).

Sunnah.com reference : Book 17, Hadith 2
Arabic/English book reference : Book 17, Hadith 1466

Anas (May Allah be pleased with him) reported:

The supplication most often recited by the Prophet (ﷺ) was: "Allahumma atina fid-dunya hasanatan, wa fil-akhirati hasanatan, wa qina 'adhab-annar (O our Rubb! give us in this world that which is good and in the Hereafter that which is good, and save us from the punishment of the Fire).'"

[Al-Bukhari and Muslim].

In the narration of Muslim it is added that whenever Anas supplicated, he used to beseech Allah with this Du'a.

وعن أنس رضي الله عنه، قال: كان أكثر دعاء النبي صلى الله عليه وسلم: "اللهم آتنا في الدنيا حسنة، وفي الآخرة حسنة، وقنا عذاب النار" ((متفق عليه)).
زاد مسلم في روايته قال: وكان أنس إذا أراد أن يدعو بدعوة دعا بها، وإذا أراد أن يدعو بدعاء دعا بها فيه.

Sunnah.com reference : Book 17, Hadith 3
Arabic/English book reference : Book 17, Hadith 1467

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

The Prophet (ﷺ) used to supplicate: "Allahumma inni as'alukal-huda, wat-tuqa, wal-'afafa, wal-ghina (O Allah! I beseech You for guidance, piety, chastity and contentment)."

[Muslim].

وعن ابن مسعود، رضي الله عنه، أن النبي، صلى الله عليه وسلم، كان يقول: "اللهم إني أسألك الهدى، والتقى، والعفاف، والغنى" ((رواه مسلم)).

Sunnah.com reference : Book 17, Hadith 4

Arabic/English book reference : Book 17, Hadith 1468

Tariq bin Ashyam (May Allah be pleased with him) reported:

Whenever a man entered the fold of Islam, the Prophet (ﷺ) would show him how to perform Salat and then direct him to supplicate: "Allahumm-aghfir li, warhamni, wa-hdini, wa 'afini, warzuqni (O Allah! Forgive me, have mercy on me, guide me, guard me against harm and provide me with sustenance and salvation)."'

[Muslim].

In another narration Tariq said: A man came to the Prophet (ﷺ) and said to him: "O Messenger of Allah! What shall I say if I want to pray to my Rubb?" He (ﷺ) said, "Say: 'Allahumma-ghfir li, warhamni, wa 'afini, warzuqni (O Allah! Forgive me, have mercy on me, protect me and provide me with sustenance).' Surely, this supplication is better for you in this life and in the Hereafter."

وعن طارق بن أشيم، رضي الله عنه، قال: كان الرجل إذا أسلم علمه النبي صلى الله عليه وسلم، الصلاة، ثم أمره أن يدعو بهؤلاء الكلمات: "اللهم اغفر لي، وارحمني، واهدني، وعافني، وارزقني" ((رواه مسلم)).

وفي رواية له عن طارق أنه سمع النبي صلى الله عليه وسلم، وأتاه رجل، فقال: يا رسول الله، كيف أقول حين أسأل ربي؟ قال: "قل: اللهم اغفر لي، وارحمني، وعافني، وارزقني، فإن هؤلاء تجمع لك دنياك وآخرتك".

Sunnah.com reference : Book 17, Hadith 5
Arabic/English book reference : Book 17, Hadith 1469

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) supplicated: "Allahumma musarrifal-qulubi, sarrif qulubana 'ala ta'atika (O Allah! Controller of the hearts, direct our hearts to Your obedience)."

[Muslim].

وعن عبد الله بن عمرو بن العاص، رضي الله عنهما، قال: قال رسول الله صلى الله عليه وسلم: "اللهم مصرف القلوب صرف قلوبنا على طاعتك" ((رواه مسلم)).

Sunnah.com reference : Book 17, Hadith 6
Arabic/English book reference : Book 17, Hadith 1470

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Seek refuge in Allah against the turmoils, attacks of misfortunes, and evil of judgement and joys of the enemies."

[Al-Bukhari and Muslim] .

And in a narration Sufyan said "I suspect I added one."

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم، قال: "تعوذوا بالله من جهد البلاء، ودرك الشقاء، وسوء القضاء، وشماته الأعداء" ((متفق عليه)).
وفي رواية: قال سفيان: أشك أني زدت واحدة منها.

Sunnah.com reference : Book 17, Hadith 7
Arabic/English book reference : Book 17, Hadith 1471

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) used to say: "Allahumm-aslih li diniyalladhi huwa 'ismatu amri, wa aslih li dunyaya-llati fiha ma'ashi, wa aslih li akhirati-llati fiha ma'adi, waj'alil-hayata ziyadatan li fi kulli khair, waj'alil-mauta rahatan li min kulli sharrin (O Allah, make my religion easy for me by virtue of which my affairs are protected, set right for me my world where my life exists, make good for me my Hereafter which is my resort to which I have to return, and make my life prone to perform all types of good, and make death a comfort for me from every evil)."

[Muslim].

وعنه قال: كان رسول الله صلى الله عليه وسلم، يقول: "اللهم أصلح لي ديني الذي هو عصمة أمري، وأصلح لي دنياي التي فيها معاشي، وأصلح لي آخرتي التي فيها معادي، واجعل الحياة زيادة لي في كل خير، واجعل الموت راحة لي من كل شر" ((رواه مسلم)).

Sunnah.com reference : Book 17, Hadith 8
Arabic/English book reference : Book 17, Hadith 1472

'Ali (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said to me, "Recite: 'Allahumma-hdini wa saddidni (O Allah! Direct me to the Right Path and make me adhere to the Straight Path)." Another narration is: 'Allahumma inni as'aluk-alhuda was-sadad (I beg You for guidance and uprightness)."

[Muslim].

وعن علي رضي الله عنه قال: قال لي رسول الله صلى الله عليه وسلم: "قل: اللهم اهدني، وسددني". وفي رواية: "اللهم إني أسألك الهدى، والسداد" ((رواه مسلم)).

Sunnah.com reference : Book 17, Hadith 9
Arabic/English book reference : Book 17, Hadith 1473

Anas (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) used to supplicate: "Allahumma inni a'udhu bika minal-ajzi wal- kasali, wal-jubni wal-harami, wal-bukhli, wa a'udhu bika min 'adhabil- qabri, wa a'udhu bika min fitnatil-mahya wal-mamat **[O Allah! I seek refuge in You from helplessness (to do good), indolence, cowardice, senility, and miserliness; and I seek Your Protection against the torment of the grave and the trials of life and death]**." Another narration adds: "wa dala'id-daini wa ghalabatir-rijal (And from the burden of indebtedness and the tyranny of men)."

[Muslim].

وعن أنس رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم: يقول: "اللهم إني أعوذ بك من العجز والكسل والجبن والهرم، والبخل، وأعوذ بك من عذاب القبر، وأعوذ بك من فتنة المحيا والممات". وفي رواية: "وضلع الدين وغلبة الرجال" ((رواه مسلم)).

Sunnah.com reference : Book 17, Hadith 10
Arabic/English book reference : Book 17, Hadith 1474

Abu Bakr As-Siddiq (May Allah be pleased with him) reported:

I requested the Messenger of Allah (ﷺ) to teach me a supplication which I could recite in my Salat (prayer). Thereupon he said, "Recite: 'Allahumma inni zalamtu nafsi zulman kathiran, wa la yaghfirudh- dhunuba illa Anta, faghfir li maghfiratan min 'indika, warhamni, innaka Antal-Ghafur-ur-Rahim (O Allah! I have considerably wronged

myself. There is none to forgive the sins but You. So grant me pardon and have mercy on me. You are the Most Forgiving, the Most Compassionate).'"

[Al-Bukhari and Muslim].

وعن أبي بكر الصديق رضي الله عنه أنه قال لرسول الله صلى الله عليه وسلم: علمني دعاء أدعو به في صلاتي، قال: "قل: اللهم إني ظلمت نفسي ظلمًا كثيرًا، ولا يغفر الذنوب إلا أنت، فاغفر لي مغفرة من عندك، وارحمني، إنك أنت الغفور الرحيم" ((متفق عليه)). وفي رواية: "وفي بيتي" وروي: "ظلمًا كثيرًا" وروي "كبيرًا" بالثاء المثلثة وبالباء الموحدة، فينبغي أن يجمع بينهما، فقال: كثيرًا كبيرًا.

Sunnah.com reference : Book 17, Hadith 11
Arabic/English book reference : Book 17, Hadith 1475

Abu Musa (May Allah be pleased with him) reported:
The Prophet (ﷺ) used to supplicate: "Allahumm-aghfir li khati'ati, wajahli, wa israfi fi amri, wa ma Anta a'lamu bihi minni. Allahumm-aghfir li jiddi wa hazli, wa khata'i wa 'amdi, wa kullu dhalika 'indi. Allahumm-aghfir li ma qaddamtu wa ma akhkhartu, wa ma asrartu, wa ma a'lantu, wa ma Anta a'lamu bihi minni. Antal-Muqaddimu, wa Antal-Mu'akhkhiru; wa Anta 'ala kulli shai'in Qadir (O Allah! Forgive my errors, ignorance and immoderation in my affairs. You are better aware of my faults than myself. O Allah! Forgive my faults which I committed in seriousness or in fun deliberately or inadvertently. O Allah! Grant me pardon for those sins which I committed in the past and I may commit in future, which I committed in privacy or in public and all those sins of which You are better aware than me. You Alone can send whomever You will to Jannah, and You Alone can send whomever You will to Hell-fire and You are Omnipotent)."

[Al-Bukhari and Muslim].

وعن أبي موسى، رضي الله عنه، عن النبي صلى الله عليه وسلم، أنه كان يدعو بهذا الدعاء: "اللهم اغفر لي خطيئتي وجهلي، وإسرافي في أمري، وما أنت أعلم به مني، اللهم اغفر لي جدي وهزلي، وخطئي وعمدي، وكل ذلك عندي، اللهم اغفر لي ما قدمت وما أخرت، وما أسررت وما أعلنت، وما أنت أعلم به مني، أنت المقدم، وأنت المؤخر، وأنت على كل شيء قدير" ((متفق عليه)).

Sunnah.com reference : Book 17, Hadith 12
Arabic/English book reference : Book 17, Hadith 1476

'Aishah (May Allah be pleased with her) reported:
The Prophet (ﷺ) used to supplicate (in these words): "Allahumma inni audhu bika min sharri ma 'amiltu, wa min sharri ma lam a'mal (O Allah! I seek refuge in You from the evil of that which I have done and the evil of that which I have not done)."

[Muslim].

وعن عائشة، رضي الله عنها، أن النبي صلى الله عليه وسلم، كان يقول في دعائه: "اللهم إني أعوذ بك من شر ما عملت ومن شر ما لم أعمل" ((رواه مسلم)).

Sunnah.com reference : Book 17, Hadith 13
Arabic/English book reference : Book 17, Hadith 1477

'Abdullah bin 'Umar (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) used to supplicate thus: "Allahumma inni a'udhu bika min zawali ni'matika, wa tahawwuli 'afiyatika, wa fuja'ati niqmatika, wa jami'i sakhatika (O Allah! I seek refuge in You against the declining of Your Favours, passing of safety, the suddenness of Your punishment and all that which displeases You)."

[Muslim].

وعن ابن عمر رضي الله عنه الله عنهما قال: كان من دعاء رسول الله صلى الله عليه وسلم: "اللهم إني أعوذ بك من زوال نعمتك، وتحول عافيتك، وفجاءة نقمتك، وجميع سخطك" ((رواه مسلم)).

Sunnah.com reference : Book 17, Hadith 14
Arabic/English book reference : Book 17, Hadith 1478

Zaid bin Arqam (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) would supplicate: "Allahumma inni a'udhu bika minal-'ajzi wal-kasali, wal-bukhli wal-harami, wa 'adhabil-qabri. Allahumma ati nafsi taqwaha, wa zakkiha Anta khairu man zakkaha, Anta waliyyuha wa maulaha. Allahumma inni a'udhu bika min 'ilmin la yanfau', wa min qalbin la yakhsha'u, wa min nafsin la tashba'u, wa min da'watin la yustajabu laha' **[O Allah! I seek refuge in You from the inability (to do good), indolence, cowardice, miserliness, decrepitude and torment of the grave. O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend. O Allah! I seek refuge in You from the knowledge which is not beneficial, and from a heart which does not fear (You), and from desire which is not satisfied, and from prayer which is not answered]**."

[Muslim].

وعن زيد بن أرقم رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم، يقول: "اللهم إني أعوذ بك من العجز والكسل، والبخل والهرم، وعذاب القبر، اللهم آت نفسي تقواها، وزكها أنت خير من زكاها، أنت وليها ومولاها، اللهم إني أعوذ بك من علم لا ينفع ومن قلب لا يخشع، ومن نفس لا تشبع، ومن دعوة لا يستجاب لها". ((رواه مسلم)).

Sunnah.com reference : Book 17, Hadith 15
Arabic/English book reference : Book 17, Hadith 1479

Ibn 'Abbas (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) used to supplicate: "Allahumma laka aslamtu, wa bika amantu, wa 'alaika tawakkaltu, wa ilaika anabtu, wa bika khasamtu, wa ilaika hakamtu. Faghfir li ma qaddamtu, wa ma akh-khartu, wa ma asrartu wa ma a'lantu, Antal-Muqaddimu, wa Antal-Mu'akhkhiru, la ilaha illa Anta (O Allah! to You I submit, in You I affirm my faith, in You I repose my trust, to You I turn in repentance and with Your Help I contend my adversaries and from You I seek judgement. O Allah! Grant me forgiveness for the faults which I made in past and those ones I may commit in the future, those which I committed secretly or openly. You Alone send whomever You will to Jannah, and You Alone send whomever You will to Hell-fire. There is none worthy of worship except You)." Another narration adds: "La hawla wa la quwwata illa billah (There is no strength to resist evil and no power to do good except through Allah)."

[Al-Bukhari and Muslim].

وعن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم، كان يقول: "اللهم لك أسلمت، وبك آمنت، وعليك توكلت، وإليك أنبت وبك خاصمت، وإليك حاكمت، فاغفر لي ما قدمت، وما أخرت وما أسررت وما أعلنت، أنت المقدم، وأنت المؤخر، لا إله إلا أنت" زاد بعض الرواة: "ولا حول ولا قوة إلا بالله" ((متفق عليه)).

Sunnah.com reference : Book 17, Hadith 16
Arabic/English book reference : Book 17, Hadith 1480

'Aishah (May Allah be pleased with her) reported:

The Prophet (ﷺ) used to supplicate: "Allahumma inni a'udhu bika min fitnatin-nari, wa 'adhabin-nari, wa min sharril-ghina wal-faqri (O Allah! I seek refuge in You from the trials and the torment of the Fire and from the evils of wealth and poverty)."

[Abu Dawud and At- Tirmidhi].

وعن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم، كان يدعو بهؤلاء الكلمات: "اللهم إني أعوذ من بك من فتنة النار، وعذاب النار، ومن شر الغنى والفقر". رواه أبو داود والترمذي وقال حديث حسن صحيح وهذا لفظ أبي داود.

Sunnah.com reference : Book 17, Hadith 17
Arabic/English book reference : Book 17, Hadith 1481

Ziyad bin 'Ilaqah reported:

My uncle Qutbah bin Malik (May Allah be pleased with him) said that the Prophet (ﷺ) used to supplicate: "Allahumma inni a'udhu bika min munkaratil-akhlaqi, wal-a'mali, wal- ahwa'i (O Allah! I seek refuge in You from undesirable manners, deeds, and aspirations)."

[At-Tirmidhi].

وعن زياد بن علاقة عن عمه، وهو قطبة بن مالك، رضي الله عنه، قال: كان النبي صلى الله عليه وسلم، يقول: "اللهم إني أعوذ بك من منكرات الأخلاق، والأعمال، والأهواء". رواه الترمذي وقال حديث حسن.

Sunnah.com reference : Book 17, Hadith 18
Arabic/English book reference : Book 17, Hadith 1482

Shakal bin Humaid (May Allah be pleased with him) reported:

I asked: "O Messenger of Allah, teach me a prayer." He (ﷺ) said, "Say: Allahumma inni a'udhu bika min sharri sam'i, wa min sharri basari, wa min sharri lisani, wa min sharri qalbi, wa min sharri maniyyi (O Allah! I seek refuge in You from the evils of my hearing, the evils of my seeing, the evils of my tongue; the evils of my heart and the evils of passions)."

[Abu Dawud and At- Tirmidhi].

وعن شكل بن حميد، رضي الله عنه قال: قلت يا رسول الله: علمني دعاء. قال: "قل: اللهم إني أعوذ بك من شر سمعي، ومن شر بصري، ومن شر لساني، ومن شر قلبي، ومن شر مني". رواه أبو داود والترمذي وقال حديث حسن.

Sunnah.com reference : Book 17, Hadith 19
Arabic/English book reference : Book 17, Hadith 1483

Anas (May Allah be pleased with him) reported:

The Prophet (ﷺ) used to supplicate: "Allahumma inni a'udhu bika minal-barasi, wal- jununi, wal-judhami, wa sayyi'il-asqami' (O Allah! I seek refuge in You from leucoderma, insanity, leprosy and evil diseases)."

[Abu Dawud].

وعن أنس رضي الله عنه أن النبي صلى الله عليه وسلم، كان يقول: "اللهم إني أعوذ بك من البرص والجنون، والجذام، وسيئ الأسقام". رواه أبو داود بإسناد صحيح.

Sunnah.com reference : Book 17, Hadith 20

Arabic/English book reference : Book 17, Hadith 1484

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) used to supplicate: "Allahumma inni a'udhu bika minal- ju'i, fa-innahu bi'sad-daji'u; wa a'udhu bika minal-khiyanati, fa- innaha bi'satil-bitanah' **[O Allah! I seek refuge in You from hunger; surely, it is the worst companion. And I seek refuge in You from treachery; surely, it is a bad inner trait]**."

[Abu Dawud].

وعن أبي هريرة، رضي الله عنه، قال: كان رسول الله صلى الله عليه وسلم ، يقول: "اللهم إني أعوذ بك من الجوع، فإنه بئس الضجيع، وأعوذ بك من الخيانة، فإنها بئست البطانة" ((رواه أبو داود بإسناد صحيح)).

Sunnah.com reference : Book 17, Hadith 21
Arabic/English book reference : Book 17, Hadith 1485

'Ali (May Allah be pleased with him) reported:

A slave who had made a contract with his master to pay for his freedom, came to me and said: "I am unable to fulfill my obligation, so help me." He said to him: "Shall I not teach you a supplication which the Messenger of Allah (ﷺ) taught me? It will surely prove so effective that if you have a debt as large as a huge mountain, Allah will surely pay it for you. Say: 'Allahumm-akfini bihalalika 'an haramika, wa aghnini bifadlika 'amman siwaka (O Allah! Grant me enough of what You make lawful so that I may dispense with what You make unlawful, and enable me by Your Grace to dispense with all but You)."

[At- Tirmidhi].

وعن علي، رضي الله عنه، أن مكاتبًا جاءه، فقال: إني عجزت عن كتابتي. فأعني. قال: ألا أعلمك كلمات علمنيهن رسول الله صلى الله عليه وسلم، لو كان عليك مثل جبل دينا أداه الله عنك؟ قل: "اللهم اكفني بحلالك عن حرامك، وأغنني بفضلك عمن سواك" ((رواه الترمذي وقال: حديث حسن)).

Sunnah.com reference : Book 17, Hadith 22
Arabic/English book reference : Book 17, Hadith 1486

'Imran bin Husain (May Allah be pleased with them) reported:

The Prophet (ﷺ) taught my father two statements to recite in his Du'a. These are: "Allahumma al-himni rushdi, wa a'idhni min sharri nafsi (O Allah! Inspire in me guidance and deliver me from the evils within myself)."

[At-Tirmidhi].

وعن عمران بن الحصين، رضي الله عنهما، أن النبي صلى الله عليه وسلم علم أباه حصينًا كلمتين يدعو بهما: "اللهم ألهمني رشدي، وأعذني من شر نفسي" ((رواه الترمذي وقال: حديث حسن)).

Sunnah.com reference : Book 17, Hadith 23
Arabic/English book reference : Book 17, Hadith 1487

Abul-Fadl Al-`Abbas bin `Abdul-Muttalib (ra) reported:

I asked the Messenger of Allah (ﷺ) to teach me a supplication. He (ﷺ) said, "Beg Allah for safety (from all evils in this world and in the Hereafter)." I waited for some days and then I went to him again and asked him: "O Messenger of Allah Teach me to supplicate something from Allah." He said to me, "O Al-`Abbas, the uncle of Messenger of Allah! Beseech Allah to give you safety (Al-`afiyah) in this life and in the Hereafter."

[At- Tirmidhi].

وعن أبي الفضل العباس بن عبد المطلب رضي الله عنه قال: قلت يا رسول الله: علمني شيئًا أسأله الله تعالى، قال: "سلوا الله العافية" فمكثت أيامًا، ثم جئت فقلت: يا رسول الله: علمني شيئًا أسأله الله تعالى، قال لي: "يا عباس يا عم رسول الله سلوا الله العافية في الدنيا والآخرة". ((رواه الترمذي وقال: حديث حسن صحيح)).

Sunnah.com reference : Book 17, Hadith 24
Arabic/English book reference : Book 17, Hadith 1488

Shahr bin Haushab reported:

I asked Umm Salamah (May Allah be pleased with her), "O Mother of the Believers! Which supplication did the Messenger of Allah (ﷺ) make frequently when he was in your house?" She said: "He (ﷺ) supplicated frequently: 'Ya muqallibal-qulubi, thabbit qalbi 'ala dinika (O Controller of the hearts make my heart steadfast in Your religion)."

[At- Tirmidhi].

وعن شهر بن حوشب قال: قلت لأم سلمة، رضي الله عنها، يا أم المؤمنين ما كان أكثر دعاء رسول الله صلى الله عليه وسلم، إذا كان عندك؟ قالت: كان أكثر دعائه: "يا مقلب القلوب ثبت قلبي على دينك" ((رواه الترمذي، وقال: حديث حسن)).

Sunnah.com reference : Book 17, Hadith 25
Arabic/English book reference : Book 17, Hadith 1489

Abud-Darda' (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "One of Prophet Dawud's supplications was: 'Allahumma inni as'aluka hubbaka, wa hubba man yuhibbuka, wal-'amalalladhi yuballighuni hubbaka. Allahumm-aj'al hubbaka ahabba ilayya min nafsi, wa ahli, wa minal-ma'il-baridi (O Allah! I ask You for Your Love, the love of those who love You, and deeds which will cause me to attain Your Love. O Allah! Make Your Love dearer to me than myself, my family and the cold water).'"

[At- Tirmidhi].

وعن أبي الدرداء، رضي الله عنه، قال: رسول الله صلى الله عليه وسلم: "كان من دعاء داود عليه السلام: "اللهم إني أسألك حبك، وحب من يحبك، والعمل الذي يبلغني حبك، اللهم اجعل حبك أحب إلى من نفسي، وأهلي، ومن الماء البارد". رواه الترمذي وقال حديث حسن.

Sunnah.com reference : Book 17, Hadith 26
Arabic/English book reference : Book 17, Hadith 1490

Anas (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Recite frequently: 'Ya Dhal-Jalali wal-Ikram! (O You, Possessor of glory and honour).'"

[At- Tirmidhi].

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ألظوا بياذا الجلال والإكرام". رواه الترمذي ورواه النسائي من رواية ربيعة بن عامر الصحابي قال الحاكم حديث صحيح الإسناد.

Sunnah.com reference : Book 17, Hadith 27
Arabic/English book reference : Book 17, Hadith 1491

Abu Umamah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) made many supplications which we did not memorize. We said to him: "O Messenger of Allah! You have made many supplications of which we do not remember anything." He said, "Shall I tell you a comprehensive prayer? Say: 'Allahumma inni as'aluka min khairi ma sa'alaka minhu nabiyyuka Muhammadun sallallahu 'alaihi wa sallam. Wa 'a'udhu bika min sharri mas-ta'adha minhu nabiyyuka Muhammadun sallallahu 'alaihi wa sallam. Wa Antal-Musta'anu, wa 'alaikal-balaghu, wa la hawla wa la quwwata illa billah (O Allah, I beg to You the good which Your Prophet Muhammad (ﷺ) begged of You; and I seek refuge in You from the evil where from Your Prophet Muhammad (ﷺ) sought refuge. You are the One from Whom help is sought and Your is the responsibility to communicate (the truth). There is no power or strength except with Allah the Exalted, the Great.'"

[At- Tirmidhi]

وعن أبي أمامة، رضي الله عنه قال: دعا رسول الله صلى الله عليه وسلم، بدعاء كثير لم نحفظ منه شيئًا، قلنا: "يا رسول الله دعوت بدعاء كثير لم نحفظ منه شيئا،" فقال: "ألا أدلكم على ما يجمع ذلك كله؟ تقول: "اللهم إني أسألك من خير ما سألك منه نبيك محمد صلى الله عليه وسلم، وأعوذ بك من شر ما استعاذ منه نبيك محمد صلى الله عليه وسلم، وأنت المستعان، وعليك البلاغ، ولا حول ولا قوة إلا بالله". رواه الترمذي وقال حديث حسن.

Sunnah.com reference : Book 17, Hadith 28
Arabic/English book reference : Book 17, Hadith 1492

Ibn Mas'ud (May Allah be pleased with him) reported:

One of the supplications of the Messenger of Allah (ﷺ) was: "Allahumma inni as'aluka mujibati rahmatika, wa 'aza'ima maghfiratika, was-salamata min kulli ithmin, wal-ghanimata min kulli birrin, wal-fawza bil- jannati, wannajata mina-nar (O Allah! I beg You for that which incites Your Mercy and the means of Your forgiveness, safety from every sin, the benefit from every good deed, success in attaining Jannah and deliverance from Fire)."

[Al-Hakim].

وعن ابن مسعود رضي الله عنه قال: كان من دعاء رسول الله صلى الله عليه وسلم: "اللهم إني أسألك موجبات رحمتك، وعزائم مغفرتك، والسلامة من كل إثم، والغنيمة من كل بر، والفوز بالجنة، والنجاة من النار".
((رواه الحاكم أبو عبد الله، وقال: حديث صحيح على شرط مسلم)).

Sunnah.com reference : Book 17, Hadith 29
Arabic/English book reference : Book 17, Hadith 1493

Abud-Darda' (May Allah be pleased with him) reported:

I heard the Messenger of Allah (ﷺ) saying, "Whenever a Muslim supplicates for his (Muslim) brother in his absence, the angels say: 'May the same be for you too'."

[Muslim].

وعن أبي الدرداء رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم يقول: "ما من عبد مسلم يدعو لأخيه بظهر الغيب إلا قال الملك ولك بمثل" ((رواه مسلم)).

Sunnah.com reference : Book 17, Hadith 30
Arabic/English book reference : Book 17, Hadith 1494

Abud-Darda' (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The supplication of a Muslim for his (Muslim) brother in his absence will certainly be answered. Everytime he makes a supplication for good for his brother, the angel appointed for this particular task says: 'A meen! May it be for you, too'."

[Muslim].

وعنه أن رسول الله صلى الله عليه وسلم كان يقول: "دعوة المرء المسلم لأخيه بظهر الغيب مستجابة، عند رأسه ملك موكل كلما دعا لأخيه بخير قال الملك الموكل به: آمين، ولك بمثل" ((رواه مسلم)).

Sunnah.com reference : Book 17, Hadith 31
Arabic/English book reference : Book 17, Hadith 1495

Usamah bin Zaid (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "He who is favoured by another and says to his benefactor: `Jazak-Allah khairan (may Allah reward you well)' indeed praised (the benefactor) satisfactorily."

[At-Tirmidhi].

وعن أسامة بن زيد رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "من صنع إليه معروف، فقال لفاعله: جزاك الله خيرًا، فقد أبلغ في الثناء". رواه الترمذي وقال حديث حسن صحيح .

Sunnah.com reference : Book 17, Hadith 32
Arabic/English book reference : Book 17, Hadith 1496

Jabir (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Do not invoke curses on yourself or on your children or on your possessions lest you should happen to do it at a moment when the supplications are accepted, and your prayer might be granted."

[Muslim].

وعن جابر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "لا تدعوا على أنفسكم، ولا تدعوا على أولادكم، ولا تدعو على أموالكم، لا توافقوا من الله ساعة يسأل فيها عطاء، فيستجيب لكم" ((رواه مسلم)).

Sunnah.com reference : Book 17, Hadith 33
Arabic/English book reference : Book 17, Hadith 1497

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "A slave becomes nearest to his Rubb when he is in prostration. So increase supplications in prostrations."

[Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "أقرب ما يكون العبد من ربه وهو ساجد، فأكثروا الدعاء" ((رواه مسلم)).

Sunnah.com reference : Book 17, Hadith 34
Arabic/English book reference : Book 17, Hadith 1498

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ), "The supplication of every one of you will be granted if he does not get impatient and say (for example): 'I supplicated my Rubb but my prayer has not been granted'."

[Al-Bukhari and Muslim].

The narration of Muslim is: "The supplication of a slave continues to be granted as long as he does not supplicate for a sinful thing or for something that would cut off the ties of kinship and he does not grow impatient." It was said: "O Messenger of Allah! What does growing impatient mean?" He (ﷺ) said, "It is one's saying: 'I supplicated again and again but I do not think that my prayer will be answered.' Then he becomes frustrated (in such circumstances) and gives up supplication altogether."

وعنه أن رسول الله صلى الله عليه وسلم قال: "يستجاب لأحدكم ما لم يعجل: يقول: قد دعوت ربي، فلم يستجب لي" ((متفق عليه)). وفي رواية لمسلم لا يزال يستجاب للعبد ما لم يدعُ بإثم أو قطيعة رحم ما لم يستعجل. قيل يا رسول الله ما الاستعجال؟ قال يقول قد دعوت وقد دعوت فلم أرَ من يستجب لي فيستحسر عند ذلك ويدع الدعاء.

Sunnah.com reference : Book 17, Hadith 35
Arabic/English book reference : Book 17, Hadith 1499

Abu Umamah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) was asked: "At what time does the supplication find the greatest response?" He (ﷺ) replied, "A supplication made during the middle of the last part of the night and after the conclusion of the obligatory prayers."

[At-Tirmidhi].

وعن أبي أمامة رضي الله عنه قال: قيل لرسول الله صلى الله عليه وسلم: أي الدعاء أسمع؟ قال: "جوف الليل الآخر ودبر الصلوات المكتوبات". رواه الترمذي وقال حديث حسن.

Sunnah.com reference : Book 17, Hadith 36
Arabic/English book reference : Book 17, Hadith 1500

'Ubadah bin As-Samit (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Whenever a Muslim supplicates Allah, He accepts his supplication or averts any similar kind of trouble from him until he prays for something sinful or something that may break the ties of kinship." Upon this someone of the Companions said: "Then we shall supplicate plenty." The Messenger of Allah (ﷺ) said, "Allah is more plentiful (in responding)."

[At- Tirmidhi].

وعن عبادة بن الصامت رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "ما على الأرض مسلم يدعو الله تعالى بدعوة إلا آتاه الله إياها، أو صرف عنه من السوء مثلها. ما لم يدع بإثم، أو قطيعة رحم" فقال رجل من القوم: إذًا نكثر قال: "الله أكثر". رواه الترمذي وقال حديث حسن صحيح.

Sunnah.com reference : Book 17, Hadith 37
Arabic/English book reference : Book 17, Hadith 1501

Ibn 'Abbas (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) used to say when he was in distress: "La ilaha illallahul-Azimul-Halim. La ilaha illallahu Rabbul-'Arshil-'Azim. La ilaha illallahu Rabbus-samawati, wa Rabbul-ardi, wa Rabbul-'Arshil- Karim. (None has the right to be worshipped but Allah the Incomparably Great, the Compassionate. None has the right to be worshipped but Allah the Rubb of the Mighty Throne. None has the right to be worshipped but Allah the Rubb of the heavens, the Rubb of the earth, and the Rubb of the Honourable Throne)."

[Al-Bukhari and Muslim].

وعن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم كان يقول عند الكرب: "لا إله إلا الله العظيم الحليم، لا إله إلا الله رب العرش العظيم، لا إله إلا الله رب السماوات ورب العرش الكريم" ((متفق عليه)).

Sunnah.com reference : Book 17, Hadith 38
Arabic/English book reference : Book 17, Hadith 1502

'Abdur-Rahman bin Abu Bakr (May Allah be pleased with them) reported:

The Companions of As-Suffah were poor people. The Prophet (ﷺ) said, "Whoever has food enough for two people, should take a third one (from among them), and whoever has food enough for four persons, should take a fifth or sixth (or said something similar)." Abu Bakr (May Allah be pleased with him) took three people with him while Messenger of Allah (ﷺ) took ten. Abu Bakr (May Allah be pleased with him) took his supper with the Prophet (ﷺ) and stayed there till he offered the 'Isha' prayers. After a part of the night had passed, he returned to his house. His wife said to him: "What has detained you from your guests?" He said: "Have you not served supper to them?" She said: "They refused to take supper until you come." [Abdur-Rahman (Abu Bakr's son) or the servants] presented the meal to them but they refused to eat. I (the narrator) hid myself out of fear. Abu Bakr (May Allah be pleased with him) (my father) rebuked me. Then he said to them: "Please eat. By Allah! I will never eat the meal." 'Abdur-Rahman added: Whenever we took a morsel of the meal, the meal grew from underneath more than that morsel we had till everybody ate to his satisfaction; yet the remaining food was more than what was in the beginning. On seeing this, Abu Bakr (May Allah be pleased with him) called his wife and said: "O sister of Banu Firas! What is this?" She said: "O pleasure of my eyes! The food has increased thrice in quantity." Then Abu Bakr (May Allah be pleased with him) started eating. He said: "My oath not to take the meal was because of Satan." He took a morsel handful from it and carried the rest to the Prophet (ﷺ). That food remained with him. In those days there was a treaty between us and the pagans and when the period of that treaty elapsed, he (ﷺ) divided us into twelve groups and every group was headed by a man. Allah knows how many men were under the command of each leader. Anyhow, all of them ate of that meal.

[Al-Bukhari and Muslim].

There are some more narrations in both Al-Bukhari and Muslim with very minor differences in wordings and in details.

وعن أبي محمد عبد الرحمن بن أبي بكر الصديق رضي الله عنهما أن أصحاب الصُّفة كانوا أناسًا فقراء، وأن النبي صلى الله عليه وسلم قال مرة: "من كان عنده طعام اثنين، فليذهب بثالث، ومن كان عنده طعام أربعة، فليذهب بخامس بسادس" أو كما قال: وأن أبا بكر رضي الله عنه جاء بثلاثة، وانطلق النبي صلى الله عليه وسلم بعشرة، وأن أبا بكر تعشى عند النبي صلى الله عليه وسلم ثم لبث حتى صلى العشاء، ثم رجع، فجاء بعد ما مضى من الليل ما شاء الله. قالت له امرأته: ما حبسك عن أضيافك؟ قال: أو ما عشيتهم؟ قالت: أبوا حتى تجيء وقد عرضوا عليهم قال: فذهبت أنا، فاختبأت، فقال: يا غُنثر، فجدع وسب، وقال: كلوا لا هنيئًا، والله لا أطعمه أبدًا، قال: وايم الله ما كنا نأخذ من لقمة إلا ربا من أسفلها أكثر منها حتى شبعوا، وصارت أكثر مما كانت قبل ذلك، فنظر إليها أبو بكر فقال لامرأته: يا أخت بني فراس ما هذا؟ قالت: لا وقرة عيني لهي الآن أكثر منها قبل ذلك بثلاث مرات! فأكل منها أبو بكر وقال: إنما كان ذلك من الشيطان، يعني يمينه. ثم أكل منها لقمة، ثم حملها إلى النبي صلى الله عليه وسلم فأصبحت عنده، وكان بيننا وبين قوم عهد، فمضى الأجل، فتفرقنا اثني عشر رجلا، مع كل رجل منهم أناس، الله أعلم كم مع كل رجل، فأكلوا منها أجمعون.

وفي رواية: فحلف أبو بكر لا يطعمه، فحلفت المرأة لا تطعمه، فحلف الضيف -أو الأضياف- أن لا يطعمه، أو يطعموه حتى يطعمه، فقال أبو بكر: هذه من الشيطان! فدعا بالطعام، فأكل وأكلوا، فجعلوا لا يرفعون لقمة إلا ربت من أسفلها أكثر منها، فقال: يا أخت بني فراس، ما هذا؟ فقالت: وقرة عيني إنها الآن لأكثر منها قبل أن نأكل، فأكلوا، وبعث بها إلى النبي

صلى الله عليه وسلم فذكر أنه أكل منها. وفي رواية: إن أبا بكر قال لعبد الرحمن: دونك أضيافك، فإني منطلق إلى النبي صلى الله عليه وسلم، فافرغ من قراهم قبل أن أجيء، فانطلق عبد الرحمن، فأتاهم بما عنده، فقال: اطعموا، فقالوا: أين رب منزلنا؟ قال اطعموا، قالوا: ما نحن بآكلين حتى يجيء رب منزلنا، قال: اقبلوا عنا قراكم، فإنه إن جاء ولم تطعموا، لنلقين منه، فأبوا، فعرفت أنه يجد علي، فلما جاء تنحيت عنه، فقال: ما صنعتم؟ فأخبروه، فقال: يا عبد الرحمن فسكت، ثم قال: يا عبد الرحمن، فسكت، فقال: يا غُنثر أقسمت عليك إن كنت تسمع صوتي لما جئت! فخرجت، فقلت: سل أضيافك، فقالوا: صدق، أتانا به. فقال: إنما انتظرتموني والله لا أطعمه الليلة، فقال الآخرون: والله لا نطعمه حتى تطعمه، فقال: ويلكم ما لكم لا تقبلون عنا قراكم؟ هات طعامك، فجاء به، فوضع يده، فقال: بسم الله. الأولى من الشيطان، فأكل وأكلوا. ((متفق عليه)).

Sunnah.com reference : Book 17, Hadith 39
Arabic/English book reference : Book 17, Hadith 1503

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "There were Muhaddithun (the recipients of Divine inspiration) among the nations before you. If there is any of such Muhaddith among my followers, he must be 'Umar."

[Al- Bukhari].

In Muslim, this Hadith is narrated by 'Aishah (May Allah be pleased with her), and in both these narrations Ibn Wahb has said that the meaning of Muhaddithun is recipients of Divine inspiration.

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لقد كان فيما قبلكم من الأمم ناس محدثون، فإن يك في أمتي أحد، فإنه عمر" ((رواه البخاري، ورواه مسلم من رواية عائشة، وفي روايتهما قال ابن وهب: "محدثون" أي: ملهمون)).

Sunnah.com reference : Book 17, Hadith 40
Arabic/English book reference : Book 17, Hadith 1504

Jabir bin Samurah (May Allah be pleased with them) said:

The inhabitants of Kufah complained to 'Umar (May Allah be pleased with him) against Sa'd bin Abu Waqqas (May Allah be pleased with him) and 'Umar (May Allah be pleased with him) appointed 'Ammar (May Allah be pleased with him) as Governor of Kufah in his place. Their complaint was that he did not even conduct As-Salat (the prayers) properly. 'Umar (May Allah be pleased with him) sent for Sa'd and said to him: "O Abu Ishaq, the people claim that you do not offer the Salat properly." Sa'd replied: "By Allah! I observe Salat according to the Salat of the Messenger of Allah (ﷺ), and I make no decrease in it. I prolong Qiyam (standing) in the first two Rak'ah in Maghrib and 'Isha' prayers and shorten in the last ones." 'Umar (May Allah be pleased with him) said: "This is what I thought of you, O Abu Ishaq!" Then he sent with him a man (or some men) to Kufah to investigate the matter about him (from the people of Kufah). The inquiry was conducted in every mosque and all the people in these mosques praised him; but in the mosque of the Banu 'Abs, a man, with the name of Usamah bin Qatadah and surname Abu Sa'dah, stood up and said, "Sa'd bin Abu Waqqas did not participate in Jihad and he did not distribute the spoils equitably and did not judge justly." On this Sa'd said: "I shall make three supplications in respect of him: O Allah! If this slave of Yours is a liar and seeker of notoriety, please prolong his life and lengthen his period of adversity and afflict him with trials." (And so did it happen.) Thereafter, when the man was asked about his condition he would say, "I am an old man afflicted with trials and overtaken by the curses of Sa'd."

'Abdul-Malik bin 'Umair (a subnarrator) said: I saw this man with eyebrows hung over his eyes as a result of his old age and he walked aimlessly, following young girls and winking at them.

[Al-Bukhari and Muslim].

وعن جابر بن سَمُرة، رضي الله عنهما، قال: شكا أهل الكوفة سعدًا، يعني: ابن أبي وقاص، رضي الله عنه الله عنه، إلى عمر بن الخطاب، رضي الله عنه، فعزله واستعمل عليهم عمارًا، فشكوا حتى ذكروا أنه لا يحسن يصلي، فأرسل إليه، فقال: يا أبا إسحاق، إن هؤلاء يزعمون أنك لا تحسن تصلي، فقال: أما أنا والله فإني كنت أصلي بهم رسول الله صلى الله عليه وسلم، لا أخرم عنها أصلي صلاة العشاء فأركد في الأوليين، وأخف في الأخريين، قال: ذلك الظن بك يا أبا إسحاق، وأرسل معه رجلا -أو رجالا- إلى الكوفة يسأل عنه أهل الكوفة، فلم يدع مسجدًا إلا سأل عنه، ويثنون معروفًا، حتى دخل مسجدًا لبني عبس، فقام رجل منهم، يقال له أسامة بن قتادة، يكنى أبا سعدة. فقال: أما إذ نشدتنا فإن سعدًا كان لا يسير بالسرية ولا يقسم بالسوية، ولا يعدل في القضية، قال سعد: أم والله لأدعون بثلاث: اللهم إن كان عبدك هذا كاذبًا، قام رياء، وسمعة، فأطل عمره، وأطل فقره، وعرضه للفتن. وكان بعد ذلك إذا سئل يقول: شيخ كبير مفتون، أصابتني دعوة سعد.
قال عبد الملك بن عمير الرواي عن جابر بن سمرة: فأنا رأيته بعد قد سقط حاجباه على عينيه من الكبر، وإنه ليتعرض للجواري في الطرق فيغمزهن. ((متفق عليه)).

Sunnah.com reference : Book 17, Hadith 41
Arabic/English book reference : Book 17, Hadith 1505

'Urwah bin Az-Zubair (May Allah be pleased with him) reported:

Arwa bint Aus brought a suit against Sa'id bin Zaid bin 'Amr bin Nufail (May Allah be pleased with him). She complained to Marwan bin Al-Hakam that he had wrongfully taken possession of a portion of her land. Sa'id said: "How can I take a portion out of her land while I have heard a denunciation from the Messenger of Allah (ﷺ)." Marwan asked him: "What did you hear from the Messenger of Allah?" He said, "I heard the Messenger of Allah (ﷺ) saying, 'He who takes a span of land unjustly will be made to wear seven earths round his neck on the Day of Ressurection'." Marwan said to him: "I don't seek proof from you after this." Sa'id supplicated: "O Allah! If she is a liar, deprive her of her eye sight and cause her to die in her land." 'Urwah said: "She did not die till she became blind. While she was walking in her land (concerning which the dispute arose) she fell down into a pit and died."

[Al-Bukhari and Muslim].

In another narration of Muslim, Muhammad bin Zaid bin 'Abdullah bin 'Umar said that he had seen Arwa blind, feeling for on the walls with her hand and saying: "I am ruined by the curse of Sa'id." Later she fell in a well in the same disputed land and died.

وعن عروة بن الزبير أن سعيد بن زيد بن عمرو بن نفيل، رضي الله عنه الله عنه خاصمته أروى بنت أوس إلى مروْان بن الحكم، وادعت أنه أخذ شيئًا من أرضها، فقال سعيد: أنا كنت آخذ من أرضها شيئًا بعد الذي سمعت من رسول الله صلى الله عليه وسلم!؟ قال: ماذا سمعت من رسول الله صلى الله عليه وسلم؟ قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من أخذ شبرًا من الأرض ظلمًا، طوقه إلى سبعين أرضين" فقال له مروْان: لا أسألك بينة بعد هذا، فقال سعيد: اللهم إن كانت كاذبة، فأعمِ بصرها، واقتلها في أرضها، فقال: فما ماتت حتى ذهب بصرها وبينما هي تمشي في أرضها إذ وقعت في حفرة فماتت" ((متفق عليه)).
وفي رواية لمسلم عن محمد بن زيد بن عبد الله بن عمر بمعناه وأنه رآها عمياء تلتمس الجدر تقول: أصابتني دعوة سعيد، وأنها مرت على بئر في الدار التي خاصمته فيها، فوقعت فيها فكانت قبرها.

Sunnah.com reference : Book 17, Hadith 42
Arabic/English book reference : Book 17, Hadith 1506

Jabir bin 'Abdullah (May Allah be pleased with them) said:

My father called me on the evening before (the battle of) Uhud and said: "I perceive that I shall be among the first from among the Companions of the Prophet (ﷺ) to be martyred, and after him you are the dearest to me. I am under the burden of debt. Pay it and treat your sisters well." Next morning he was among the first to be killed, so I buried him along with another in the same grave. Thereafter, I did not like that I should leave him with another in the grave. So I dug up his corpse after six months and he was in the same condition in which he was on the day when I buried him, except that there was a scratch on his ear. Then I buried him in a separate grave.

[Al- Bukhari].

وعن جابر بن عبد الله رضي الله عنه الله عنهما قال: لما حضرت أحد دعاني أبي من الليل فقال: ما رآني إلا مقتولا في أول من يقتل من أصحاب النبي صلى الله عليه وسلم، وإني لا أترك بعدي أعز علي منك غير نفس رسول الله صلى الله عليه وسلم، وإن علي دينا فاقض، واستوصِ بأخواتك خيرًا، فأصبحنا، فكان أول قتيل، ودفنت معه آخر في قبره، ثم لم تطب نفسي أن أتركه مع آخر، فَاستخرجته بعد ستة أشهر، فإذا هو كيوم وضعته غير أذنه، فجعلته في قبر على حدة" ((رواه البخاري)).

Sunnah.com reference : Book 17, Hadith 43
Arabic/English book reference : Book 17, Hadith 1507

Anas (May Allah be pleased with him) reported:

Two Companions of the Prophet (ﷺ) left his home in a very dark night with something like lights in front of them; when they separated, each of them had one light in front of him till they arrived home.

[Al- Bukhari].

Other narrations reported in Al-Bukhari say that the two men were Usaid bin Hudhair and 'Abbad bin Bishr (May Allah be pleased with them).

وعن أنس رضي الله عنه أن رجلين من أصحاب النبي صلى الله عليه وسلم خرجا من عند النبي صلى الله عليه وسلم، في ليلة مظلمة ومعهما مثل المصباحين بين أيديهما، فلما افترقا، صار مع كل واحد منهما واحد حتى أتى أهله. ((رواه البخاري)) من طرق، وفي بعضها أن الرجلين أسيد بن حضير، وعباد بن بشر رضي الله عنهما.

Sunnah.com reference : Book 17, Hadith 44
Arabic/English book reference : Book 17, Hadith 1508

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) sent an espionage mission of ten men under the leadership of 'Asim bin Thabit Al-Ansari (May Allah be pleased with him). They proceeded till they reached Al-Had'ah, a place between 'Usfan and Makkah and the news of their arrival reached a section of the tribe of Hudhail, called Banu Lihyan. About one hundred men, who were all archers, hurried to follow their tracks. When 'A sim and his companions came to know of their pursuers, they took refuge in a safe place. The infidels encircled them and said to them: "Come down and surrender, and we promise and guarantee you that we will not kill anyone of you." 'Asim bin Thabit (May Allah be pleased with him) said: "By Allah! I will not come down to be under the protection of disbelievers. O Allah! convey this news to our Prophet (ﷺ)." Then the infidels shot arrows at them till they killed 'Asim. Three men came down relying on their promise and covenant. They were Khubaib, Zaid bin Ad-Dathinah and another man. When the disbelievers captured them, they tied them up with the strings of their bows. The third of the captives said: "This is the beginning of first betrayal. By Allah! I will not go with you. I have a good example in these (martyrs)." So they dragged him and tried to compel him to accompany them, but he refused. At last they killed him. They took Khubaib

and Zaid bin Ad- Dathina with them and sold them as slaves in Makkah. This incident took place after the battle of Badr.

Khubaib was bought by the sons of Al-Harith bin 'Amir bin Naufal bin 'Abd Manaf. It was Khubaib who had killed Al-Harith in the battle of Badr. Khubaib remained a prisoner with those people for a few days till the sons of Al-Harith resolved to kill him.

When Khubaib (May Allah be pleased with him) got wind of this plot, he borrowed a razor from one of Al- Harith's daughters in order to remove his pubic hair. Her little son crawled towards Khubaib because of her carelessness. Later on, she saw her son on his thigh and the razor was in his hand. She got scared so much that Khubaib noticed the agitation on her face and said: "Are you afraid that I will kill him? No, I will never do that." She later remarked (after Al-Khubaib got martyred): "By Allah! I never saw a prisoner better than Khubaib." She added: "By Allah! I saw him once eating of a bunch of grapes in his hand while he was chained and there was no such fruit at that time in Makkah. Probably it was a boon which Allah bestowed upon Khubaib."

When they took him out of the Haram of Makkah to kill him outside its boundaries, Khubaib requested them to let him offer two Rak'ah of voluntary prayer. They allowed him and he offered two Rak'ah prayer. Then he said: "Had I not apprehended that you would think that I was afraid of death, I would have prolonged the prayer. O Allah! Count their number; slay them one by one and spare not one of them." He then recited these poetic verses:

'I do not care how they kill me as long as I get martyred in the Cause of Allah as a Muslim. I received my death for Allah's sake. If Allah so desires, He will bless, the amputated limbs of the torn body.'

Then the son of Al-Harith killed him. It was Khubaib who set the tradition for any Muslim sentenced to death in captivity to offer two Rak'ah of voluntary prayer. On that day the Messenger of Allah (ﷺ) informed his Companions of the martyrdom of Khubaib. Later on, when some disbelievers from Quraish were informed that 'Asim had been martyred, they sent some people to fetch a significant part of his body to ascertain his death. (This was because) 'Asim had killed one of their chiefs. So Allah sent a swarm of wasps, resembling a shady cloud, to hover over the body of 'Asim and to shield him from their messengers, and thus they could not cut off anything from his body.

[Al- Bukhari].

وعن أبي هريرة، رضي الله عنه ، قال: بعث رسول الله صلى الله عليه وسلم عشرة رهط عينًا سرية، وأمَّر عليهم عاصم بن ثابت الأنصاري، رضي الله عنه، فانطلقوا حتى إذا كانوا بالهدأة، بين عسفان ومكة، ذكروا لحي من هذيل يقال لهم: بنو لحيان، فنفروا لهم بقريب من مائة رجل رام، فاقتصوا آثارهم، فلما أحس بهم عاصم وأصحابه، لجئوا إلى موضع فأحاط بهم القوم، فقالوا: انزلوا، فأعطوا بأيديكم ولكم العهد والميثاق أن لا نقتل منكم أحدًا، فقال عاصم بن ثابت: أيها القوم أما أنا، فلا أنزل على ذمة كافر: اللهم أخبر عنا نبيك صلى الله عليه وسلم، فرموهم بالنبل فقتلوا عاصمًا، ونزل إليهم ثلاثة نفر على العهد والميثاق، منهم خُبيب، وزيد بن الدِّثِنَّة ورجل آخر. فلما استمكنوا منهم أطلقوا أوتار قسيهم، فربطوهم بها، قال الرجل الثالث: هذا أول الغدر والله لا أصحبكم إن لي بهؤلاء أسوة، يريد القتلى، فجروه وعالجوه، فأبى أن يصحبهم، فقتلوه، وانطلقوا بخُبيب، وزيد بن الدِّثِنَّة، حتى باعوهما بمكة بعد وقعة بدر، فابتاع بنو الحارث بن عامر بن نوفل بن عبد مناف خُبيبًا، وكان خُبيب هو قتل الحارث يوم بدر، فلبث خُبيب عندهم أسيرًا حتى أجمعوا على قتله، فاستعار من بعض بنات الحارث موسى يستحد بها فأعارته، فدرج بُنيٌّ لها وهي غافلة حتى أتاه، فوجدته مجلسه على فخذه الموسى بيده،

ففزعت فزعة عرفها خُبيب، فقال أتخشين أن أقتله ماكنت لأفعل ذلك قالت: والله ما رأيت أسيرا خيرا من خُبيب فوالله لقد وجدته يومًا يأكل قطفًا من عنب في يده وإنه لموثق بالحديد وما بمكة من ثمرة، وكانت تقول: إنه لرزق رزقه الله خُبيبًا، فلما خرجوا به من الحرم ليقتلوه في الحل، قال لهم خبيب: دعوني أصلي ركعتين، فتركوه، فركع ركعتين، فقال: والله لولا أن تحسبوا أن ما بي جزع لزدت. اللهم أحصهم عددًا، واقتلهم بددًا، ولا تُبقِ منهم أحدًا، وقال:
فلست أبالي حين أُقتل مســـلمًا**على أي جنب كان لله مصرعــي
وذلك في ذات الإله وإن يشأ**يبارك على أوصـــال شلو ممزع
وكان خُبيب هو سَنَّ لكل مسلم قُتل صبرًا الصلاة، وأخبر -يعني النبي صلى الله عليه وسلم - أصحابه يوم أصيبوا خبرهم، وبعث ناسٌ من قريش إلى عاصم بن ثابت حين حدثوا أنه قُتل أن يؤتوا بشيء منه يُعرف، وكان قتل رجلا من عظمائهم، فبعث الله لعاصم مثل الظلة من الدبر فحمته من رسلهم، فلم يقدروا أن يقطعوا منه شيئًا. ((رواه البخاري))
قوله: الهدأة: موضع، والظلة: السحاب، الدبر: النحل.
وقوله: "اقتلهم بَِددًا" بكسر الباء وفتحها، فمن كسر، قال: هو جمع بدة بكسر الباء، وهو النصيب، ومعناه: اقتلهم حصصًا منقسمة لكل واحد منهم نصيب، ومن فتح ، قال معناه: متفرقين في القتل واحدًا بعد واحد من التبديد.
وفي الباب أحاديثُ كثيرة صحيحة سبقت في مواضعها من هذا الكتاب، منها حديث الغلام الذي كان يأتي الراهب والساحر، ومنها حديث جُريج، وحديث أصحاب الغار الذين أطبقت عليهم الصخرة، وحديث الرجل الذي سمع صوتًا في السحاب يقول: اسقِ حديقة فلان، وغير ذلك. والدلائل في الباب كثيرة مشهورة، وبالله التوفيق.

Sunnah.com reference : Book 17, Hadith 45
Arabic/English book reference : Book 17, Hadith 1509

Ibn 'Umar (May Allah be pleased with them) reported:

I never heard 'Umar (May Allah be pleased with him) relating anything that he conceived it to be so-and-so, but that it proved to be as he had conceived it."

[Al-Bukhari].

وعن ابن عمر رضي الله عنهما قال: ما سمعت عمر رضي الله عنه يقول لشيء قط: إني لأظنه كذا إلا كان كما يظن. ((رواه البخاري))

Sunnah.com reference : Book 17, Hadith 46
Arabic/English book reference : Book 17, Hadith 1510

18 - The Book of the Prohibited actions
كتاب الأمور المنهي عنها

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "He who believes in Allah and the Last Day must either speak good or remain silent."

[Muslim].

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "من كان يؤمن بالله واليوم الآخر، فليقل خيرًا، أو ليصمت" ((متفق عليه)).

وهذا صريح أنه ينبغي أن لا يتكلم إلا إذا كان الكلام خيرًا، وهو الذي ظهرت مصلحته، ومتى شك في ظهور المصلحة، فلا يتكلم.

Sunnah.com reference : Book 18, Hadith 1
Arabic/English book reference : Book 18, Hadith 1511

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:
I asked the Messenger of Allah (ﷺ): "Who is the most excellent among the Muslims?" He said, "One from whose tongue and hands the other Muslims are secure."

[Al-Bukhari and Muslim].

وعن أبي موسى رضي الله عنه قال: قلت: يا رسول الله أي المسلمين أفضل؟ قال: "من سلم المسلمون من لسانه ويده". ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 2
Arabic/English book reference : Book 18, Hadith 1512

Sahl bin Sa'd (May Allah be pleased with him) reported:
The Messenger of Allah (ﷺ) said, "Whosoever gives me a guarantee to safeguard what is between his jaws and what is between his legs, I shall guarantee him Jannah."

[Al-Bukhari].

وعن سهل بن سعد قال: قال رسول الله صلى الله عليه وسلم: "من يضمن لي ما بين لحييه، وما بين رجليه أضمن له الجنة" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 3
Arabic/English book reference : Book 18, Hadith 1513

Abu Hurairah (May Allah be pleased with him) reported:
I heard the Prophet (ﷺ) saying, "A person utters a word thoughtlessly (i.e., without thinking about its being good or not) and, as a result of this, he will fall down into the fire of Hell deeper than the distance between the east and the west."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه أنه سمع النبي صلى الله عليه وسلم يقول: “إن العبد ليتكلم بالكلمة ما يتبين فيها يزل بها إلى النار أبعد مما بين المشرق والمغرب" ((متفق عليه)).
ومعني: يتبين يتفكر أنها خير أم لا.

Sunnah.com reference : Book 18, Hadith 4
Arabic/English book reference : Book 18, Hadith 1514

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "A man utters a word pleasing to Allah without considering it of any significance for which Allah exalts his ranks (in Jannah); another one speaks a word displeasing to Allah without considering it of any importance, and for this reason he will sink down into Hell."

[Al-Bukhari].

وعنه عن النبي صلى الله عليه وسلم قال: "إن العبد ليتكلم بالكلمة من رضوان الله تعالى ما يُلقي لها بالا يرفعه الله بها درجات، وإن العبد ليتكلم بالكلمة من سخط الله تعالى لا يُلقي لها بالا يَهوي بها في جهنم". ((رواه البخاري)).

Sunnah.com reference : Book 18, Hadith 5
Arabic/English book reference : Book 18, Hadith 1515

Abu 'Abdur-Rahman Bilal bin Al-Harith Al-Muzani (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "A man speaks a good word without knowing its worth, Allah records for him His Good Pleasure till the day he will meet Him; and a man utters an evil word without realizing its importance, Allah records for him His displeasure till the day he will meet Him."

[Imam Malik and At-Tirmidhi].

وعن أبي عبد الرحمن بلال بن الحارث المزني رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إن الرجل ليتكلم بالكلمة من رضوان الله تعالى ما كان يظن أن تبلغ ما بلغت يكتب الله له بها رضوانه إلى يوم يلقاه، وإن الرجل ليتكلم بالكلمة من سخط الله ما كان يظن أن تبلغ ما بلغت يكتب الله له بها سخطه إلى يوم يلقاه”. رواه مالك في الموطأ والترمذي وقال حديث حسن صحيح.

Sunnah.com reference : Book 18, Hadith 6
Arabic/English book reference : Book 18, Hadith 1516

Sufyan bin 'Abdullah (May Allah be pleased with him) reported:

I asked: "O Messenger of Allah! Tell me, of something to which I may remain steadfast." He (ﷺ) said, "Say: My Rubb is Allah and then remain steadfast." Then I said: "O Messenger of Allah! What do you fear most about me?" He took hold of his own tongue and said: "This."

[At-Tirmidhi].

وعن سفيان بن عبد الله رضي الله عنه قال: قلت يا رسول الله حدثني بأمر أعتصم به قال: " قل ربي الله ثم استقم" قلت: يا رسول الله ما أخوف ما تخاف علي؟ فأخذ بلسان نفسه، ثم قال: “هذا”. رواه الترمذي وقال حديث حسن صحيح.

Sunnah.com reference : Book 18, Hadith 7
Arabic/English book reference : Book 18, Hadith 1517

Ibn 'Umar (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "Do not indulge in excessive talk except when remembering Allah. Excessive talking without the Remembrance of Allah hardens the heart; and those who are the farthest from Allah are those whose hearts are hard."

[At-Tirmidhi]

وعن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "لا تكثروا الكلام بغير ذكر الله، فإن كثرة الكلام بغير ذكر الله تعالى قسوة للقلب! وإن أبعد الناس من الله القلب القاسي". رواه الترمذي.

Sunnah.com reference : Book 18, Hadith 8
Arabic/English book reference : Book 18, Hadith 1518

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "He whom Allah saves from the evil of that which is between his jaws and the evil of that which is between his legs will enter Jannah."

[At-Tirmidhi].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ومن وقاه الله شر ما بين لحييه، وشر ما بين رجليه دخل الجنة". ((رواه الترمذي، وقال: حديث حسن)).

Sunnah.com reference : Book 18, Hadith 9
Arabic/English book reference : Book 18, Hadith 1519

'Uqbah bin 'Amir (May Allah be pleased with him) said:

I asked the Messenger of Allah (ﷺ), "How can salvation be achieved?" He replied, "Control your tongue, keep to your house, and weep over your sins."

[At-Tirmidhi].

وعن عقبة بن عامر رضي الله عنه قال: قلت يا رسول الله ما النجاة؟ قال: "أمسك عليك لسانك، وليسعك بيتك، وابكِ على خطيئتك" ((رواه الترمذي، وقال: حديث حسن)).

Sunnah.com reference : Book 18, Hadith 10
Arabic/English book reference : Book 18, Hadith 1520

Abu Sa'id Al-Khudri (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "When the son of Adam gets up in the morning, all the limbs humble themselves before the tongue and say: 'Fear Allah for our sake because we are with you: (i.e., we will be rewarded or punished as a result of what you do) if you are straight, we will be straight; and if you are crooked, we will become crooked.'"

[At- Tirmidhi].

وعن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إذا أصبح ابن آدم، فإن الأعضاء كلها تكفر اللسان، تقول: اتقِ الله فينا، فإنما نحن بك: فإن استقمت استقمنا وإن اعوججت اعوججنا". ((رواه الترمذي)).
'معني "تكفر اللسان" أي تذل وتخضع ل.

Sunnah.com reference : Book 18, Hadith 11
Arabic/English book reference : Book 18, Hadith 1521

Mu'adh bin Jabal (May Allah be pleased with him) reported:

I asked the Messenger of Allah (ﷺ): "Inform me of an act which will cause me to enter Jannah and keep me far from Hell." He (ﷺ) replied, "You have asked me about a matter of great importance, but it is easy for one for whom Allah makes it easy." He added, "Worship Allah, associate nothing with Him in worship, offer As-Salat (the prayer), pay the Zakat, observe Saum (fasting) during Ramadan and perform Hajj (pilgrimage) to the House of Allah, if you can afford it." He (ﷺ) further said, "Shall I not guide you to the gates of goodness? Fasting is a screen (from Hell), charity extinguishes (i.e., removes) the sins as water extinguishes fire, and standing in prayers by a slave of Allah during the last third part of the night." Then he recited: "Their sides forsake their beds, to invoke their Rabb in fear and hope, and they spend (in charity in Allah's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do." (32:16-17) Then he added, "Shall I tell you of the root of the matter, its pillar and its highest point?" I replied: "Yes! Certainly, O Prophet of Allah." He said, "The root of this matter (foundation) is Islam, its pillar (mainstay is) As-Salat (the prayer) and its highest point is Jihad (fighting in the Cause of Allah)." Then he asked, "Shall I tell you of that which holds all these things?" I said: "Yes, O Messenger of Allah." So he took hold of his tongue and said, "Keep this in control." I asked: "O Messenger of Allah! Shall we really be accounted for what we talk about?" He replied, "May your mother lose you! People will be thrown on their faces into the Hell on account of their tongues."

وعن معاذ رضي الله عنه قال: قلت يا رسول الله: أخبرني بعمل يدخلني الجنة، ويباعدني من النار؟ قال: "لقد سألت عن عظيم، وإنه ليسير على من يسره الله تعالى عليه: تعبد الله لا تشرك به شيئًا، وتقيم الصلاة، وتؤتي الزكاة، وتصوم رمضان وتحج البيت إن استطعت إليه سبيلا ثم قال: ألا أدلك على أبواب الخير؟ الصوم جُنة، والصدقة تطفئ الخطيئة كما يطفئ الماء النار، وصلاة الرجل من جوف الليل" ثم تلا: {تتجافى جنوبهم عن المضاجع} حتى بلغ: {يعملون} ((السجدة: 16-17)). ثم قال: "ألا أخبرك برأس الأمر وعموده وذِروة سنامه" قلت" بلى يا رسول الله، قال: رأس الأمر الإسلام، وعموده الصلاة، وذِروة سنامه الجهاد" ثم قال: "ألا أخبرك بملاك ذلك كله؟" قلت: بلى يا رسول الله، فأخذ بلسانه قال: "كف عليك هذا" قلت: يا رسول الله وإنا لمؤاخذون بما نتكلم به؟ فقال: ثكلتك أمك! وهل يُكب الناس في النار على وجوههم إلا حصائد ألسنتهم؟" ((رواه الترمذي وقال: حديث حسن صحيح، وقد سبق شرحه في باب قبل هذا)).

Sunnah.com reference : Book 18, Hadith 12
Arabic/English book reference : Book 18, Hadith 1522

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Do you know what is backbiting?" The Companions said: "Allah and His Messenger know better." Thereupon he said, "Backbiting is talking about your (Muslim) brother in a manner which he dislikes." It was said to him: "What if my (Muslim) brother is as I say." He said, "If he is actually as you say, then that is backbiting; but if that is not in him, that is slandering."

[Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "أتدرون ما الغيبة؟" قالوا: الله ورسوله أعلم قال: "ذكرك أخاك بما يكره" قيل: أفرأيت إن كان في أخي ما أقول؟ قال: "إن كان فيه ما تقول، فقد اغتبته، وإن لم يكن فيه ما تقول فقد بهته". ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 13
Arabic/English book reference : Book 18, Hadith 1523

Abu Bakrah (May Allah be pleased with him) said:

Delivering the sermon during the Farewell Pilgrimage on the day of Sacrifice at Mina, the Messenger of Allah (ﷺ) said, "Verily your blood, your property and your honour are as sacred and inviolable as the sanctity of this day of yours, in this month of yours and in this town of yours. Verily! I have conveyed this message to you."

[Al-Bukhari and Muslim]

وعن أبي بكر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال في خطبته يوم النحر بمنًى في حجة الوداع: "إن دماءكم، وأموالكم، وأعراضكم حرام عليكم كحرمة يومكم هذا، في شهركم هذا، في بلدكم هذا، ألا هل بلغت" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 14
Arabic/English book reference : Book 18, Hadith 1524

'Aishah (May Allah be pleased with her) said:

I said to the Prophet (ﷺ): "Such and such thing of Safiyyah (May Allah be pleased with her) is sufficient for you." (She means to say that she was a woman with a short stature). He said, "You have indeed uttered a word which would pollute the sea if it were mixed in it." She further said: I imitated a person before him and he said, "I do not like that I should imitate someone even (if I am paid) in return such and such."

[Abu Dawud and At-Tirmidhi].

وعن عائشة رضي الله عنها: قالت قلت للنبي صلى الله عليه وسلم حسبك من صفية كذا وكذا. قال بعض الرواة: تعني قصيرة، فقال: "لقد قلت كلمة لو مُزجت بماء البحر لمزجته!" قالت: وحكيت له إنسانًا فقال: "ما أحب أني حكيت إنسانًا وإن لي كذا وكذا". ((رواه أبو داود والترمذي وقال حديث حسن صحيح.))
ومعني: "مزجته" خالطته مخالطة يتغير بها طعمه، أو ريحه لشدة نتنها وقبحها، وهذا الحديث من أبلغ الزواجر عن الغيبة، قال الله تعالى: {وما ينطق عن الهوى، إن هو إلا وحي يوحى}.

Sunnah.com reference : Book 18, Hadith 15
Arabic/English book reference : Book 18, Hadith 1525

Anas (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "During the Mi'raj (the Night of Ascension), I saw a group of people who were scratching their chests and faces with their copper nails. I asked, 'Who are these people, O Jibril?' Jibril replied: 'These are the people who ate flesh of others (by backbiting) and trampled people's honour.'"

[Abu Dawud].

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لما عُرج بي مررت بقوم لهم أظفار من نُحاس يخمشون وجوههم وصدورهم، فقلت: من هؤلاء يا جبريل؟ قال: هؤلاء الذين يأكلون لحوم الناس، ويقعون في أعراضهم!". ((رواه أبو داود.))

Sunnah.com reference : Book 18, Hadith 16
Arabic/English book reference : Book 18, Hadith 1526

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said: "The blood, honour and property of a Muslim is inviolable for another Muslim."

[Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "كل المسلم على المسلم حرام: دمه وعرضه وماله". ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 17
Arabic/English book reference : Book 18, Hadith 1527

Abud-Darda' (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "He who defends the honour of his (Muslim) brother, Allah will secure his face against the Fire on the Day of Resurrection."

[At-Tirmidhi].

- وعن أبي الدرداء رضي الله عنه، عن النبي صلى الله عليه وسلم قال: "من رد عن عِرض أخيه، رد الله عن وجهه النار يوم القيامة".((رواه الترمذي وقال حديث حسن.))

Sunnah.com reference : Book 18, Hadith 18
Arabic/English book reference : Book 18, Hadith 1528

'Itban bin Malik (May Allah be pleased with him) said in his long Hadith cited in the Chapter entitled 'Hope' reported:

When the Prophet (ﷺ) stood up to offer As-Salat (the prayer) he asked, "Where is Malik bin Ad-Dukhshum?" A man replied: "He is a hypocrite. He does not love Allah and His Messenger." The Prophet (ﷺ) said, "Do not say that. Do you not know that he said: La ilaha illallah (there is no true god except Allah),' seeking His Pleasure. Allah has made the fire of Hell unlawful for him who affirms that none has the right to be worshipped but Allah."

[Al-Bukhari and Muslim].

وعن عتبان بن مالك رضي الله عنه في حديثه الطويل المشهور الذي تقدم في باب الرجاء قال: قام النبي صلى الله عليه وسلم يصلي فقال: "أين مالك بن الدخشم؟ فقال رجل: ذلك منافق لا يحب الله ورسوله، فقال النبي صلى الله عليه وسلم: "لا تقل ذلك ألا تراه قد قال: لا إله إلا الله يريد بذلك وجه الله! وإن الله قد حرم على النار من قال لا إله إلا الله يبتغي بذلك وجه الله" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 19
Arabic/English book reference : Book 18, Hadith 1529

Ka'b bin Malik (May Allah be pleased with him) said in his long story about his repentance:

The Prophet (ﷺ) was sitting among the people in Tabuk. He (ﷺ) said, "What happened to Ka'b bin Malik?" A person from the tribe of Banu Salamah said: "O Messenger of Allah! the embellishment of his cloak and an appreciation of his sides have allured him, and he was thus detained." Mu'adh bin Jabal (May Allah be pleased with him) said: "Woe be upon you! You have passed indecent remarks. O Messenger of Allah! by Allah, we know nothing about him but good." The Messenger of Allah (ﷺ) remained silent.

[Al- Bukhari and Muslim].

وعن كعب بن مالك رضي الله عنه في حديثه الطويل في قصة توبته وقد سبق في بابه التوبة. قال: قال النبي صلى الله عليه وسلم وهو جالس في القوم بتبوك: "ما فعل كعب مالك؟ فقال رجل من بني سلمة: يا رسول الله حبسه برداه، والنظر في عطفيه فقال معاذ بن جبل رضي الله عنه بئس ما قلت والله يا رسول الله ما علمنا عليه إلا خيرًا، فسكت رسول الله صلى الله عليه وسلم" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 20
Arabic/English book reference : Book 18, Hadith 1530

'Aishah (May Allah be pleased with her) said:

A man sought permission for audience with the Prophet (ﷺ). He said, "Give him permission but he is a bad member of his tribe."

[Al-Bukhari and Muslim].

عن عائشة رضي الله عنها أن رجلا استأذن على النبي صلى الله عليه وسلم فقال: "ائذنوا له، بئس أخو العشيرة؟ " ((متفق عليه)).
احتج به البخاري في جواز غيبة أهل الفساد وأهل الريب.

Sunnah.com reference : Book 18, Hadith 21
Arabic/English book reference : Book 18, Hadith 1531

'Aishah (May Allah be pleased with her) said:

The Messenger of Allah (ﷺ) said, "I do not think that so-and-so understands anything of our Faith."

[Al-Bukhari]

Al-Bukhari said: Al- Laith bin Sa'd, who is one of the narrators of this Hadith, said: The two men mentioned by the Prophet (ﷺ) in this Hadith were hypocrites (i.e., they revealed Faith and concealed disbelief).

وعنها قالت: قال رسول الله صلى الله عليه وسلم: "ما أظن فلانًا وفلانًا يعرفان من ديننا شيئًا" ((رواه البخاري)). قال الليث بن سعد أحد رواة هذا الحديث: هذان الرجلان كانا من المنافقين.

Sunnah.com reference : Book 18, Hadith 22
Arabic/English book reference : Book 18, Hadith 1532

Fatimah bint Qais (May Allah be pleased with her) said:

I came to the Prophet (ﷺ) and said to him: "Muawiyah and Abul-Jahm sent me a proposal of marriage." The Messenger of Allah (ﷺ) said, "Muawiyah is destitute and he has no property, and Abul-Jahm is very hard on women."

[Bukhari and Muslim].

وعن فاطمة بنت قيس رضي الله عنها قالت: أتيت النبي صلى الله عليه وسلم، فقلت: إن أبا الجهم ومعاوية خطباني؟ فقال رسول الله صلى الله عليه وسلم:"أما معاوية، فصعلوك لا مال له ، وأما أبوالجهم، فلا يضع العصا عن عاتقه" ((متفق عليه)) .
وفي رواية لمسلم : "وأما أبو الجهم فضراب للنساء" وهو تفسير لرواية: " لا يضع العصا عن عاتقه" وقيل: معناه: كثير الأسفار.

Sunnah.com reference : Book 18, Hadith 23
Arabic/English book reference : Book 18, Hadith 1533

Zaid bin Al-Arqam (May Allah be pleased with him) said:

We set out on a journey along with the Messenger of Allah (ﷺ) and we faced many hardships. 'Abdullah bin Ubaiy (the chief of the hypocrites at Al- Madinah) said to his friends: "Do not spend on those who are with the Messenger of Allah (ﷺ) until they desert him." He also said: "If we return to Al-Madinah, the more honourable (meaning himself, i.e., Abdullah bin Ubaiy) will drive out therefrom the meaner (meaning Messenger of Allah (ﷺ))." I went to the Messenger of Allah (ﷺ) and informed him about that and he sent someone to 'Abdullah bin Ubaiy. He asked him whether he had said that or not. Abdullah took an oath that he had not done anything of that sort and said that it was Zaid who carried a false tale to the Messenger of Allah (ﷺ). Zaid said: I was so much perturbed because of this until this Verse was revealed verifying my statement:

"When the hypocrites come to you (O Muhammad (ﷺ)), they say: 'We bear witness that you are indeed the Messenger of Allah.' Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are

liars indeed." (63:1) Then the Messenger of Allah (ﷺ) called the hypocrites in order to seek forgiveness for them from Allah, but they turned away their heads.

[Al-Bukhari and Muslim].

وعن زيد بن أرقم رضي الله عنه قال: خرجنا مع رسول الله صلى الله عليه وسلم في سفر أصاب الناس فيه شدة، فقال عبد الله بن أبي: لا تنفقوا على من عند رسول الله حتى ينفضوا وقال: لئن رجعنا إلى المدينة ليخرجن الأعز منها الأذل فأتيت رسول الله صلى الله عليه وسلم، فأخبرته بذلك، فأرسل إلى عبد الله بن أبي ، فاجتهد يمينه: ما فعل، فقالوا: كذب زيد رسول الله صلى الله عليه وسلم فوقع في نفسي مما قالوا شدة حتى أنزل الله تعالى تصديقي {إذا جاءك المنافقون} ثم دعاهم النبي صلى الله عليه وسلم، ليستغفر لهم فلووا رءوسهم. ((متفق عليه)) .

Sunnah.com reference : Book 18, Hadith 24
Arabic/English book reference : Book 18, Hadith 1534

'Aishah (May Allah be pleased with her) said:

Hind, the wife of Abu Sufyan, said to the Prophet (ﷺ): Abu Sufyan is a niggardly man and does not give me and my children adequate provisions for maintenance unless I take something from his possession without his knowledge. The Prophet (ﷺ) said to her, "Take from his possessions on a reasonable basis that much which may suffice for you and your children."

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها قالت: قالت هند امرأة أبي سفيان للنبي صلى الله عليه وسلم : إن أبا سفيان رجل شحيح وليس يعطيني ما يكفيني وولدي إلا ما أخذت منه، وهو لا يعلم؟ قال: "**خذي ما يكفيك وولدك بالمعروف**" ((متفق عليه)) .

Sunnah.com reference : Book 18, Hadith 25
Arabic/English book reference : Book 18, Hadith 1535

Hudhaifah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "The person who goes about with calumnies will never enter Jannah."

[Al-Bukhari and Muslim].

وعن حذيفة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "**لا يدخل الجنة نمام**" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 26
Arabic/English book reference : Book 18, Hadith 1536

Ibn 'Abbas (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) passed by two graves and said, "Both of them (the persons in these graves) are being tortured, and they are not being tortured for a cardinal sin. But indeed they are great sins. One of them used not to save himself from being soiled with his urine, and the other one used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such and such evil things)."

[Al-Bukhari and Muslim].

وعن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم مر بقبرين فقال: “إنهما يعذبان ، وما يعذبان في كبير! بلى إنه كبير: أما أحدهما ، فكان يمشي بالنميمة، وأما الآخر فكان لا يستتر من بوله ((متفق عليه وهذا لفظ إحدى روايات البخاري)).

قال العلماء: معنى "وما يعذبان في كبير" أي كبير في زعمهما وقيل: كبير تركه عليهما.

Sunnah.com reference : Book 18, Hadith 27
Arabic/English book reference : Book 18, Hadith 1537

Ibn Mas'ud (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "Shall I tell you what 'Al-'Adhu' (falsehood and slandering) is? It is calumny which is committed among the people."

[Muslim].

وعن ابن مسعود رضي الله عنه أن النبي صلى الله عليه وسلم قال: " ألا أنبئكم ما العِضَه؟ هي النميمة، القالة بين الناس" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 28
Arabic/English book reference : Book 18, Hadith 1538

Ibn Mas'ud (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "None of my Companions should convey to me anything regarding another because I desire to meet everyone of you with a clean heart."

[Abu Dawud and At- Tirmidhi].

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا يُبلغني أحد من أصحابي عن أحد شيءا، فإني أحب أن أخرج إليكم وأنا سليم الصدر". ((رواه أبوداود والترمذي))

Sunnah.com reference : Book 18, Hadith 29
Arabic/English book reference : Book 18, Hadith 1539

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "People are like ores. Those who were excellent in the Days of Ignorance are excellent in Islam provided they acquire the knowledge and understanding of the religion. You will find the best people in it (Islam) those who had a deep hatred (for leadership). You will find the worst among the people a double-faced person who appears to some people with one face and to others with another face."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "تجدون الناس معادن: خيارهم في الجاهلية خيارهم في الإسلام إذا فقهوا، وتجدون خيار الناس في هذا الشأن أشدهم له كراهية، وتجدون شر الناس ذا الوجهين، الذي يأتي هؤلاء بوجه، وهؤلاء بوجه" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 30
Arabic/English book reference : Book 18, Hadith 1540

Muhammad bin Zaid reported:

Some people said to my grandfather, 'Abdullah bin 'Umar (May Allah be pleased with them): We visit our rulers and tell them things contrary to what we say when we leave them. 'Abdullah bin 'Umar (May Allah be pleased with them) replied: "In the days of the Messenger of Allah (ﷺ), we counted this act as an act of hypocrisy."

[Al-Bukhari].

وعن محمد بن زيد أن ناسًا قالوا لجده عبد الله بن عمر رضي الله عنهما: إنا ندخل على سلاطيننا فنقول لهم بخلاف ما نتكلم إذا خرجنا من عندهم. قال: كنا نعد هذا نفاقًا على عهد رسول الله صلى الله عليه وسلم . ((رواه البخاري)).

Sunnah.com reference : Book 18, Hadith 31
Arabic/English book reference : Book 18, Hadith 1541

Ibn Mas'ud (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Truth leads to piety and piety leads to Jannah. A man persists in speaking the truth till he is recorded with Allah as a truthful man. Falsehood leads to transgression and transgression leads to the Hell-fire. A man continues to speak falsehood till he is recorded with Allah as a great liar."

[Al-Bukhari and Muslim].

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " إن الصدق يهدي إلى البر، وإن البر يهدي إلى الجنة، وإن الرجل ليصدق حتى يكتب عند الله صديقًا، وإن الكذب يهدي إلى الفجور، وإن الفجور يهدي إلى النار، وإن الرجل ليكذب حتى يكتب عند الله كذابًا" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 32
Arabic/English book reference : Book 18, Hadith 1542

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) said:

The Prophet (ﷺ) said, "Whosoever possesses these four characteristics, is a sheer hypocrite; and anyone who possesses one of them, possesses a characteristic of hypocrisy till he gives it up. (These are:) When he talks, he tells a lie; when he makes a covenant, he acts treacherously; and when he quarrels, he utters foul language."

[Al-Bukhari and Muslim].

وعن عبد الله بن عمرو بن العاص رضي الله عنهما، أن النبي صلى الله عليه وسلم قال: "أربع من كن فيه كان منافقًا خالصًا، ومن كانت فيه خصلة منهن كانت فيه خصلة من نفاق حتى يدعها: إذا أؤتمن خان، وإذا حدث كذب، وإذا عاهد غدر، وإذا خاصم فجر" ((متفق عليه)).

وقد سبق بيانه مع حديث أبي هريرة بنحوه في باب الوفاء بالعهد.

Sunnah.com reference : Book 18, Hadith 33
Arabic/English book reference : Book 18, Hadith 1543

Ibn 'Abbas (May Allah be pleased with them) said:

The Prophet (ﷺ) said, "He who narrates a dream which he has not seen will be put to trouble to join into a knot two barley seeds which he will not be able to do; and he who seeks to listen to the talk of a people (secretly) will have molten lead poured into his ears on the Day of Resurrection; and he who makes a picture (of people or other creatures with a soul, such as animals and insects) will be (severely punished), and he will be asked to infuse spirit therein, which he will not be able to do."

[Al-Bukhari].

وعن ابن عباس رضي الله عنهما عن النبي صلى الله عليه وسلم ، قال: " من تحلم بحلم لم يره، كُلف أن يعقد بين شعيرتين ولن يفعل، ومن استمع إلى حديث قوم وهم له كارهون، صب في أذنيه الآنُك يوم القيامة، ومن صور صورة، عذب وكلف أن ينفخ فيها الروح وليس بنافخ".

Sunnah.com reference : Book 18, Hadith 34
Arabic/English book reference : Book 18, Hadith 1544

Ibn 'Umar (May Allah be pleased with them) reported:

The Prophet (ﷺ) as saying: "The worst of lies is to pretend to have seen something which he has not seen."

[Al- Bukhari].

وعن ابن عمر رضي الله عنهما قال: قال النبي صلى الله عليه وسلم : "أفرى الفرى أن يري الرجل عينيه ما لم تريا" ((رواه البخاري))
ومعناه يقول: رأيت فيما لم يره.

Sunnah.com reference : Book 18, Hadith 35
Arabic/English book reference : Book 18, Hadith 1545

Sumurah bin Jundub (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) very often used to ask his Companions, "Do any one of you has seen a dream?" So dreams would be narrated to him by those whom Allah willed to relate. One day he (ﷺ) said, "Last night I had a vision in which two men (angels) came to me and woke me up and said to me, 'Proceed!' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, smashing it. When he struck him, the stone rolled away and he went after it to get it, and no sooner had he returned to this man, his head was healed and restored to its former condition. The thrower (of the rock) then did the same as he had done before. I said to my two companions, 'Subhan-Allah! Who are these?' They said: 'Proceed, proceed.' So we proceeded and came to a man lying in a prone position and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck), and similarly tear his nose from front to back, and his eyes from front to back. Then he turned to the other side of the man's face and did just as he has done with the first side. He had hardly completed that (second) side when the first returned to its normal state. I said to my two companions, 'Subhan-Allah! Who are these?' They said, 'Proceed, proceed.' So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread)." I (the narrator) think the Prophet (ﷺ) said, "In that oven there was much noise and voices." The Prophet (ﷺ) added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them they cried loudly. I asked, 'Who are these?' They said to me, 'Proceed, proceed.' And so we proceeded and came across a river." I (the narrator) think he said, "-- red like blood." The Prophet (ﷺ) added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) returned to him (the latter), and every time the former returned, he opened his mouth, and the latter threw a stone into his mouth, (and so on) the performance was repeated. I asked my two companions, 'Who are these?' They replied, 'Proceed, proceed.' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you ever saw a man having! Beside him there was a fire, and he was kindling it and running around it. I asked my two companions, 'Who is this (man).' They said to me, 'Proceed, proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man, and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen! I said to my two companions, 'Who is this?' They replied, 'Proceed, proceed.' So we proceeded till we came to a majestic, huge garden, greater and better than any garden I have ever seen! My two companions said to me, 'Ascend up' and I ascended up." The Prophet (ﷺ) added, "So we ascended till we reached a city built of gold and silver bricks, and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened; and we entered the city and found in it men with one side of their bodies as handsome as the most handsome person you have ever seen,

and the other side as ugly as the ugliest person you have ever seen! My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared, and they came in the best shape." The Prophet (ﷺ) further added, "My two companions said to me: 'This place is the 'Adn Jannah, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, 'That palace is your place,' I said to them, 'May Allah bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day).' I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon, whose head was being smashed with the rock, he is the symbol of the one who studies the Qur'an and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon, whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that are spread all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses. And the man who was given a stone to swallow is the eater of Ar-Riba (usury), and the bad-looking man whom you saw near the fire, kindling it and going around it, is Malik, the gatekeeper of Hell, and the tall man you saw in the garden is (Prophet) Abraham, and the children around him are those who died upon Al-Fitrah (the Islamic Faith of Monotheism).'" The narrator added: Some Muslims asked the Prophet (ﷺ) , "O Messenger of Allah! What about the children of Al- Mushrikun (i.e., polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (ﷺ))?" The Prophet (ﷺ) replied, "And also the children of Al-Mushrikun." The Prophet (ﷺ) added: "My two companions added, 'The men you saw half handsome and half ugly were these people who had mixed an act that was good with another that was bad, but Allah forgave them'."

Another narration of Al-Bukhari is: The Messenger of Allah (ﷺ) said, "One night two men came to me and took me to a blessed land." (The Messenger of Allah (ﷺ) told of the same incident as above) and said, "After a while of walking we came upon a pit like an oven, narrow at the top and wide at the bottom with fire raging in it. When the flames rose up (the people in it) also rose up till they were about to come out; and when the fire subsided they, too, would go down with it. In it were naked men and women." (The remainder of the Hadith is the same as the above Hadith except that at the end of it, the Messenger of Allah said: "We came upon a river of blood in the middle of which there was a man standing, and at the bank of the river there was a man with plenty of stones before him..." In this narration we also find: "They made me climb the tree and they made me enter an abode so beautiful the like of which I have never seen before. There (I saw) old men and youth." In this narration we also find: "'The first house you entered was the abode of the believers in general, and the other house was the abode of the martyrs. I am Jibril (Gabriel), and this is Mika'il. Raise your head.' I looked up and saw something like clouds. They said to me, 'That is your abode.' I said, 'Shall I enter it?' They said, 'You have not completed your term of life yet. When you do, you will certainly enter it.'"

[Al-Bukhari]

وعن سمرة بن جندب رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم مما يكثر أن يقول لأصحابه:((هل رأى أحد منكم رؤيا؟)) فيقص عليه من شاء الله أن يقص، وإنه قال لنا ذات غداة:((إنه أتاني الليلة آتيان، وإنهما قالا لي: انطلق، وإني انطلقت معهما، وإنا أتينا على رجل مضطجع، وإذا آخر قائم عليه بصخرة، وإذا هو يهوي بالصخرة لرأسه، فيثلغ رأسه، فيتدهده الحجر ها هنا، فيتبع الحجر فليأخذه، فلا يرجع إليه حتى يصح رأسه كما كان، ثم يعود عليه، فيفعل به مثل ما فعل المرة الأولى!" قال: "قلت لهما: سبحان الله! ما هذان؟ قالا لي: انطلق انطلق، فانطلقنا، فأتينا على رجل

مستلق لقفاه، وإذا آخر قائم عليه بكلوب من حديد، وإذا هو يأتي أحد شقي وجهه فيشرشر شدقه إلى قفاه، ومنخره إلى قفاه، وعينه إلى قفاه، ثم يتحول إلى الجانب الآخر، فيفعل به مثل ما فعل بالجانب الأول، فما يفرغ من ذلك الجانب حتى يصح ذلك الجانب كما كان، ثم يعود عليه، فيفعل مثل ما فعل في المرة الأولى" قال: قلت: سبحان الله؟ ما هذان؟ قال: قالا لي: انطلق انطلق، فانطلقنا، فأتينا على مثل التنور" فأحسب أنه قال: "فإذا فيه: لغط وأصوات، فاطلعنا فيه فإذا فيه رجال ونساء عراة، وإذا هم يأتيهم لهب من أسفل منهم فإذا أتاهم ذلك اللهب ضوضئوا. قلت: ما هؤلاء؟ قالا لي: انطلق انطلق، فانطلقنا فأتينا على نهر" حسبت أنه كان يقول: "أحمر مثل الدم، وإذا في النهر رجل سابح يسبح، وإذا على شط النهر رجل قد جمع عنده حجارة كثيرة، وإذا ذلك السابح يسب ما يسبح، ثم يأتي ذلك الذي قد جمع عنده الحجارة، فيفغر له فاه، فيلقمه حجرًا، فينطلق فيسبح، ثم يرجع إليه، كلما رجع إليه، فغر له فاه، فألقمه حجرًا، قلت لهما: ما هذان؟ قالا لي: انطلق انطلق، فانطلقنا، فأتينا على رجل كريه المرآة، أو كأكره ما أنت راء رجلا مرأى فإذا هو عنده نارٌ يحشها ويسعى حولها. قلت لهما: ما هذا؟ قال لي: انطلق انطلق، فانطلقنا فأتينا على روضة معتمة فيها من كل نور الربيع، وإذا بين ظهري الروضة رجل طويل لا أكاد أرى رأسه طولا في السماء، وإذا حول الرجل من أكثر ولدان رأيتهم قط، قلت: ما هذا! وما هؤلاء؟ قالا لي: انطلق انطلق، فانطلقنا، فأتينا إلى دوحة عظيمة لم أرَ دوحة قط أعظم منها، ولا أحسن! قالا لي: ارقَ لي: ارقَ فيها، فارتقينا فيها إلى مدينة مبنية بلبن ذهب ولبن فضة، فأتينا باب المدينة فاستفتحنا، ففتح لنا، فدخلناها، فتلقانا رجال شطر من خلقهم كأحسن ما أنت راء! وشطر منهم كأقبح ما أنت راء! قالا لهم: اذهبوا فقعوا في ذلك النهر، وإذا هو نهر معترض يجري كأن ماءه المحض في البياض، فذهبوا فوقعوا فيه. ثم رجعوا إلينا قد ذهب ذلك السوء عنهم، فصاروا في أحسن صورة. قال: قالا لي: هذه جنة عدن، وهذاك منزلك، فسما بصري صعدًا، فإذا قصر مثل الربابة البيضاء. قالا لي: هذاك منزلك؟ قلت لهما: بارك الله فيكما، فذراني فأدخله. قالا: أما الآن فلا، وأنت داخله. قلت لهما: فإني رأيت منذ الليلة عجبًا؟ فما هذا الذي رأيت؟ قالا لي: أما إنا سنخبرك: أما الرجل الأول الذي أتيت عليه يثلغ رأسه بالحجر، فإنه الرجل يأخذ القرآن فيرفضه وينام عن الصلاة المكتوبة، وأما الرجل الذي أتيت عليه يشرشر شدقه إلى قفاه، ومنخره إلى قفاه، وعينه إلى قفاه، فإنه الرجل يغدو من بيته فيكذب الكذبة تبلغ الآفاق. وأما الرجال والنساء العراة الذين هم في مثل بناء التنور، فإنهم الزناة والزواني، وأما الرجل الذي أتيت عليه يسبح في النهر، ويلقم الحجارة، فإنه آكل الربا، وأما الرجل الكرية المرآة الذي عند النار يحشها ويسعى حولها، فإنه مالك خازن جهنم، وأما الرجل الطويل الذي في الروضة، فإنه إبراهيم، وأما الولدان الذين حوله، فكل مولود مات على الفطرة" وفي رواية البرقاني: "ولد على الفطرة" فقال بعض المسلمين: يا رسول الله، وأولاد المشركين؟ فقال رسول الله صلى الله عليه وسلم : "وأولاد المشركين، وأما القوم الذين كانوا شطر منهم حسن، وشطر منهم قبيح، فإنهم قوم خلطوا عملا صالحًا وآخر سيئًا، تجاوز الله عنهم" ((رواه البخاري)).

وفي رواية له: "رأيت الليلة رجلين أتياني فأخرجاني إلى أرض مقدسة" ثم ذكره وقال: "فانطلقنا إلى نقب مثل التنور، أعلاه ضيق وأسفله واسع؛ يتوقد تحته نارًا، فإذا ارتفعت ارتفعوا حتى كادوا أن يخرجوا، وإذا خمدت، رجعوا فيها، وفيها رجال ونساء عراة". وفيها: "حتى أتينا على نهر من دم" ولم يشك "فيه رجل قائم على وسط النهر، وعلى شط النهر رجل، وبين يديه حجارة، فأقبل الرجل الذي في النهر، فإذا أراد أن يخرج، رمى الرجل بحجر في فيه، فرده حيث كان، فجعل كلما جاء ليخرج جعل يرمي في فيه بحجر، فيرجع كما كان". وفيها: "فصعدا بي الشجرة، فأدخلاني دارًا لم أرَ قط أحسن منها، فيها رجال شيوخ وشباب". وفيها: "الذي رأيته يشق شدقه فكذاب، يحدث بالكذبة فتحمل عنه حتى تبلغ الآفاق، فيصنع به ما رأيت إلى يوم القيامة" وفيها: "الذي رأيته يشدخ رأسه فرجل علمه الله القرآن، فنام عنه بالليل، ولم يعمل فيه بالنهار، فيفعل به إلى يوم القيامة، والدار الأولى التي دخلت دار عامة المؤمنين، وأما هذه الدار فدار الشهداء، وأنا جبريل، وهذا ميكائيل، فارفع رأسك، فرفعت رأسي، فإذا فوقي مثل السحاب، قالا: ذاك منزلك، قلت: دعاني أدخل منزلي، قالا: إنه بقي لك عمر لم تستكمله، فلو استكملته، أتيت منزلك" ((رواه البخاري)).

Sunnah.com reference : Book 18, Hadith 36
Arabic/English book reference : Book 18, Hadith 1546

Abu Hurairah (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "It is enough for a man to prove himself a liar when he goes on narrating whatever he hears."

[Muslim].

وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: "كفى بالمرء كذبًا أن يحدث بكل ما سمع".

Sunnah.com reference : Book 18, Hadith 37
Arabic/English book reference : Book 18, Hadith 1547

Samurah (May Allah be pleased with him) reported:
The Messenger of Allah (ﷺ) said, "He who relates from me something which he deems false is one of the liars."

[Muslim]

وعن سمرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من حدث عني بحديث يرى أنه كذب، فهو أحد الكاذبين" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 38
Arabic/English book reference : Book 18, Hadith 1548

Asma' (May Allah be pleased with her) reported:
A woman came to the Messenger of Allah (ﷺ) and said: "I have a co-wife. "Is there any harm for me if I give her the false impression of getting something from my husband which he has not in fact given me?" The Messenger of Allah (ﷺ) said, "The one who creates a false impression of receiving what one has not been given is like one who wears two garments of falsehood."

[Al-Bukhari and Muslim].

وعن أسماء رضي الله عنها أن امرأة قالت: يا رسول الله إن لي ضَّرة فهل علي جناح إن تشبعت من زوجي غير الذي يعطيني؟ فقال النبي صلى الله عليه وسلم : "المتشبع بما لم يعطَ كلابس ثوبي زور" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 39
Arabic/English book reference : Book 18, Hadith 1549

Abu Bakrah (May Allah be pleased with him) reported:
The Messenger of Allah (ﷺ) said, "Shall I not inform you of one of the gravest of the cardinal sins?" We said: "Yes, O Messenger of Allah!" He (ﷺ) said, "To join others as partners with Allah in worship and to be undutiful to one's parents." The Messenger of Allah (ﷺ) sat up from his reclining position (in order to stress the importance of what he was going to say) and added, "I warn you making a false statement and giving a false testimony. I warn you against making a false statement and giving a false testimony." The Messenger of Allah (ﷺ) kept on repeating this (warning) till we wished he should stop.

[Al- Bukhari and Muslim]

وعن أبي بكر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "ألا أنبئكم بأكبر الكبائر؟" قلنا: بلى يا رسول الله. قال: "الإشراك بالله، وعقوق الوالدين" وكان متكئا فجلس، فقال: "ألا وقول الزور!" فما زال يكررها حتى قلنا: ليته سكت.

Sunnah.com reference : Book 18, Hadith 40
Arabic/English book reference : Book 18, Hadith 1550

Abu Zaid Thabit bin Ad-Dahhak Al-Ansari (May Allah be pleased with him((he is one of those who gave their pledge of allegiance to the Messenger of Allah (ﷺ) under the Tree) said:

The Messenger of Allah (ﷺ) said, "He who swears by a religion other than that of Islam, is like what he has professed. He who kills himself with something, will be tormented with it on the Day of Resurrection. A person is not bound to fulfill a vow about something which he does not possess. Cursing a believer is like murdering him."

[Al-Bukhari and Muslim].

عن أبي زيد ثابت بن الضحاك الأنصاري رضي الله عنه، وهو من أهل بيعة الرضوان قال: قال رسول الله صلى الله عليه وسلم : "من حلف على يمين بملة غير الإسلام كاذبًا متعمدًا، فهو كما قال، ومن قتل نفسه بشيء، عُذب به يوم القيامة، وليس على رجل نذر فيما لا يملكه، ولعن المؤمن كقتله" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 41
Arabic/English book reference : Book 18, Hadith 1551

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said: "It does not befit a Siddiq (righteous Muslim) to frequently curse others."

[Muslim]

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "لا ينبغي لصدِّيق أن يكون لعانًا" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 42
Arabic/English book reference : Book 18, Hadith 1552

Abud-Darda' (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Those who frequently resort to cursing (people) would neither be accepted as witnesses nor as intercessors on the Day of Resurrection."

[Muslim].

وعن أبي الدرداء رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا يكون اللعانون شفعاء، ولا شهداء يوم القيامة" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 43
Arabic/English book reference : Book 18, Hadith 1553

Samurah bin Jundub (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Do not curse one another, invoking Curse of Allah or Wrath of Allah or the fire of Hell."

[Abu Dawud and At-Tirmidhi].

وعن سَمُرَة بن جُندب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا تلاعنوا بلعنة الله، ولا بغضبه، ولا بالنار". ((رواه أبو داود والترمذي وقال حديث حسن صحيح)).

Sunnah.com reference : Book 18, Hadith 44
Arabic/English book reference : Book 18, Hadith 1554

Ibn Mas'ud (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "A true believer is not involved in taunting, or frequently cursing (others) or in indecency or abusing."

[At-Tirmidhi].

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "ليس المؤمن بالطعان، ولا اللعان، ولا الفاحش، ولا البذي". ((رواه الترمذي وقال حديث حسن)).

Sunnah.com reference : Book 18, Hadith 45
Arabic/English book reference : Book 18, Hadith 1555

Abud-Darda' (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "When a person curses somebody or something, the curse goes up to heaven and the gates of heaven get closed. Then it comes down to the earth and its gates get closed. Then it turns right and left, and if it does not find an entrance to go anywhere, it returns to the person or thing that was cursed; if he or it deserves to be cursed; otherwise it returns to the person who uttered it."

[Abu Dawud].

وعن أبي الدرداء رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "إن العبد إذا لعن شيئًا، صعدت اللعنة إلى السماء، فتغلق أبواب السماء دونها، ثم تهبط إلى الأرض، فتغلق أبوابها دونها، ثم تأخذ يمينًا وشمالا، فإذا لم تجد مساغًا رجعت إلى الذي لُعن، فإن كان أهلا لذلك، وإلا رجعت إلى قائلها".

Sunnah.com reference : Book 18, Hadith 46
Arabic/English book reference : Book 18, Hadith 1556

'Imran bin Husain (May Allah be pleased with him) said:

We were with the Messenger of Allah (ﷺ) on a journey and there was a woman from the Ansar riding a she-camel. She abused and invoked curse upon it. The Messenger of Allah (ﷺ) heard it and said, "Off load the she- camel and set it free because it has been cursed."

[Muslim].

وعن عمران بن الحصين رضي الله عنه الله عنهما قال: بينما رسول الله صلى الله عليه وسلم في بعض أسفاره، وامرأة من الأنصار على ناقة، فضجرت، فلعنتها، فسمع ذلك رسول الله صلى الله عليه وسلم فقال: "خذوا ما عليها ودعوها، فإنها ملعونة" قال عمران: فكأني أراها الآن تمشي في الناس ما يَعرض لها أحد. ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 47
Arabic/English book reference : Book 18, Hadith 1557

Abu Barzah Nadlah bin 'Ubaid Al-Aslami (May Allah be pleased with him) said:

A young woman was riding a she-camel on which there was the luggage of people. Suddenly she saw the Prophet (ﷺ). The pass of the mountain became narrow for her people (because of fear). The young woman said to the she-camel: "Go ahead." When it did not move, she said, "O Allah! Curse it." The Prophet (ﷺ) said, "The she-camel that has been cursed should not accompany us."

[Muslim].

وعن أبي برزة نضلة بن عبيد الأسلمي رضي الله عنه قال بينما جارية على ناقة عليها بعض متاع القوم، إذ بصرت بالنبي صلى الله عليه وسلم، وتضايق بهم الجبل، فقالت: حل، اللهم العنها. فقال النبي صلى الله عليه وسلم : "لا تصاحبنا ناقة عليها لعنة" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 48
Arabic/English book reference : Book 18, Hadith 1558

Ibn Mas'ud (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Reviling a Muslim is Fusuq (disobedience of Allah) and killing him is (tantamount to) disbelief."

[Al-Bukhari and Muslim].

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "سباب المسلم فسوق، وقتاله كفر" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 49
Arabic/English book reference : Book 18, Hadith 1559

Abu Dharr (May Allah be pleased with him) reported:

I heard the Messenger of Allah (ﷺ) saying, "When any Muslim accuses another Muslim of sin or of disbelief, the reproach rebounds upon the one who utters it, if the other person is not deserving of it."

[Al- Bukhari].

وعن أبي ذر رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم يقول: "لا يرمي رجل رجلا بالفسق أو الكفر، إلا ارتدت عليه، إن لم يكن صاحبه كذلك" ((رواه البخاري)).

Sunnah.com reference : Book 18, Hadith 50
Arabic/English book reference : Book 18, Hadith 1560

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "When two persons indulge in abusing each other, the beginner will be the sinner so long as the oppressed does not transgress the limits."

[Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "المتسابان ما قالا فعلى البادي منهما حتى يعتدي المظلوم" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 51
Arabic/English book reference : Book 18, Hadith 1561

Abu Hurairah (May Allah be pleased with him) said:

A drunkard was brought to the Prophet (ﷺ). He said, "Give him a beating." Then some beat him with their hands, some with their shoes, and some with (a folded) piece of cloth. When he left, someone said to him: "May Allah disgrace you!" The Prophet (ﷺ) said, "Do not help Satan overcome him by uttering such words."

[Al- Bukhari].

وعنه قال: أتي النبي صلى الله عليه وسلم برجل قد شرب قال: "اضربوه" قال أبو هريرة: فمنا الضارب بيده، والضارب بنعله، والضارب بثوبه. فلما انصرف، قال بعض القوم: أخزاك الله، قال: "لا تقولوا هذا، لا تُعينوا عليه الشيطان" ((رواه البخاري)).

Sunnah.com reference : Book 18, Hadith 52
Arabic/English book reference : Book 18, Hadith 1562

Abu Hurairah (May Allah be pleased with him) said:

I heard the Messenger of Allah (ﷺ) saying, "He who accuses his slave of Zina will receive the punishment (Hadd) of slander on the Day of Resurrection, unless the accusation of Zina was true."

[Al- Bukhari and Muslim].

وعنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من قذف مملوكه بالزنا يقام عليه الحد يوم القيامة، إلا أن يكون كما قال" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 53
Arabic/English book reference : Book 18, Hadith 1563

'Aishah (May Allah be pleased with her) said:

The Messenger of Allah (ﷺ) said, "Do not abuse the dead, because they have attained that which they had forwarded (i.e., their deeds, good or bad)."

[Al-Bukhari].

وعن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم : "لا تسبوا الأموات فإنهم قد أفضوا إلى ما قدموا". ((رواه البخاري)).

Sunnah.com reference : Book 18, Hadith 54
Arabic/English book reference : Book 18, Hadith 1564

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "A (true) Muslim is one from whose tongue and hand the Muslims are safe; and a Muhajir (Emigrant) is he who leaves the deeds which Allah has prohibited."

[Al-Bukhari and Muslim].

وعن عبد الله بن عمرو بن العاص رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم : "المسلم من سلم المسلمون من لسانه ويده، والمهاجر من هجر ما نهى الله عنه" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 55
Arabic/English book reference : Book 18, Hadith 1565

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) said, "He who desires to be rescued from the fire of Hell and to enter Jannah, should die in a state of complete belief in Allah and the Last Day, and should do unto others what he wishes to be done unto him."

[Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم : "من أحب أن يزحزح عن النار، ويدخل الجنة، فلتأته منيته وهو يؤمن بالله واليوم الآخر، وليأتِ إلى الناس الذي يحب أن يؤتى إليه" ((رواه مسلم)). وهو بعض حديث طويل سبق في باب طاعة ولاة الأمور.

Sunnah.com reference : Book 18, Hadith 56
Arabic/English book reference : Book 18, Hadith 1566

Anas bin Malik (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "Do not harbour grudge against one another, nor jealousy, nor enmity; and do not show your backs to one another; and become as fellow brothers and slaves of Allah. It is not lawful for a Muslim to avoid speaking with his brother beyond three days."

[Al- Bukhari and Muslim].

وعن أنس رضي الله عنه أن النبي صلى الله عليه وسلم قال: "لا تباغضوا، ولا تحاسدوا ولا تدابروا، ولا تقاطعوا، وكونوا عباد الله إخوانًا، ولا يحل لمسلم أن يهجر أخاه فوق ثلاث" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 57
Arabic/English book reference : Book 18, Hadith 1567

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "The gates of Jannah are opened on Mondays and Thursdays, and then every slave (of Allah) is granted forgiveness if he does not associate anything with Allah in worship. But the person in whose heart there is rancour against his (Muslim) brother, they will not be pardoned and with regard to them it will be said twice: 'Hold both of them until they are reconciled with each other.'"

[Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "تُفتح أبواب الجنة يوم الاثنين ويوم الخميس، فيغفر لكل عبد لا يشرك بالله شيئًا، إلا رجلا كانت بينه وبين أخيه شحناء فيقال: أنظروا هذين حتى يصطلحا! أنظروا هذين حتى يصطلحا!" ((رواه مسلم)). وفي رواية له "تعرض الأعمال في كل يوم خميس واثنين" وذكر نحوه.

Sunnah.com reference : Book 18, Hadith 58
Arabic/English book reference : Book 18, Hadith 1568

Abu Hurairah (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "Beware of envy because envy consumes (destroys) the virtues just as the fire consumes the firewood," or he said "grass."

[Abu Dawud].

وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: "إياكم والحسد، فإن الحسد يأكل الحسنات كما تأكل النار الحطب، أو قال: العشب".

Sunnah.com reference : Book 18, Hadith 59
Arabic/English book reference : Book 18, Hadith 1569

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Beware of suspicion, for suspicion is the worst of false tales. Do not look for other's faults. Do not spy one another, and do not practise Najsh (means to offer a high price for something in order to allure another customer who is interested in the thing). Do not be jealous of one another and do not nurse enmity against one another. Do not sever ties with one another. Become the slaves of Allah, and be brothers to one another as He commanded. A Muslim is the brother of a Muslim. He should neither oppress him nor humiliate him. The piety is here! The piety is here!" While saying so he pointed towards his chest. "It is enough evil for a Muslim to look down upon his Muslim brother. All things of a Muslim are inviolable for his brother in Faith: his blood, his wealth and his honour. Verily, Allah does not look to your bodies nor to your faces but He looks to your hearts and your deeds."

Another narration is: "Do not feel envy against one another; do not nurse enmity; do not spy on one another and do not cheat one another. Be Allah's slaves, brethren to one another."

Another narration is: "Do not have estranged relations with one another. Do not nurse enmity and do not feel envy against one another. O Allah's worshippers! Be brothers!"

Another narration is: "Do not estrange mutual relations and do not intervene into the transaction which is likely to be settled with another person."

[Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إياكم والظن، فإن الظن أكذب الحديث، ولا تحسسوا، ولا تجسسوا ولا تنافسوا، ولا تحاسدوا، ولا تباغضوا، ولا تدابروا، وكونوا عباد الله إخوانًا كما أمركم. المسلم أخو المسلم، لا يظلمه، ولا يخذله ولا يحقره. التقوى ههنا، " ويشير إلى صدره "بحسب امرئ من الشر أن يحقر أخاه المسلم، كل المسلم على المسلم حرام: دمه، وعرضه، وماله، إن الله لا ينظر إلى أجسادكم، ولا إلى صوركم، ولكن ينظر إلى قلوبكم وأعمالكم". وفي رواية: "لا تحاسدوا، ولا تباغضوا، ولا تجسسوا، ولا تحسسوا ولا تناجشوا وكونوا عباد الله إخوانًا".
وفي رواية: "لا تقاطعوا، ولا تدابروا، ولا تباغضوا ولا تحاسدوا، وكونوا عباد الله إخوانًا". وفي رواية: "لا تهاجروا ولا يبع بعضكم على بيع بعض".
((رواه مسلم بكل هذه الروايات، وروى البخاري أكثرها)).

Sunnah.com reference : Book 18, Hadith 60
Arabic/English book reference : Book 18, Hadith 1570

Muawiyah (May Allah be pleased with him) said:

I heard the Messenger of Allah (ﷺ) saying, "If you find faults with Muslims, you will corrupt them."

[Abu Dawud].

وعن معاوية رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إنك إن اتبعت عورات المسلمين أفسدتهم، أو كدت تفسدهم". حديث صحيح رواه أبو داود بإسناد صحيح.

Sunnah.com reference : Book 18, Hadith 61
Arabic/English book reference : Book 18, Hadith 1571

It has been reported that a man was brought before Abdullah bin Mas'ud (May Allah be pleased with him) because his beard was giving out smell of wine. Ibn Mas'ud said:

"We have been prohibited from spying (on Muslims) and finding faults (with them). But we can take to task only and only if the sin is overt.

[Abu Dawud].

وعن ابن مسعود رضي الله عنه أنه أتي برجل فقيل له، هذا فلان تقطر لحيته خمرًا، فقال: إنَّا قد نهينا عن التجسس، ولكن إن يظهر لنا شئ، نأخذ به". حديث حسن صحيح رواه أبو داود بإسناد على شرط البخاري ومسلم.

Sunnah.com reference : Book 18, Hadith 62
Arabic/English book reference : Book 18, Hadith 1572

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Beware of suspicion, for suspicion is the worst of false tales."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إياكم والظن، فإن الظن أكذب الحديث" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 63
Arabic/English book reference : Book 18, Hadith 1573

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "It is enough evil for a Muslim to look down upon his (Muslim) brother."

[Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "بحسب امرئ من الشر أن يحقر المسلم". ((رواه مسلم، وقد سبق قريبًا بطوله)).

Sunnah.com reference : Book 18, Hadith 64
Arabic/English book reference : Book 18, Hadith 1574

Ibn Mas'ud (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "The haughty, even with pride equal to a mustard seed in his heart, will not enter Jannah." A man enquired: "What about that a person likes fine dress and fine shoes?" He said: "Allah is Beautiful and likes beauty. Pride amounts to disclaiming truth out of self- esteem, and despising people ."

[Muslim].

وعن ابن مسعود رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر" فقال رجل: إن الرجل يحب أن يكون ثوبه حسنًا، ونعله حسنة، فقال: "إن الله جميل يحب الجمال، الكبر بَطَر الحق، وغمط الناس".((رواه مسلم)).
ومعنى "بَطَر الحق": دفعه، "وغمطهم": احتقارهم، وقد سبق بيانه أوضح من هذا في باب الكبر.

Sunnah.com reference : Book 18, Hadith 65
Arabic/English book reference : Book 18, Hadith 1575

Jundub bin 'Abdullah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Once someone said: 'By Allah! Allah will not forgive such and such (a person).' Thereupon Allah, the Exalted and the Glorious, said: 'Who is he who takes an oath in My Name that I will not grant pardon to so-and-so? I have granted pardon to so-and-so and rendered your good deeds fruitless.'"

[Muslim].

وعن جُندب بن عبد الله رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "قال رجل: والله لا يغفر الله لفلان، فقال الله عز وجل: من ذا الذي يتألى علي أن لا أغفر لفلان! فإني قد غفرت له، وأحبطت عملك" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 66
Arabic/English book reference : Book 18, Hadith 1576

Wathilah bin Al-Asqa' (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Do not express pleasure at the misfortune of a (Muslim) brother lest Allah should bestow mercy upon him and make you suffer from a misfortune."

[At- Tirmidhi].

وعن واثلة بن الأسقع رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " لا تظهر الشماتة لأخيك، فيرحمه الله ويبتليك". ((رواه الترمذي وقال: حديث حسن))
وفي الباب حديث أبي هريرة السابق في باب التجسس: " كل المسلم على المسلم حرام" الحديث.

Sunnah.com reference : Book 18, Hadith 67
Arabic/English book reference : Book 18, Hadith 1577

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Two matters are signs of disbelief on the part of those who indulge in them: Defaming and speaking evil of a person's lineage, and wailing over the dead."

[Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " اثنتان في الناس هما بهم كفر: الطعن في النسب، والنياحة على الميت" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 68
Arabic/English book reference : Book 18, Hadith 1578

Abu Hurairah (May Allah be pleased with him) said:
The Messenger of Allah (ﷺ) said, "He who takes up arms against us is none of us; and he who cheats us is none of us."

[Muslim].

Another narration of Muslim is: The Messenger of Allah (ﷺ) happened to pass by a heap of corn. He thrust his hand in that (heap) and his fingers felt wetness. He said to the owner of that heap of corn, "What is this?" He replied: "O Messenger of Allah! These have been drenched by rainfall." He remarked, "Why did you not place this (the drenched part of the heap) over the corn so that people might see it? He who deceives is not of us."

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: " من حمل علينا السلاح، فليس منا، ومن غشنا، فليس منا" ((رواه مسلم)).
وفي رواية له أن رسول الله صلى الله عليه وسلم مر على صبرة طعام، فأدخل يده فيها، فنالت أصابعه بللا، فقال: " ما هذا ياصاحب الطعام؟" قال أصابته السماء يارسول الله، قال: " أفلا جعلته فوق الطعام حتى يراه الناس! من غشنا فليس منا".

Sunnah.com reference : Book 18, Hadith 69
Arabic/English book reference : Book 18, Hadith 1579

Abu Hurairah (May Allah be pleased with him) said:
The Messenger of Allah (ﷺ) said, "Do not practise Najsh (to cheat)."

[Muslim].

وعنه أن رسول الله صلى الله عليه وسلم ، قال: " لا تناجشوا" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 70
Arabic/English book reference : Book 18, Hadith 1580

Ibn 'Umar (May Allah be pleased with them) said:
The Messenger of Allah (ﷺ) prohibited the practice of Najsh.

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما، أن النبي صلى الله عليه وسلم نهى عن النَجَش، ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 71
Arabic/English book reference : Book 18, Hadith 1581

Ibn 'Umar (May Allah be pleased with them) said:

A man mentioned to the Messenger of Allah (ﷺ) that he was often deceived in dealings. The Messenger of Allah (ﷺ) said to him, "When you enter into a transaction you should say: "There should be no deception."'

[Al-Bukhari and Muslim].

وعنه قال: ذكر رجل لرسول الله صلى الله عليه وسلم أنه يُخدع في البيوع فقال رسول الله صلى الله عليه وسلم: "من بايعت؟ فقل : لا خلابة" ((متفق عليه)). "الخِلابة" بخاء معجمة مكسورة، وباء موحدة: وهي الخديعة.

Sunnah.com reference : Book 18, Hadith 72
Arabic/English book reference : Book 18, Hadith 1582

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "He who deceives another's wife or his slave is none of us."

[Abu Dawud].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من خبب زوجة امرئ، أو مملوكه، فليس منا".
"خَبَب" بخاء معجمة، ثم باء موحدة مكررة: أي: أفسده وخدعه.

Sunnah.com reference : Book 18, Hadith 73
Arabic/English book reference : Book 18, Hadith 1583

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) said, "Whosoever possesses these four characteristics is a sheer hypocrite; and anyone who possesses one of them possesses a characteristic of hypocrisy till he gives it up. These are: when he is entrusted with something, he proves dishonest; when he speaks, he tells a lie; when he makes a covenant, he proves treacherous; and when he quarrels, he behaves in very imprudent, evil, insulting manner."

[Al-Bukhari and Muslim].

وعن عبد الله بن عمرو بن العاص رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: " أربع من كن فيه، كان منافقًا خالصًا، ومن كانت فيه خصلة منهن، كان فيه خصلة من النفاق حتى يدعها: إذا اؤتمن خان، وإذا حدث كذب، وإذا عاهد غدر، وإذا خاصم فجر" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 74
Arabic/English book reference : Book 18, Hadith 1584

Ibn Mas'ud, Ibn 'Umar and Anas (May Allah be pleased with them) said:

The Prophet (ﷺ) said, "For every one who breaks his covenant, there will be a (huge) flag on the Day of Resurrection and it will be said: 'This flag proclaims a breach of covenant by so-and-so.'"

[Al-Bukhari and Muslim].

وعن ابن مسعود، وابن عمر، وأنس رضي الله عنهم قالوا: قال النبي صلى الله عليه وسلم : " لكل غادر لواء يوم القيامة، يقال: هذه غدرة فلان" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 75
Arabic/English book reference : Book 18, Hadith 1585

Abu Sa'id Al-Khudri (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "Every one who breaks a covenant will have a flag by his buttocks on the Day of Resurrection. It will be raised higher according to the nature of his breach. Behold, there will be no greater a sin with respect to breaking the covenant than that of a ruler who breaks his covenant with the Muslim masses."

[Muslim].

وعن أبي سعيد الخدري رضي الله عنه أن النبي صلى الله عليه وسلم قال : " لكل غادر لواء عند استه يوم القيامة يرفع له بقدر غدره، ألا لا غادر أعظم غدرًا من أمير عامة" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 76
Arabic/English book reference : Book 18, Hadith 1586

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Allah, the Exalted, says: 'I will contend on the Day of Resurrection against three (types of) people: One who makes a covenant in My Name and then breaks it; one who sells a free man as a slave and devours his price; and one who hires a workman and having taken full work from him, does not pay him his wages.'"

[Al- Bukhari].

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: " قال الله تعالى: ثلاثة أنا خصمهم يوم القيامة : رجل أعطى بي ثم غدر، ورجل باع حرًا فأكل ثمنه، ورجل استأجر أجيرًا، فاستوفى منه، ولم يعطه أجره" ((رواه البخاري)).

Sunnah.com reference : Book 18, Hadith 77
Arabic/English book reference : Book 18, Hadith 1587

Abu Dharr (May Allah be pleased with him) said:

The Prophet (ﷺ) observed: "There are three (types of) people to whom Allah will neither speak on the Day of Resurrection nor look at them nor purify them, and they will have a painful chastisement." The Messenger of Allah (ﷺ) repeated it three times. Abu Dharr (May Allah be pleased with him) remarked: "They are ruined. Who are they, O Messenger of Allah?" Upon this, the Messenger of Allah (ﷺ) said, "One who lets down his lower garments (below his ankels) out of arrogance, one who boasts of his favours done to another; and who sells his goods by taking a false oath."

[Muslim].

وعن أبي ذر رضي الله عنه عن النبي صلى الله عليه وسلم قال: " ثلاثة لا يكلمهم الله يوم القيامة ولا ينظر إليهم، ولا يزكيهم ولهم عذاب أليم" قال: فقرأها رسول الله صلى الله عليه وسلم ثلاث مرار. قال أبو ذر: خابوا وخسروا من هم يا رسول الله؟ قال: المسبل، والمنان، والمنفق سلعته بالحلف الكاذب" ((رواه مسلم)).
وفي رواية له : " المسبل إزاره" يعني: المسبل إزاره وثوبه أسفل من الكعبين للخُيلاء.

Sunnah.com reference : Book 18, Hadith 78
Arabic/English book reference : Book 18, Hadith 1588

'Iyad bin Himar (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Verily, Allah has revealed to me that you should adopt humility. So that no one may wrong another and no one may be disdainful and haughty towards another."

[Muslim].

وعن عياض بن حمار رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "إن الله تعالى أوحى إلي أن تواضعوا حتى لا يبغي أحد على أحد، ولا يفخر أحد على أحد" ((رواه مسلم)) قال أهل اللغة: البغي: التعدي والاستطالة.

Sunnah.com reference : Book 18, Hadith 79
Arabic/English book reference : Book 18, Hadith 1589

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "When a person says: 'People have been ruined, he is the one to be ruined the most.'"

[Muslim]

In another version: "He himself is the most ruined among them."

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إذا قال الرجل: هلك الناس، فهو أهلكهم" ((رواه مسلم)).
الرواية المشهورة: أهلكَُهم برفع الكاف، وروي بنصبها، وهذا هو الحرام، وأما من قاله ذلك عجبًا بنفسه، وتصاغرا للناس، وارتفاعًا عليهم، فهذا هو الحرام، وأما من قاله لما يرى في الناس من نقص في أمر دينهم، وقاله تحزنًا عليهم، وعلى الدين فلا بأس به. هكذا فسره العلماء وفصلوه، ومن قاله من الأئمة الأعلام: مالك بن أنس، والخطابي، والحميدي وآخرون، وقد أوضحته في كتاب الأذكار .

Sunnah.com reference : Book 18, Hadith 80
Arabic/English book reference : Book 18, Hadith 1590

Anas bin Malik (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Do not desert (stop talking to) one another, do not nurse hatred towards one another, do not be jealous of one another, and become as fellow brothers and slaves of Allah. It is not lawful for a Muslim to stop talking to his brother (Muslim) for more than three days."

[Al-Bukhari and Muslim]

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا تقاطعوا ولا تدابروا، ولا تباغضوا، ولا تحاسدوا، وكونوا عباد الله إخوانًا، ولا يحل لمسلم أن يهجر أخاه فوق ثلاث" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 81
Arabic/English book reference : Book 18, Hadith 1591

Abu Ayyub Al-Ansari (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "It is not lawful for a Muslim to desert (stop talking to) his brother beyond three nights, the one turning one way and the other turning to the other way when they meet, the better of the two is one who is the first to greet the other."

[Al-Bukhari and Muslim].

وعن أبي أيوب رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "لا يحل لمسلم أن يهجر أخاه فوق ثلاث ليال: يلتقيان، فيعرض هذا ويعرض هذا، وخيرهما الذي يبدأ بالسلام" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 82
Arabic/English book reference : Book 18, Hadith 1592

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "People's deeds are presented before Allah on Mondays and Thursdays, and then every slave (of Allah) is granted forgiveness (of minor sins) if he does not associate anything with Allah in worship. But the person in whose heart there is rancour against his brother, will not be pardoned. With regard to them, it is said twice: 'Hold these two until they are reconciled'."

[Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "تعرض الأعمال في كل اثنين وخميس، فيغفر الله لكل امرئ لا يشرك بالله شيئا، إلا امرءا كانت بينه وبين أخيه شحناء، فيقول: اتركوا هذين حتى يصطلحا" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 83
Arabic/English book reference : Book 18, Hadith 1593

Jabir (May Allah be pleased with him) said:

I heard the Messenger of Allah (ﷺ) as saying, "The Satan has despaired of being worshipped by those who engage in prayer in the Arabian Peninsula but (has not lost hope) in creating dissension among them."

[Muslim].

وعن جابر رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إن الشيطان قد يئس أن يعبده المصلون في جزيرة العرب، ولكن في والتحريش بينهم " ((رواه مسلم)).
التحريش: الإفساد وتغيير قلوبهم وتقاطعهم.

Sunnah.com reference : Book 18, Hadith 84
Arabic/English book reference : Book 18, Hadith 1594

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "It is not lawful for a Muslim to forsake his (Muslim) brother beyond three days; and whosoever does so for more than three days, and then dies, will certainly enter the Hell."

[Abu Dawud].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا يحل لمسلم أن يهجر أخاه فوق ثلاث، فمن هجر فوق ثلاث، فمات دخل النار".((رواه أبو داود بإسناد على شرط البخاري)).

Sunnah.com reference : Book 18, Hadith 85
Arabic/English book reference : Book 18, Hadith 1595

Abu Khirash Hadrad bin Abu Hadrad Al-Aslami (May Allah be pleased with him) said:

I heard the Prophet (ﷺ) saying, "Whosoever forsakes his brother for a year is like one who sheds his blood."

[Abu Dawud].

وعن أبي خراش حدرد بن أبي حدرد الأسلمي، ويقال السلمي الصحابي رضي الله عنه أنه سمع النبي صلى الله عليه وسلم يقول: "من هجر أخاه سنة فهو كسفك دمه".((رواه أبو داود بإسناد صحيح)).

Sunnah.com reference : Book 18, Hadith 86
Arabic/English book reference : Book 18, Hadith 1596

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "It is not permissible for a believer to forsake his (Muslim) brother for more than three days. If three days have passed, he should meet him and greet him; and if other responds to it they will both share the reward; but if he does not respond, he will bear his sin and the one who (has taken the initiative to) greet (the other) will be absolved of the sin of forsaking (one's brother in Faith)."

[Abu Dawud].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "لا يحل لمؤمن أن يهجر مؤمنًا فوق ثلاث، فإن مرت به ثلاث، فليلقه، وليسلم عليه، فإن رد عليه السلام، فقد اشتركا في الأجر، وإن لم يرد عليه، فقد باء بالإثم، وخرج المسلم من الهجرة". ((رواه أبو داود بإسناد حسن قال أبو داود: إذا كانت الهجرة لله تعالى، فليس من هذا في شيء)).

Sunnah.com reference : Book 18, Hadith 87
Arabic/English book reference : Book 18, Hadith 1597

Ibn 'Umar (May Allah be pleased with them) said:
the Messenger of Allah (ﷺ) said, "In the presence of three people, two should not hold secret counsel, to the exclusion of the third."

[Al- Bukhari and Muslim].

In Abu Dawud, Abu Salih related: I asked Ibn 'Umar: "What if there are four people." He said, "There is no harm in that."

Malik reported in Al-Muwatta that 'Abdullah bin Dinar related: Ibn 'Umar and I were together in Khalid bin 'Uqbah's house which was situated in the market place. A man came to consult Ibn 'Umar. None besides me was present. Ibn 'Umar called another man in and we became four and said to me and the man he had called: Move away a bit because I have heard the Messenger of Allah (ﷺ) saying, "The two people should not hold secret counsel together excluding the third."

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "إذا كانوا ثلاثة فلا يتناجى اثنان دون الثالث" ((متفق عليه)).
((ورواه أبو دواد وزاد: قال أبو صالح: قلت لابن عمر: فأربعة؟ قال: لا يضرك. ورواه مالك في الموطأ: عن عبد الله بن دينار قال: كنت أنا وابن عمر عند دار خالد بن عقبة التي في السوق، فجاء رجل يريد أن يناجيه، وليس مع ابن عمر أحد غيري، فدعا ابن عمر رجلا آخر حتى كنا أربعة فقال لي وللرجل الثالث الذي دعا: استأخرا شيئًا، فإني سمعت رسول الله صلى الله عليه وسلم يقول: "لا يتناجى اثنان دون واحد".

Sunnah.com reference : Book 18, Hadith 88
Arabic/English book reference : Book 18, Hadith 1598

Ibn Mas'ud (May Allah be pleased with him) said:
The Messenger of Allah (ﷺ) said, "When three of you are together, two of you must not converse privately ignoring the third till the number increases, lest the third should be grieved."

[Al-Bukhari and Muslim].

وعن ابن مسعود رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إذا كنتم ثلاثة، فلا يتناجى اثنان دون الآخر حتى تختلطوا بالناس، من أجل أن ذلك يحزنه" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 89
Arabic/English book reference : Book 18, Hadith 1599

Ibn 'Umar (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) said, "A woman was punished in Hell because of a cat which she had confined until it died. She did not give it to eat or to drink when it was confined, nor did she free it so that it might eat the vermin of the earth."

[Al-Bukhari and Muslim]

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "عذبت امرأة في هِرة حبستها حتى ماتت، فدخلت فيها النار، لا هي أطعمتها وسقتها، إذ هي حبستها، ولا هي تركتها تأكل من خشاش الأرض" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 90
Arabic/English book reference : Book 18, Hadith 1600

Ibn 'Umar (May Allah be pleased with them) reported:

I happened to pass by some lads of the Quraish who had tied a bird at which they have been shooting arrows. Every arrow that they missed came into the possession of the owner of the bird. No sooner had they seen Ibn 'Umar, they dispersed. Thereupon, Ibn 'Umar said: "Who has done this? May Allah curse him who has done so. Verily, the Messenger of Allah (ﷺ) has cursed anyone who makes a live thing the target (of one's marksmanship)."

[Al-Bukhari and Muslim].

وعنه أنه مر بفتيان من قريش قد نصبوا طيرًا وهم يرمونه، وقد جعلوا لصاحب الطير كل خاطئة من نبلهم، فلما رأوا ابن عمر تفرقوا، فقال ابن عمر: من فعل هذا؟ لعن الله من فعل هذا، إن رسول الله صلى الله عليه وسلم لعن من اتخذ شيئًا فيه روح غرضًا. ((متفق عليه)).
"الغَرَض" : بفتح الغين المعجمة والراء، وهو الهدف، والشيء الذي يرمى إليه.

Sunnah.com reference : Book 18, Hadith 91
Arabic/English book reference : Book 18, Hadith 1601

Anas (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) forbade animals being tied (as targets).

[Al-Bukhari and Muslim].

وعن أنس رضي الله عنه قال: نهى رسول الله صلى الله عليه وسلم أن تُصبر البهائم. ((متفق عليه)).
ومعناه: تحبس للقتل.

Sunnah.com reference : Book 18, Hadith 92
Arabic/English book reference : Book 18, Hadith 1602

Abu Ali Suwaid bin Muqarrin (May Allah be pleased with him) said:

I was the seventh child of Banu Muqarrin and we had only one slave-girl. When the youngest of us once happened to slap her (on the face) the Messenger of Allah (ﷺ) ordered us to set her free.

[Muslim].

وعن أبي علي سويد بن مقرن رضي الله عنه قال: لقد رأيتني سابع سبعة من بني مقرن ما لنا خادم إلا واحدة لطمها أصغرنا فأمرنا رسول الله صلى الله عليه وسلم أن نعتقها. ((رواه مسلم)). وروابة: "سابع إخوة لي".

Sunnah.com reference : Book 18, Hadith 93
Arabic/English book reference : Book 18, Hadith 1603

Abu Mas'ud Al-Badri (May Allah be pleased with him) said:

I was beating my slave with a whip when I heard a voice behind me which said: "Abu Mas'ud! Bear in mind..." I did not recognize the voice for the intense anger I was in. Abu Mas'ud added: As he came near me, I found that he was the Messenger of Allah (ﷺ) who was saying, "Abu Mas'ud! Bear in mind that Allah has more dominance upon you than you have upon your slave." Then I said: "I will never beat any slave in future."

Another narration is: The whip dropped from my hand in awe of the Prophet (ﷺ).

Still another narration is: I said: "He is free for the sake of Allah." He (ﷺ) said, "If you had not done this, you would have been singed by the Fire."

[Muslim].

وعن أبي مسعود البدري رضي الله عنه قال: "كنتُ أضرب غلامًا لي بالوسط، فسمعت صوتًا من خلفي: "اعلم أبا مسعود" فلم أفهم الصوت من الغضب، فلما دنا مني إذا هو رسول الله صلى الله عليه وسلم فإذا هو يقول: "اعلم أبا مسعود أن الله أقدرُ عليك منك على هذا الغلام" فقلت: لا أضرب مملوكًا بعده أبدًا.
((وفي رواية: فسقط السوط من يدي من هيبته))
((وفي رواية: فقلت: يارسول الله هو حر لوجه الله تعالى، فقال: "أما لو لم تفعل، للفحتك النار، أو لمستك النار" ((رواه مسلم بهذه الروايات)).

Sunnah.com reference : Book 18, Hadith 94
Arabic/English book reference : Book 18, Hadith 1604

Ibn 'Umar (May Allah be pleased with them) reported:

The Prophet (ﷺ) said, "The expiation for beating or slapping a slave on the face for something he has not done is to set him free."

[Muslim].

وعن ابن عمر رضي الله عنهما أن النبي صلى الله عليه وسلم قال: "من ضرب غلامًا له حدًا لم يأتِه، أو لطمه، فإن كفارته أن يعتقه" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 95
Arabic/English book reference : Book 18, Hadith 1605

It has been narrated that Hisham bin Hakim bin Hizam (May Allah be pleased with them) happened to pass by some (non-Arab) farmers of Syria who had been made to stand in the sun, and olive oil was poured on their heads. He said:

"What is the matter?" He was told that they had been detained for the non-payment of Jizyah. (Another narration says that they were being tortured for not having paid Al-Kharaj). Thereupon Hisham said: "I bear testimony to the fact that I heard the Messenger of Allah (ﷺ) saying, 'Allah will torment those who torment people in the world.'" Then he proceeded towards their Amir and reported this Hadith to him. The Amir then issued orders for their release.

[Muslim].

وعن هشام بن حكيم بن حزام رضي الله عنه أنه مر بالشام على أناس من الأنباط، وقد أقيموا في الشمس، وصُب على رءوسهم الزيت فقال: ما هذا؟ يُعذبون في الخراج وفي رواية: حُبسوا في الجزية. فقال هشام: أشهد لسمعت رسول الله

صلى الله عليه وسلم يقول: "إن الله يعذب الذين يعذبون الناس في الدنيا" فدخل على الأمير، فحدثه، فأمر بهم فخلوا" ((رواه مسلم. "الأنباط" الفلاحون من العجم)).

Sunnah.com reference : Book 18, Hadith 96
Arabic/English book reference : Book 18, Hadith 1606

Ibn 'Abbas (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) saw an ass which had been branded on the face. He disapproved of it. Upon this Ibn 'Abbas (May Allah be pleased with them) said, "By Allah, I shall not brand (the animal) but on a part at a distance from the face." Ibn 'Abbas (May Allah be pleased with them) then commanded branding on the hips; he was the first person to brand the animals on hips.

[Muslim].

وعن ابن عباس رضي الله عنهما قال: رأى رسول الله صلى الله عليه وسلم حمارًا موسوم الوجه، فأنكر ذلك؟ فقال: والله لا أسمه إلا أقصى شيء من الوجه، وأمر بحماره، فكوي في جاعرتيه، فهو أول من كوى الجاعرتين. ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 97
Arabic/English book reference : Book 18, Hadith 1607

Ibn 'Abbas (May Allah be pleased with them) said:

An ass with a brand on the face happened to pass before the Prophet (ﷺ). Thereupon he said, "May Allah curse the one who has branded it (on the face)."

[Muslim].

Another narration in Muslim is: "The Messenger of Allah (ﷺ) prohibited us from hitting across the face and branding on the face (of an animal)."

وعنه أن النبي صلى الله عليه وسلم : مر عليه حمار قد وُسم في وجهه، فقال: "**لعن الله الذي وسمه**" ((رواه مسلم. وفي رواية لمسلم أيضًا: نهى رسول الله صلى الله عليه وسلم عن الضرب في الوجه، وعن الوسم في الوجه)).

Sunnah.com reference : Book 18, Hadith 98
Arabic/English book reference : Book 18, Hadith 1608

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) sent us on an expedition and said to us, "If you find so- and-so (he named two persons belonging to the Quraish) commit them to the fire." When we were on the verge of departure, he said to us, "I ordered you to burn so-and-so, but it is Allah Alone Who punishes with the fire. So if you find them put them to death."

[Al- Bukhari].

عن أبي هريرة رضي الله عنه قال: بعثنا رسول الله صلى الله عليه وسلم في بعث فقال: "إن وجدتم فلانًا وفلانًا" لرجلين من قريش سماهما "فأحرقوهما بالنار" ثم قال رسول الله صلى الله عليه وسلم حين أردنا الخروج: "إني كنت أمرتكم أن تحرقوا فلانًا وفلانًا، وإن النار لا يعذب بها إلا الله، فإن وجدتموهما فاقتلوهما" ((رواه البخاري)).

Sunnah.com reference : Book 18, Hadith 99
Arabic/English book reference : Book 18, Hadith 1609

Ibn Mas'ud (May Allah be pleased with him) reported:

We were with the Messenger of Allah (ﷺ) in a journey when he drew apart (to relieve nature). In his absence, we saw a red bird which had two young ones with it. We caught them and the red mother bird came, beating the earth with its wings. In the meantime the Prophet (ﷺ) returned and said, "Who has put this bird to distress on account of its young? Return them to her." He (ﷺ) also noticed a mound of ants which we had burnt up. He asked, "Who has set fire to this?" We replied: "We have done so." He (ﷺ) said, "None can chastise with fire except the Rubb of the fire."

[Abu Dawud].

وعن ابن مسعود رضي الله عنه قال: كنا مع رسول الله صلى الله عليه وسلم في سفر، فانطلق لحاجته، فرأينا حمرة معها فرخان، فأخذنا فرخيها، فجاءت الحمرة فجعلت تعرش فجاء النبي صلى الله عليه وسلم فقال: "من فجع هذه بولدها؟ ردوا ولدها إليها" ورأى قرية نمل قد حرقناها، فقال: "من حرق هذه؟" قلنا: نحن. قال: "إنه لا ينبغي أن يعذِّب بالنار إلا رب النار".
قوله: قرية نمل معناه: موضع النمل مع النمل.

Sunnah.com reference : Book 18, Hadith 100
Arabic/English book reference : Book 18, Hadith 1610

Abu Hurairah (May Allah be pleased with him) said:
The Messenger of Allah (ﷺ) said, "It is an act of oppression on the part of a person to procrastinate in fulfilling his obligation; if the repayment of a debt due to any of you is undertaken by a rich person, you should agree to the substitution."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "مطل الغني ظلم وإذا أُتبع أحدكم على مليء فليتبع" ((متفق عليه. معنى "أتبع": أحيل)).

Sunnah.com reference : Book 18, Hadith 101
Arabic/English book reference : Book 18, Hadith 1611

Ibn 'Abbas (May Allah be pleased with them) said:
The Messenger of Allah (ﷺ) said, "He who gives something (to someone) as a gift and then gets it back (from him or her) is like a dog which eats its own vomit."

Another narration is: "He who gets back his charity is like a dog which vomits and then returns to that and eats it."

[Al-Bukhari and Muslim].

عن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "الذي يعود في هبته كالكلب يرجع في قيئه" ((متفق عليه)).
((وفي رواية: "مثل الذي يرجع في صدقته، كمثل الكلب يقيء، ثم يعود في قيئه فيأكله". وفي رواية: "العائد في هبته كالعائد في قيئه)).

Sunnah.com reference : Book 18, Hadith 102
Arabic/English book reference : Book 18, Hadith 1612

'Umar bin Al-Khattab (May Allah be pleased with him) said:
I donated a horse in the way of Allah. Its new possessor did not treat it properly. I made my mind to buy it because I thought that he would sell it at a cheap price (now that it became weak and emaciated). I asked the Prophet (ﷺ)

about it, whereupon he said, "Do not buy it and do not get back your charity, for one who gets back the charity is like a dog that eats its own vomit."

[Al-Bukhari and Muslim]

وعن عمر بن الخطاب رضي الله عنه قال: حملت على فرس في سبيل الله فأضاعه الذي كان عنده، فأردت أن أشتريه، وظننت أنه يبيعه برخص، فسألت النبي صلى الله عليه وسلم فقال: "لا تشتره ولا تعد في صدقتك وإن أعطاكه بدرهم، فإن العائد في صدقته كالعائد في قيئه" ((متفق عليه)).
قوله: "حملت على فرس في سبيل الله" معناه: تصدقت به على بعض المجاهدين.

Sunnah.com reference : Book 18, Hadith 103
Arabic/English book reference : Book 18, Hadith 1613

Abu Hurairah (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "Keep away from the seven fatalities." It was asked: "What are they, O Messenger of Allah?" He (ﷺ) replied, "Associating anything with Allah in worship (i.e., committing an act of Shirk), sorcery, killing of one whom Allah has declared inviolable without a just cause, devouring the property of an orphan, the eating of usury (Riba), fleeing from the battlefield and accusing chaste believing women, who never even think of anything touching their chastity."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "اجتنبوا السبع الموبقات" قالوا: يا رسول الله وما هن؟ قال: "الشرك بالله، والسحر وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات المؤمنات الغافلات" ((متفق عليه. "الموبقات" المهلكات)).

Sunnah.com reference : Book 18, Hadith 104
Arabic/English book reference : Book 18, Hadith 1614

`Abdullah bin Mas`ud (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) cursed the one who accepts Ar-Riba (the usury) and the one who pays it.

[Muslim].

The narration in At-Tirmidhi adds: And the one who records it, and the two persons who stand witness to it.

وعن ابن مسعود رضي الله عنه قال: " لعن رسول الله صلى الله عليه وسلم آكل الربا وموكله" ((رواه مسلم)).

زاد الترمذي وغيره: وشاهديه، وكاتبه

Sunnah.com reference : Book 18, Hadith 105
Arabic/English book reference : Book 18, Hadith 1615

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Almighty Allah says, 'I am the One Who is most free from want of partners. He who does a thing for the sake of someone else beside Me, I discard him and his polytheism.."

[Muslim].

وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: " قال الله تعالى: أنا أغنى الشركاء عن الشرك، من عمل عملا أشرك فيه معي غيري، تركته وشركه" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 106

Arabic/English book reference : Book 18, Hadith 1616

Abu Hurairah (May Allah be pleased with him) said:

I heard the Messenger of Allah (ﷺ) saying, "The first to be judged on the Day of Resurrection will be a man who had died as a martyr. He will be brought forward. Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I fought for Your Cause till I was martyred.' Allah will say: 'You have lied. You fought so that people might call you courageous; and they have done so.' Command will then be issued about him and he will be dragged on his face and thrown into Hell. Next a man who had acquired and imparted knowledge and read the Qur'an will be brought forward, Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I acquired knowledge and taught it, and read the Qur'an for Your sake.' Allah will say to him: 'You have lied. You acquired knowledge so that people might call you a learned (man), and you read the Qur'an so that they might call you a reciter, and they have done so.' Command will then be issued about him, and he will be dragged on his face and thrown into Hell. Next a man whom Allah had made affluent and to whom Allah had given plenty of wealth, will be brought forward, Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I did not neglect any of the ways You liked wealth to be spend liberally for Your sake'. Allah will say to him: 'You have lied. You did it so that people might call you generous, and they have done so.' Command will then be issued about him and he will be dragged on his face and thrown into Hell."

[Muslim].

وعنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: " إن أول الناس يقضى يوم القيامة عليه رجل اسُتشهد، فأتي به، فعرفه نعمته، فعرفها، قال: فما عملت فيها؟ قال: قاتلت فيك حتى اسُتشهدت، قال: كذبت، ولكنك قاتلت لأن يقال: جريء، فقد قيل، ثم أمر به، فسحب على وجهه حتى ألقي في النار. ورجل تعلم العلم وعلمه، وقرأ القرآن، فأتي به، فعرفه نعمه فعرفها. قال فما عملت فيها؟ قال تعلمت العلم وعلمته وقرأت فيك القرآن. قال كذبت، ولكنك تعلمت ليقال: عالم. وقرأت القرآن ليقال: هو قارئ، فقد قيل: ثم أُمر به، فسُحب على وجهه حتى ألقي في النار، ورجل وسع الله عليه، وأعطاه من أصناف المال، فأتي به فعرفه نعمه، فعرفها. قال: فما عملت فيها ؟ قال: ما تركت من سبيل تحب أن ينفق فيها إلا أنفقت فيها لك، قال: كذبت، ولكنك فعلت ليقال: جواد، فقد قيل، ثم أُمر به فسُحب على وجهه ثم ألقي في النار" ((رواه مسلم)).
جَريء بفتح الجيم وكسر الراء وبالمد، أي: شجاع حاذق

Sunnah.com reference : Book 18, Hadith 107
Arabic/English book reference : Book 18, Hadith 1617

`Abdullah bin `Umar (May Allah be pleased with them) said:

Some people told me, "We visit our rulers and we tell them things contrary to those which we say when we depart from them."

`Abdullah bin `Umar (May Allah be pleased with them) replied: "In the era of the Messenger of Allah (ﷺ) we considered this to be an act of hypocrisy."

[Al-Bukhari].

وعن ابن عمر رضي الله عنهما أن ناسًا قالوا له: إنا ندخل على سلاطيننا فنقول لهم بخلاف ما نتكلم إذا خرجنا من عندهم؟ قال ابن عمر رضي الله عنهما: كنا نعد هذا نفاقًا على عهد رسول الله صلى الله عليه وسلم ((رواه البخاري)).

Sunnah.com reference : Book 18, Hadith 108

Arabic/English book reference : Book 18, Hadith 1618

Jundub (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "He who so acts to show off, Allah will disgrace him on the Day of Resurrection, and he who does good deeds so that people (may hold him in high esteem), Allah will expose his hidden evil intentions before the people on the Day of Resurrection."

[Al-Bukhari and Muslim].

وعن جُندب بن عبد الله بن سفيان رضي الله عنه قال: قال النبي صلى الله عليه وسلم : "من سمَّع سمَّع الله به، ومن يرائي الله يرائي به" ((متفق عليه)). ((رواه مسلم أيضًا من رواية ابن عباس رضي الله عنه)).
"سمَّع" بتشديد الميم، ومعناه: أظهر عمله للناس رياء " سمَّع الله به" أي فضحه يوم القيامة، ومعنى: " من راءى" أي: من أظهر للناس العمل الصالح ليعظم عندهم "راءى الله به" أي: أظهر سريرته على رءوس الخلائق.

Sunnah.com reference : Book 18, Hadith 109
Arabic/English book reference : Book 18, Hadith 1619

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "A person who acquires (religious) knowledge, which is (normally) acquired to gain the Pleasure of Allah, (for the sole reason) to secure worldly comforts will not even smell the fragrance of Jannah on the Day of Resurrection (i.e., will not enter Jannah)."

[Abu Dawud].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم " من تعلم علمًا مما يبتغى به وجه الله عز وجل لا يتعلمه إلا ليصيب به عرضًا من الدنيا، لم يجد عَرف الجنة يوم القيامة" يعني ريحها. رواه أبو داود بإسناد صحيح.

Sunnah.com reference : Book 18, Hadith 110
Arabic/English book reference : Book 18, Hadith 1620

Abu Dharr (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) was asked: "Tell us about a person who does some good deed and people praise him, will this be considered as showing off?" He replied, "This is the glad tidings which a believer receives (in this life)."

[Muslim].

وعن أبي ذر رضي الله عنه قال: قيل لرسول الله صلى الله عليه وسلم : أرأيت الرجل يعمل العمل من الخير، ويحمده الناس عليه؟ قال: " تلك عاجل بشرى المؤمن" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 111
Arabic/English book reference : Book 18, Hadith 1621

Abu Hurairah (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "Allah has written the very portion of Zina which a man will indulge in. There will be no escape from it. The Zina of the eye is the (lustful) look, the Zina of the ears is the listening (to voluptuous songs or talk), the Zina of the tongue is (the licentious) speech, the Zina of the hand is the (lustful) grip, the Zina of the feet is the walking (to the place where he intends to commit Zina), the heart yearns and desires and the private parts approve all that or disapprove it."

[Al-Bukhari and Muslim].

This is the wording in Muslim; Al-Bukhari wording is a bit short.

وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: "كُتب على ابن آدم نصيبه من الزنا مدرك ذلك لا محالة: العينان زناهما النظر، والأذنان زناهما الاستماع، واللسان زناه الكلام، واليد زناها البطش، والرجل زناها الخطا، والقلب يهوى ويتمنى، ويصدق ذلك الفرج أو يكذبه". ((متفق عليه. وهذا لفظ مسلم، ورواية البخاري مختصرة)).

Sunnah.com reference : Book 18, Hadith 112
Arabic/English book reference : Book 18, Hadith 1622

Abu Sa'id Al-Khudri (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "Avoid sitting on roadsides." His Companions said: "O Messenger of Allah (ﷺ), there is no other alternative but to sit there to talk." Thereupon the Messenger of Allah (ﷺ) said, "If you have to sit at all, then fulfill the rights of the road." They asked: "What are their rights?" Thereupon he said, "Lowering the gaze (so that you may not stare at unlawful things); refraining from doing some harm to others, responding to greeting (i.e., saying 'Wa'alaikumus- salam' to one another) and commanding the good and forbidding the evil."

[Al-Bukhari and Muslim].

وعن أبي سعيد الخُدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إياكم والجلوس في الطرقات". قالوا: يا رسول الله ما لنا من مجالسنا بُد نتحدث فيها. فقال رسول الله صلى الله عليه وسلم : "فإذا أبيتم إلا المجلس، فأعطوا الطريق حقه" قالوا: وما حق الطريق يا رسول الله؟ قال: "غض البصر، وكف الأذى، ورد السلام، والأمر المعروف والنهي عن المنكر" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 113
Arabic/English book reference : Book 18, Hadith 1623

Abu Talhah Zaid bin Sahl (May Allah be pleased with him) said:

We were sitting and talking on a platform in front of our house when the Messenger of Allah (ﷺ) stopped by us and said, "Why do you sit on roads? Avoid sitting in them." We replied: "We sit there intending no harm. We only sit and discuss (religious) knowledge and talk." He said, "If you have to sit, you should fulfill the rights of the road: Lower your gaze, respond to greetings and talk in a good manner."

[Muslim].

وعن أبي طلحة زيد بن سهل رضي الله عنه قال: كنا قعودًا بالأفنية نتحدث فيها فجاء رسول الله صلى الله عليه وسلم فقالم علينا فقال: "ما لكم ولمجالس الصعدات؟ فقلنا: إنما قعدنا لغير ما بأس، قعدنا نتذاكر، ونتحدث. قال: "إما لا فأدوا حقها: غض البصر، ورد السلام، وحسن الكلام" ((رواه مسلم)). "الصُّعُدات" بضم الصاد والعين، أي: الطرقات.

Sunnah.com reference : Book 18, Hadith 114
Arabic/English book reference : Book 18, Hadith 1624

Jarir bin 'Abdullah (May Allah be pleased with him) said:

I asked the Messenger of Allah (ﷺ) about (the Islamic ruling on) accidental glance (i.e., at a woman one is not Islamically allowed to look at) and he ordered me to turn my eyes away.

[Muslim].

وعن جرير رضي الله عنه قال: سألت رسول الله صلى الله عليه وسلم عن نظر الفجأة فقال: "اصرف بصرك" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 115

Arabic/English book reference : Book 18, Hadith 1625

Umm Salamah (May Allah be pleased with her) said:

I was with the Messenger of Allah (ﷺ) along with Maimunah (May Allah be pleased with her) when Ibn Umm Maktum (May Allah be pleased with him) (who was blind) came to visit him. (This incident took place after the order of Hijab). The Prophet (ﷺ) told us to hide ourselves from him (i.e., observe Hijab). We said: "O Messenger of Allah (ﷺ), he is blind and is unable to see us, nor does he know us." He replied; "Are you also blind and unable to see him?"

[Abu Dawud and At- Tirmidhi].

وعن أم سلمة رضي الله عنها قالت: كنت عند رسول الله صلى الله عليه وسلم وعنده ميمونة، فأقبل ابن أم مكتوم، وذلك بعد أن أُمرنا بالحجاب فقال النبي صلى الله عليه وسلم : "احتجبا منه" فقلنا: يا رسول الله إلس هو أعمى لا يبصرنا، ولا يعرفنا؟ فقال النبي صلى الله عليه وسلم : "أفعمياوان أنتما ألستما تبصرانه؟!" ((رواه أبو داود والترمذي: وقال حديث حسن صحيح)).

Sunnah.com reference : Book 18, Hadith 116
Arabic/English book reference : Book 18, Hadith 1626

Abu Sa'id Al-Khudri (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "A man must not look at a man's private parts nor must a woman look at a woman's private parts; neither should two men lie naked under one cover, nor should two women lie naked under the same cover."

[Muslim].

وعن أبي سعيد رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "لا ينظر الرجل إلى عورة الرجل، ولا المرأة إلى عورة المرأة، ولا يفضي الرجل إلى الرجل في ثوب واحد، ولا تفضي المرأة إلى المرأة في ثوب واحد" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 117
Arabic/English book reference : Book 18, Hadith 1627

'Uqbah bin 'Amir (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Avoid (entering a place) in which are women (uncovered or simply to mix with them in seclusion)." A man from the Ansar said, "Tell me about the brother of a woman's husband." He replied, "The brother of a woman's husband is death."

[Al- Bukhari and Muslim].

وعن عقبة بن عامر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إياكم والدخول على النساء"، فقال رجل من الأنصار: أفرأيت الحمو؟ قال: "الحمو الموت" ((متفق عليه)).
الحمو قريب الزوج كأخيه، وابن أخيه، وابن عمه.

Sunnah.com reference : Book 18, Hadith 118
Arabic/English book reference : Book 18, Hadith 1628

Ibn Abbas (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) said, "No one of you should meet a woman in privacy unless she is accompanied by a Mahram (i.e., a relative within the prohibited degrees)."

[Al-Bukhari and Muslim].

وعن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "لا يخلون أحدكم بامرأة إلا مع ذي محرم" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 119
Arabic/English book reference : Book 18, Hadith 1629

Buraidah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "The sanctity of the wives of Mujahidun (i.e., those who strive hard and fight in the way of Allah) for those who remain at home (i.e., those who do not go to the battlefield to fight Jihad) is like the sanctity of their own mothers. Anyone who remains behind to look after the family of a Mujahid and betrays his trust, will be made to stand on the Day of Resurrection before the Mujahid who will take away from his meritorious deeds whatever he likes till he is satisfied." The Messenger of Allah (ﷺ) turned toward us and said, "Now, what do you think (i.e., will he leave anything with him)?"

[Muslim].

وعن بريدة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "حرمة نساء المجاهدين على القاعدين كحرمة أمهاتهم، ما من رجل من القاعدين يخلف رجلا من المجاهدين في أهله، فيخونه فيهم إلا وقف له يوم القيامة، فيأخذ من حسناته ما شاء حتى يرضى" ثم التفت إلينا رسول الله صلى الله عليه وسلم وقال: "ما ظنكم؟" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 120
Arabic/English book reference : Book 18, Hadith 1630

Ibn 'Abbas (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) cursed those men who are effeminate, and women who imitate men.

Another narration is: The Messenger of Allah (ﷺ) cursed men who copy women and cursed women who copy men.

[Al-Bukhari].

وعن ابن عباس رضي الله عنهما قال: لعن رسول الله صلى الله عليه وسلم المخنثين من الرجال، والمترجلات من النساء.
وفي رواية: لعن رسول الله صلى الله عليه وسلم المتشبهين من الرجال بالنساء، والمتشبهات من النساء بالرجال. ((رواه البخاري)).

Sunnah.com reference : Book 18, Hadith 121
Arabic/English book reference : Book 18, Hadith 1631

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) cursed a man who puts on the dress of women, and a woman who puts on the dress of men.

[Abu Dawud].

وعن أبي هريرة رضي الله عنه قال: لعن رسول الله صلى الله عليه وسلم الرجل يلبس لبسة المرأة، والمرأة تلبس لبسة الرجل. ((رواه أبو داود بإسناد صحيح)).

Sunnah.com reference : Book 18, Hadith 122
Arabic/English book reference : Book 18, Hadith 1632

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "There are two types of people who will be punished in Hell and whom I have not seen: men having whips like the tails of cows and they will be beating people with them, and, women who will be dressed but appear to be naked, inviting to evil; and they themselves will be inclined to it. Their heads will appear like the humps of the Bactrian camel inclined to one side. They will not enter Jannah and they will not smell its fragrance which is perceptible from such and such a distance."

[Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم : "صِنفان من أهل النار لم أرهما: قوم معهم سياط كأذناب البقر يضربون بها الناس، ونساء كاسيات عاريات مميلات مائلات، رءوسهن كأسنمة البخت المائلة لا يدخلن الجنة، ولا يجدن ريحها، وإن ريحها ليوجد من مسيرة كذا وكذا" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 123
Arabic/English book reference : Book 18, Hadith 1633

Jabir (May Allah be pleased with him) said:

I heard the Messenger of Allah (ﷺ) as saying: "Do not eat with your left hand, because Satan eats and drinks with his left hand."

[Muslim].

عن جابر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا تأكلوا بالشمال، فإن الشيطان يأكل ويشرب بشماله" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 124
Arabic/English book reference : Book 18, Hadith 1634

Ibn 'Umar (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) said, "No person should eat and drink with his left hand for Satan eats with his left hand and drinks with his left hand."

[Muslim].

وعن ابن عمر رضي الله عنهما أن رسول الله قال: "لا يأكلن أحدكم بشماله، ولا يشربن بها. فإن الشيطان يأكل بشماله ويشرب بها" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 125
Arabic/English book reference : Book 18, Hadith 1635

Abu Hurairah (May Allah be pleased with him) said:

I heard the Messenger of Allah (ﷺ) as saying: "Jews and Christians do not dye their hair, so act differently from them."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إن اليهود والنصارى لا يصبغون، فخالفوهم" ((متفق عليه)) .

Sunnah.com reference : Book 18, Hadith 126
Arabic/English book reference : Book 18, Hadith 1636

Jabir (May Allah be pleased with him) said:

Abu Quhafah, father of Abu Bakr (May Allah be pleased with them) was presented to the Messenger of Allah (ﷺ) on the day of the conquest of Makkah and his head and beard were snow white. The Messenger of Allah (ﷺ) said, "Change it (i.e., dye it and avoid black colour)."

[Muslim].

عن جابر رضي الله عنه قال: أتي بأبي قحافة والد أبي بكر الصديق رضي الله عنهما يوم فتح مكة ورأسه ولحيته كالثغامة بياضًا، فقال رسول الله صلى الله عليه وسلم : "غيروا هذا واجتنبوا السواد" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 127
Arabic/English book reference : Book 18, Hadith 1637

Ibn 'Umar (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) forbade shaving a part of the head.

[Al-Bukhari and Muslim].

عن ابن عمر رضي الله عنهما قال: نهى رسول الله صلى الله عليه وسلم عن القزع. ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 128
Arabic/English book reference : Book 18, Hadith 1638

Ibn 'Umar (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) saw a boy, some portion of whose head was shaved and some of it was left out. He prohibited them from that and said, "Shave the whole of it or leave the whole of it."

[Muslim].

وعنه قال: رأى رسول الله صلى الله عليه وسلم صبيًا قد حلق بعض شعر رأسه وترك بعضه فنهاهم عن ذلك وقال: "احلقوه كله، أو اتركوه كله". رواه أبو داود بإسناد صحيح على شرط البخاري ومسلم.

Sunnah.com reference : Book 18, Hadith 129
Arabic/English book reference : Book 18, Hadith 1639

'Abdullah bin Ja'far (May Allah be pleased with them) said:

The Prophet (ﷺ) gave respite for three days to the family of Ja'far (after his martydom). Then he came and said, "Don't weep for my brother after this day." He said, "Bring all of my nephews to me." We were accordingly brought as if we were chickens. Then he said, "Call for me a barber." He directed him to shave our heads which he did.

[Abu Dawud].

وعن عبد الله بن جعفر رضي الله عنهما أن النبي صلى الله عليه وسلم أمهل آل جعفر رضي الله عنه ثلاثًا، ثم أتاهم فقال: "لا تبكوا على أخي بعد اليوم". ثم قال: "ادعوا لي بني أخي" فجيء بنا كأننا أفرخ فقال: "ادعوا لي الحلاق" فأمره، فحلق رءوسنا". رواه أبو داود بإسناد صحيح على شرط البخاري ومسلم.

Sunnah.com reference : Book 18, Hadith 130
Arabic/English book reference : Book 18, Hadith 1640

'Ali (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) prohibited a woman from shaving her head.

[An- Nasa'i].

وعن علي قال: نهى رسول الله صلى الله عليه وسلم أن تحلق المرأة رأسها. ((رواه النسائي)).

Sunnah.com reference : Book 18, Hadith 131
Arabic/English book reference : Book 18, Hadith 1641

Asma' (May Allah be pleased with her) said:

A woman came to the Prophet (ﷺ) and said: "O Messenger of Allah! I have a daughter who had an attack of small pox and her hair fell off. Now I want to celebrate her marriage. Can I get her a wig?" Thereupon the Prophet (ﷺ) said, "Allah has cursed the maker and wearer of a wig."

[Al-Bukhari and Muslim].

وعن أسماء رضي الله عنها أن امرأة سألت النبي صلى الله عليه وسلم فقالت: يا رسول الله إن ابنتي أصابتها الحصبة، فتمرق شعرها، وإني زوجتها، أفأصلُ فيه؟ فقال: "لعن الله الواصلة والموصولة" ((متفق عليه)). وفي رواية: "الواصلة، والمستوصلة".

Sunnah.com reference : Book 18, Hadith 132
Arabic/English book reference : Book 18, Hadith 1642

Humaid bin 'Abdur-Rahman (May Allah be pleased wth him) said:

I saw Mu'awiyah (May Allah be pleased with him) during the Hajj (pilgrimage) standing on the pulpit. He took from the guard a bunch of hair, and said: "O people of Al-Madinah! Where are your scholars? (Why do they do not prohibit you) I heard the Prophet (ﷺ) prohibiting from using this (false hair) and saying, 'The people of Bani Israel were ruined when their women wore such hair.'"

[Al-Bukhari and Muslim]

وعن حميد بن عبد الرحمن أنه سمع معاوية رضي الله عنه عام حج على المنبر وتناول قصة من شعر كانت في يد حرسي فقال: يا أهل المدينة أين علماؤكم؟! سمعت النبي صلى الله عليه وسلم ينهى عن مثل هذه. ويقول: "إنما هلكت بنو إسرائيل حين اتخذها نساؤهم" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 133
Arabic/English book reference : Book 18, Hadith 1643

Ibn 'Umar (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) cursed the maker and wearer of a wig and the tattooer and the one who is tattooed.

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنه أن رسول الله صلى الله عليه وسلم لعن الواصلة والمستوصلة والواشمة والمستوشمة ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 134
Arabic/English book reference : Book 18, Hadith 1644

Ibn Mas'ud (May Allah be pleased with him) said:

Allah has cursed those women who practise tattooing and those women who have themselves tattooed, and those women who get their hair removed from their eyebrows and faces (except the beard and the mustache), and those who make artificial spaces between their teeth for beauty, whereby they change Allah's creation. A woman started to argue with him, saying: "What is all this?" He replied: "Why should I not curse those whom the Messenger of Allah (ﷺ) cursed and who are cursed in Allah's Book? Allah, the Exalted, has said in His Book:

"And whatsoever the Messenger (Muhammad (ﷺ)) gives you, take it; and whatsoever he forbids you, abstain (from it)." (59:7)

[Al-Bukhari and Muslim].

وعن ابن مسعود رضي الله عنه قال: لعن الله الواشمات والمستوشمات والمتنمصات والمتفلجات بالحسن، المغيرات خلق الله! فقالت له امرأة في ذلك فقال: وما لي لا ألعن من لعنه رسول الله صلى الله عليه وسلم وهو في كتاب الله؟! قال الله تعالى: {وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا} ((الحشر:7)).((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 135
Arabic/English book reference : Book 18, Hadith 1645

Reported 'Amr bin Shu'aib, on the authority of his father and grandfather that the Prophet (ﷺ) said, "Do not pluck out grey hair, for they are the Muslim's light on the Day of Resurrection."
[Abu Dawud, At-Tirmidhi and An- Nasa'i].

عن عمرو بن شعيب، عن أبيه، عن جده رضي الله عنه، عن النبي صلى الله عليه وسلم قال: "لا تنتفوا الشيب؛ فإنه نور المسلم يوم القيامة". حديث حسن.

Sunnah.com reference : Book 18, Hadith 136
Arabic/English book reference : Book 18, Hadith 1646

'Aishah (May Allah be pleased with her) said:

The Messenger of Allah (ﷺ) said, "He who does something contrary to our way (i.e., Islam) will have it rejected."

[Muslim].

وعن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم : "من عمل عملا ليس عليه أمرنا فهو رد" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 137
Arabic/English book reference : Book 18, Hadith 1647

Abu Qatadah (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "Do not touch your private parts with your right hand while urinating, nor for washing or cleaning (your private parts); and do not breathe into the drinking vessel from which you drink."

[Al-Bukhari and Muslim].

عن أبي قتادة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إذا بال أحدكم، فلا يؤخذن ذكره بيمينه، ولا يستنجي بيمينه، ولا يتنفس في الإناء" ((متفق عليه)) وفي الباب أحاديث كثيرة صحيحة.

Sunnah.com reference : Book 18, Hadith 138
Arabic/English book reference : Book 18, Hadith 1648

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "None of you should walk wearing one shoe; you should either wear them both or take them off both."

[Al- Bukhari and Muslim].

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "لا يمشي أحدكم في نعل واحدة لينعلهما جميعًا او ليخلعهما جميعًا".

وفي رواية " أو ليحفهما جميعًا ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 139
Arabic/English book reference : Book 18, Hadith 1649

Abu Hurairah (May Allah be pleased with him) said:
I heard the Messenger of Allah (ﷺ) saying, "When the lace of one of the shoes of any one of you is cut off, he should not walk with the other until he has got the lace repaired."

[Muslim].

وعنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إذا انقطع شسع نعل أحدكم، فلا يمشِ في الأخرى حتى يصلحها" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 140
Arabic/English book reference : Book 18, Hadith 1650

Jabir (May Allah be pleased with him) said:
The Messenger of Allah (ﷺ) forbade a person wearing (tying up) his shoe while standing.

[Abu Dawud with a good Isnad].

وعن جابر رضي الله عنه أن رسول الله صلى الله عليه وسلم نهى أن ينتعل الرجل قائمًا".

Sunnah.com reference : Book 18, Hadith 141
Arabic/English book reference : Book 18, Hadith 1651

Ibn 'Umar (May Allah be pleased with them) said:
The Prophet (ﷺ) said, "Do not keep the fire burning in your homes when you go to bed."

[Al-Bukhari and Muslim].

عن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "لا تتركوا النار في بيوتكم حين تنامون" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 142
Arabic/English book reference : Book 18, Hadith 1652

Abu Musa Al-Ash'ari (May Allah be pleased with him) said:
A house in Al-Madinah was burnt with its occupants inside it one night. When this was reported to the Messenger of Allah (ﷺ) he said, "Fire is your enemy. So, put it out before going to bed."

[Al-Bukhari and Muslim].

وعن أبي موسى الأشعري رضي الله عنه قال: احترق بيت بالمدينة على أهله من الليل، فلما حدث رسول الله صلى الله عليه وسلم بشأنهم قال: "إن هذه النار عدو لكم، فإذا نمتم فأطفئوها" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 143
Arabic/English book reference : Book 18, Hadith 1653

Jabir (May Allah be pleased with him) said:
The Messenger of Allah (ﷺ) said, "Cover up the (kitchen) containers (i.e., pots, pans, etc.), tie up the mouth of the water-skin, lock up the doors and extinguish the lamps, because Satan can neither untie the water-skin nor open the

door nor uncover the containers. If one can cover the cooking pot even by placing a piece of wood across it, and pronounce the Name of Allah on it, let him do it. A mouse can sometimes cause a house to burn along its dwellers."

[Muslim]

وعن جابر رضي الله عنه عن النبي صلى الله عليه وسلم قال: "غطوا الإناء، وأوكئوا السقاء، وأغلقوا الأبواب، وأطفئوا السراج، فإن الشيطان لا يحل سقاء، ولايفتح بابًا ولايكشف إناءً، إن لم يجد أحدكم إلا أن يعرض على إنائه عودا، ويذكر اسم الله، فليفعل، فإن الفويسقة تضرم على أهل البيت بيتهم" ((رواه مسلم)) "الفويسقة: الفأرة، و"تضرم": تحرق.

Sunnah.com reference : Book 18, Hadith 144
Arabic/English book reference : Book 18, Hadith 1654

'Umar (May Allah be pleased with him) said:
We have been forbidden to go into excess.

[Al-Bukhari].

وعن ابن عمر رضي الله عنهما قال :"نهينا عن التكلف". ((رواه البخاري)).

Sunnah.com reference : Book 18, Hadith 145
Arabic/English book reference : Book 18, Hadith 1655

Masruq (May Allah be pleased with him) said:
We visited 'Abdullah bin Mas'ud (May Allah be pleased with him) and he said to us: O people! He who has the knowledge of any matter may convey it to the others. And he who has no knowledge, thereof, should say: "Allahu a'lam (Allah knows better)." It is a part and parcel of knowledge that a man who has no knowledge of a matter should say: "Allah knows better." Allah said to His Prophet (ﷺ):

"Say (O Muhammad (ﷺ)): 'No wage do I ask of you for this (the Qur'an), nor am I one of the Mutakallifun (those who pretend and fabricate things which do not exist).'" (38:86)

[Al-Bukhari].

وعن مسروق قال : دخلنا على عبدالله بن مسعود رضي الله عنه فقال : يا أيها الناس من علم شيئا فليقل به، ومن لم يعلم، فليقل :الله أعلم، فإن من العلم أن يقول الرجل لما لا يعلم: الله أعلم . قال الله تعالى لنبيه صلى الله عليه وسلم :{قل ما أسألكم عليه من أجر وما أنا من المتكلفين}. ((رواه البخاري)).

Sunnah.com reference : Book 18, Hadith 146
Arabic/English book reference : Book 18, Hadith 1656

'Umar bin Al-Khattab (May Allah be pleased with him) said:
The Prophet (ﷺ) said, "The deceased is tortured in his grave for bewailing over him."

[Al-Bukhari and Muslim].

عن عمر بن الخطاب رضي الله عنه قال: قال النبي صلى الله عليه وسلم :"الميت يُعذب في قبره بما نِيح عليه ". ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 147
Arabic/English book reference : Book 18, Hadith 1657

Ibn Mas'ud (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "He who (on befalling a calamity) slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is none of us."

[Al-Bukhari and Muslim].

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :"ليس منا من ضرب الخدود، وشق الجيوب، ودعا بدعوى الجاهليه" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 148
Arabic/English book reference : Book 18, Hadith 1658

Abu Burdah (May Allah be pleased with him) reported:

(My father) Abu Musa got seriously ill and lost his consciousness. His head was in the lap of a woman of the family and she began to wail. When Abu Musa recovered his consciousness, he said: "I am innocent of those from whom Messenger of Allah (ﷺ) is innocent. Verily, the Messenger of Allah (ﷺ) declared himself free of (the responsibility) for a woman who wails, shaves her head and tears up her clothes."

[Al- Bukhari and Muslim].

وعن أبي بردة قال: وجع أبو موسى، فغشي عليه، ورأسه في حجر امرأة من أهله، فأقبلت تصيح برنة فلم يستطع أن يرد عليها شيئًا، فلما أفاق ،قال : أنا بريء ممن برئ منه رسول الله صلى الله عليه وسلم ، إن رسول الله صلى الله عليه وسلم برئ من الصالقة، والحالقة، والشاقة.((متفق عليه)) "الصالقة": التي ترفع صوتها بالنياحة والندب.
والحالقة : التي تحلق رأسها عند المصيبة الشاقة :التي تشق ثوبها.

Sunnah.com reference : Book 18, Hadith 149
Arabic/English book reference : Book 18, Hadith 1659

Al-Mughirah bin Shu'bah (May Allah be pleased with him) said:

I heard the Messenger of Allah (ﷺ) saying, "He who allows (others) to wail over his death, will be punished for it on the Day of Resurrection."

[Al-Bukhari and Muslim].

وعن المغيرة بن شعبة رضي الله عنه قال :سمعت رسول الله صلى الله عليه وسلم يقول "من نِيح عليه، فإنه يُعذب بما نِيح عليه يوم القيامة" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 150
Arabic/English book reference : Book 18, Hadith 1660

Umm 'Atiyyah (May Allah be pleased with her) said:

At the time of giving the pledge of allegiance, the Messenger of Allah (ﷺ) took from us an oath that we would not wail.

[Al-Bukhari and Muslim].

وعن أم عطية نُسَيبة -بضم النون وفتحها- رضي الله عنها قالت : أخذ علينا رسول الله صلى الله عليه وسلم عند البيعة أن لا ننوح. ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 151
Arabic/English book reference : Book 18, Hadith 1661

An-Nu'man bin Bashir (May Allah be pleased with them) said:

When 'Abdullah bin Rawahah (May Allah be pleased with him) became unconscious, his sister began to weep and shout: "Alas! For the mountain among men. Alas! for such and such (mentioning his virtuous qualities)." When he recovered his consciousness, he said: "I was asked (disapprovingly, by the angels) about everything you said concerning me whether I am as you said."

[Al- Bukhari].

وعن النعمان بن بشير رضي الله عنه قال: أغمي على عبد الله بن رواحة رضي الله عنه فجعلت أخته تبكي، وتقول: واجبلاه، وا كذا وا كذا: تعدد عليه فقال حين أفاق: ما قلت شيئًا ألا قيل لي :أنت كذلك؟! ((رواه البخاري)).

Sunnah.com reference : Book 18, Hadith 152
Arabic/English book reference : Book 18, Hadith 1662

Ibn 'Umar (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) visited Sa'd bin 'Ubadah during his illness. He was accompanied by 'Abdur-Rahman bin 'Auf, Sa'd bin Abu Waqqas and 'Abdullah bin Mas'ud (May Allah be pleased with them). When they entered his house, they found him unconscious. The Messenger of Allah asked, "Has he died?" They replied: "No, O Messenger of Allah." Hearing this the Messenger of Allah (ﷺ) began to weep. When his Companions saw this, they also began to weep too. He said, "Listen attentively: Allah does not punish for the shedding of tears or the grief of the heart, but takes to task or show mercy because of the utterances of this (and he pointed to his tongue)."

[Al- Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما قال: اشتكى سعد بن عبادة رضي الله عنه شكوى فأتاه رسول الله صلى الله عليه وسلم يعوده مع عبد الرحمن بن عوف، وسعد بن أبي وقاص، وعبد الله بن مسعود رضي الله عنهم، فلما دخل عليه، وجده في غشية فقال: "أقضي؟" قالوا: لا يا رسول الله فبكى رسول الله صلى الله عليه وسلم فلما رأى القوم بكاء النبي صلى الله عليه وسلم بكوا، قال: "ألا تسمعون؟ إن الله لا يُعذب بدمع العين، ولا بحزن القلب، ولكن يعذب بهذا" وأشار إلى لسانه "أو يرحم" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 153
Arabic/English book reference : Book 18, Hadith 1663

Abu Malik Al-Ash'ari (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a garment of scabies (Allah knows the nature thereof)."

[Muslim].

وعن أبي مالك الأشعري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "النائحة إذا لم تتب قبل موتها تقام يوم القيامة وعليها سربال من قطران، ودرع من جرب" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 154
Arabic/English book reference : Book 18, Hadith 1664

Asid bin Abu Usaid reported:

A woman who had taken a pledge of allegiance at the hand of the Messenger of Allah (ﷺ) said: "Among the matters in respect of which we gave the Messenger of Allah (ﷺ) the pledge not to disobey him in any Ma'ruf**[i.e., all that Islam ordains (V:60:12)]** was that we should not slap our faces, bewail, tear our clothes up and tear out our hair (in grief)."

[Abu Dawud].

وعن أسيد بن أبي أسيد التابعي عن امرأة من المبايعات قالت: كان فيما أخذ علينا رسول الله صلى الله عليه وسلم، في المعروف الذي أخذ علينا أن لا نعصيه فيه: أن لا نخمش وجهًا، ولا ندعو ويلا، ولا نشق جيبًا، وأن لا ننشر شعرًا".

Sunnah.com reference : Book 18, Hadith 155
Arabic/English book reference : Book 18, Hadith 1665

Abu Musa (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "If anyone dies and the mourner gets up and says: 'Alas! For the mountain among men. Alas! For the chief ...' and such like, Allah will put two angels in charge of him who will beat on the breast and ask him (disapproving): 'Were you like that?' "

[At- Tirmidhi].

وعن أبي موسى رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "ما من ميت يموت، فيقوم باكيهم، فيقول: واجبلاه، وأسيداه، أو نحو ذلك إلا وكل به ملكان يلهزانه: أهكذا كنت؟!". رواه الترمذي وقال حديث حسن.

Sunnah.com reference : Book 18, Hadith 156
Arabic/English book reference : Book 18, Hadith 1666

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Two things are signs of disbelief on the part of those who indulge in them: Slandering one's lineage and wailing over the dead."

[Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "اثنان في الناس هما بهم كفر: الطعن في النسب، والنياحة على الميت" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 157
Arabic/English book reference : Book 18, Hadith 1667

'Aishah (May Allah be pleased with her) said:

Some people asked the Messenger of Allah (ﷺ) about soothsayers. He (ﷺ) said, "They are of no account." Upon this they said to him, "O Messenger of Allah! But they sometimes make true predictions." Thereupon the Messenger of Allah (ﷺ) said, "That is a word pertaining to truth which a jinn snatches (from the angels) and whispers into the ears of his friend (the soothsayers) who will then mix more than a hundred lies with it."

[Al-Bukhari and Muslim].

The narration in Al-Bukhari is: "The angels descend in the clouds and mention matters which has been decreed in heaven; Satan steals a hearing (listens to it stealthily) and communicates it to the soothsayers who tell along with it a hundred lies."

عن عائشة رضي الله عنها قالت: سأل رسول الله صلى الله عليه وسلم أناس عن الكهان، فقال: "ليسوا بشيء" فقالوا: يا رسول الله إنهم يحدثونا أحيانًا بشيء، فيكون حقًا؟ فقال رسول الله صلى الله عليه وسلم : "تلك الكلمة من الحق يخطفها الجني. فيقرها في أذن وليه، فيخلطون معها مائة كذبة" ((متفق عليه)).

وفي رواية للبخاري عن عائشة رضي الله عنها أنها سمعت رسول الله صلى الله عليه وسلم يقول: "إن الملائكة تنزل في العَنان -وهو السحاب- فتذكر الأمر قضي في السماء، فيسترق الشيطان السمع، فيسمعه، فيوحيه إلى الكهان، فيكذبون معها مائة كذبة من عند أنفسهم"

Sunnah.com reference : Book 18, Hadith 158
Arabic/English book reference : Book 18, Hadith 1668

Narrated Safiyyah, daughter of Abu 'Ubaid, on the authority of some of the wives of the Prophet (ﷺ) who said, "He who goes to one who claims to tell about matters of the Unseen and believes in him, his Salat (prayers) will not be accepted for forty days."

[Muslim].

وعن قبيصة بنت أبي عبيد، عن بعض أزواج النبي صلى الله عليه وسلم، ورضي الله عنها، عن النبي صلى الله عليه وسلم قال: "من أتي عرافًا فسأله عن شيء، فصدقه، لم تقبل له صلاة أربعين يومًا" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 159
Arabic/English book reference : Book 18, Hadith 1669

Qabisah bin Al-Mukhariq (May Allah be pleased with him) said:

I heard the Messenger of Allah (ﷺ) saying, "The practice of 'Iyafah, the interpretation of omens from the flight of birds, the practice of divination by drawing lines on the ground and taking evil omens are all practices of Al-Jibt (the idol, the diviner, or sorcerer)."

[Abu Dawud].

وعن قبيصة بن المخارق رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "العِيافة، والطِّيَرة، والطرق، من الجبت".

Sunnah.com reference : Book 18, Hadith 160
Arabic/English book reference : Book 18, Hadith 1670

Ibn 'Abbas (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) said, "He who acquires a branch of the knowledge of astrology, learns a branch of magic (of which he acquires more as long as) he continues to do so."

[Abu Dawud].

وعن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم : "من اقتبس علمًا من النجوم، اقتبس شعبة من السحر زاد ما زاد". ((رواه أبو داود بإسناد صحيح))

Sunnah.com reference : Book 18, Hadith 161
Arabic/English book reference : Book 18, Hadith 1671

Mu'awiyah bin Al-Hakam (May Allah be pleased with him) reported:

I said: "O Messenger of Allah, I have recently emerged from ignorance and Allah has favoured me with Islam. There are still some men among us who visit the soothsayers to consult them (on matters relating to the future)." He (ﷺ) replied, "Do not visit them." I said: "There are some men who are guided by omens." He replied, "These are the ideas which come up in their minds but you should not be influenced by them (i.e., these things) should not prevent them from pursuing their works." I said: "There are some men who practise divination by drawing lines on the ground." The Messenger of Allah (ﷺ) replied, "There was a Prophet who drew lines, the line which agrees with the line drawn by that Prophet would be correct."

[Muslim].

وعن معاوية بن الحكم رضي الله عنه قال: قلت يا رسول الله إني حديث عهد بجاهلية، وقد جاء الله تعالى بالإسلام، وإن منا رجالا يأتون الكهان؟ قال: "فلا تأتهم" قلت: ومنا رجال يتطيرون؟ قال: "ذلك شيء يجدونه في صدورهم، فلا يصدهم" قلت: ومنا رجال يخطون؟ قال: "كان نبي من الأنبياء يخط، فمن وافق خطه، فذاك" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 162
Arabic/English book reference : Book 18, Hadith 1672

Abu Mas'ud Al-Badri (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) prohibited the price of a dog, the earning of an prostitute, and the money given to a soothsayer.

[Al- Bukhari and Muslim].

وعن أبي مسعود البدري رضي الله عنه قال: إن رسول الله صلى الله عليه وسلم "نهى عن ثمن الكلب، ومهر البغي وحُلوان الكاهن" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 163
Arabic/English book reference : Book 18, Hadith 1673

Anas (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Not the transmission of disease of one person to another and no evil omen, but I am pleased with good omens." He was asked: "What is good omen?" He replied, "A good word."

[Al-Bukhari and Muslim].

عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا عدوى ولا طِيَرة ويعجبني الفأل" قالوا: وما الفأل؟ قال: "كلمة طيبة" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 164
Arabic/English book reference : Book 18, Hadith 1674

Ibn 'Umar (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) said, "There is no infection and no evil omen; but if there is anything (that may be a source of trouble) then it could be a house, a horse, and a woman."

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم : "لا عدوى ولا طِيَرة، وإن كان الشؤم في شيء ففي الدار والمرأة، والفرس" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 165
Arabic/English book reference : Book 18, Hadith 1675

Buraidah (May Allah be pleased with him) said:

The Prophet never took ill omens.

[Abu Dawud].

وعن بريدة رضي الله عنه أن النبي صلى الله عليه وسلم كان لا يتطير. ((رواه أبو داود بإسناد صحيح))

Sunnah.com reference : Book 18, Hadith 166
Arabic/English book reference : Book 18, Hadith 1676

'Urwah bin 'Amir (May Allah be pleased with him) said:

When talking of omens was mentioned in the presence of the Messenger of Allah (ﷺ) he said, "The best type of omen is the good omen." He added, "A Muslim should not refrain from anything because of an omen." He (ﷺ) told them, "When any of you sees anything which he dislikes, he should say: 'Allahuma la ya'ti bil-hasanati illa Anta, wa la yadfa'us- sayyi'ati illa Anta, wa la hawla wa la quwwata illa Bika (O Allah ! You Alone bring good things; You Alone avert evil things, and there is no might or power but in You).'"

[Abu Dawud with Sahih Isnad].

وعن عروة بن عامر رضي الله عنه قال: ذكرت الطِيَرة عند رسول الله صلى الله عليه وسلم فقال: "أحسنها الفأل، ولا ترد مسلمًا فإذا رأى أحدكم ما يكره، فليقل: اللهم لا يأتي بالحسنات إلا أنت، ولا يدفع السيئات إلا أنت، ولا حول ولا قوة إلا بك".((حديث صحيح رواه أبو داود بإسناد صحيح))

Sunnah.com reference : Book 18, Hadith 167
Arabic/English book reference : Book 18, Hadith 1677

Ibn 'Umar (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) said, "Those who draw pictures will be punished on the Day of Resurrection; and it will be said to them: 'Breathe soul into what you have created.'"

[Al-Bukhari and Muslim].

عن ابن عمر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إن الذين يصنعون هذه الصور يعذبون يوم القيامة، يقال لهم: أحيوا ما خلقتم" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 168
Arabic/English book reference : Book 18, Hadith 1678

'Aishah (May Allah be pleased with her) said:

The Messenger of Allah (ﷺ) visited me after returning from a journey, and I had a shelf with a thin cloth curtain hanging over it and on which there were portraits. When he saw it, the colour of his face changed (because of anger) and he said, "O 'Aishah! the most grievous torment from Allah on the Day of Resurrection will be for those who imitate (Allah) in the act of His creation." 'Aishah said: We tore it into pieces and made a cushion or two cushions out of that.

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها قالت: قدم رسول الله صلى الله عليه وسلم من سفر وقد سترت سهوة لي بقرام فيه تماثيل فلما رآه رسول الله صلى الله عليه وسلم، تلون وجهه، وقال: "يا عائشة، أشد الناس عذابًا عن الله يوم القيامة الذين يضاهون بخلق الله" قالت: فقطعناه، فجعلنا منه وسادة أو وسادتين. ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 169
Arabic/English book reference : Book 18, Hadith 1679

Ibn 'Abbas (May Allah be pleased with them) said:

I heard the Messenger of Allah (ﷺ) saying, "Every painter will go to Hell, and for every portrait he has made, there will be appointed one who will chastise him in the Hell." Ibn 'Abbas said: If you have to do it, draw pictures of trees and other inanimate things.

[Al-Bukhari and Muslim].

وعن ابن عباس رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: "كل مصور في النار يجعل له بكل صورة صورها نفس فيعذبه في جهنم" قال ابن عباس: فإن كنت لابد فاعلا، فاصنع الشجر وما لا ورح فيه" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 170
Arabic/English book reference : Book 18, Hadith 1680

Ibn 'Abbas (May Allah be pleased with them) said:

I heard the Messenger of Allah (ﷺ) saying, "Whosoever makes a picture, will be punished on the Day of Resurrection, and will be asked to infuse soul therein, which he will not be able to do."

[Al-Bukhari and Muslim].

وعنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من صور في الدنيا، كُلف أن يَنفخ فيها الروح يوم القيامة وليس بنافخ" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 171
Arabic/English book reference : Book 18, Hadith 1681

Ibn Mas'ud (May Allah be pleased with him) said:

I heard the Messenger of Allah (ﷺ) saying, "Those who will receive the most severe punishment from Allah on the Day of Resurrection will be painters (of living objects)."

[Al-Bukhari and Muslim].

وعن ابن مسعود رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إن أشد الناس عذابًا يوم القيامة المصورون" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 172
Arabic/English book reference : Book 18, Hadith 1682

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "The Almighty Allah said: 'Who is more an oppressor than him who goes to create like My creation? Let him make an ant or a grain of corn or a grain of barley.'"

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "قال الله تعالى: {ومن أظلم ممن ذهب يخلق كخلقي! فليخلقوا ذرة أو ليخلقوا حبة، أو ليخلقوا شعيرة" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 173
Arabic/English book reference : Book 18, Hadith 1683

Abu Talhah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "The angels do not enter a house in which there is a dog or a portrait."

[Al-Bukhari and Muslim].

وعن أبي طلحة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "لا تدخل الملائكة بيتًا فيه كلب ولا صورة" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 174
Arabic/English book reference : Book 18, Hadith 1684

18 - The Book of the Prohibited actions كتاب الأمور المنهي عنها

Ibn 'Umar (May Allah be pleased with them) said:

Jibril (Gabriel) promised to visit the Messenger of Allah (ﷺ) but delayed and this grieved him very much. When he came out of his house, Jibril met him. The Messenger of Allah (ﷺ) asked him about the reason of delay, and he replied: "We do not enter a house in which there is a dog or a portrait."

[Al-Bukhari].

وعن ابن عمر رضي الله عنهما قال: وعد رسول الله صلى الله عليه وسلم جبريل أن يأتيه فراث عليه حتى اشتد على رسول الله صلى الله عليه وسلم، فخرج فلقيه جبريل فشكا إليه، فقال: إنا لا ندخل بيتًا فيه كلب ولا صورة. ((رواه البخاري)) (("راث": أبطأ، وهو بالثاء المثلثة)).

Sunnah.com reference : Book 18, Hadith 175
Arabic/English book reference : Book 18, Hadith 1685

'Aishah (May Allah be pleased with her) said:

Jibril (Gabriel) (ﷺ) made a promise with the Messenger of Allah (ﷺ) to come at a definite hour; that hour came but he did not visit him. There was a staff in the hand of the Messenger of Allah (ﷺ). He threw it from his hand and said, "Never does Allah back out of His Promise, nor do His messengers." Then he noticed a puppy under his bed and said, "O 'Aishah, when did this dog enter?" She said: "By Allah, I don't know." He then commanded that it should be turned out. No sooner than had they expelled it, Jibril came and the Messenger of Allah (ﷺ) said to him, "You promised to visit me. I waited for you but you did not come." Whereupon he said: "The dog kept me from coming. We do not enter a house in which there is a dog or a picture."

[Muslim].

وعن عائشة رضي الله عنها قالت: واعد رسول الله صلى الله عليه وسلم جبريل عليه السلام في ساعة أن يأتيه، فجاءت تلك الساعة ولم يأته! قالت: وكان بيده عصًا، فطرحها من يده وهو يقول: "ما يخلف الله وعده ولا رسله" ثم التفت، فإذا جرو كلب تحت سريره. فقال: "متى دخل هذا الكلب؟" فقلت: والله ما دريت به، فأمر به فأخرج، فجاءه جبريل عليه السلام: فقال رسول الله صلى الله عليه وسلم : "وعدتني، فجلست لك ولم تأتني" فقال: منعني الكلب الذي كان في بيتك، إنا لا ندخل بيتًا فيه كلب ولا صورة" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 176
Arabic/English book reference : Book 18, Hadith 1686

Abul-Haiyaj Haiyan bin Husain said:

'Ali bin Abu Talib (May Allah be pleased with him) said to me: "Shall I not send you to do a task that the Messenger of Allah (ﷺ) had assigned to me? Spare no portrait unwiped out, and leave not a high grave unlevelled."

[Muslim].

وعن أبي الهياج حيان بن حصين قال: قال لي علي بن أبي طالب رضي الله عنه: ألا أبعثك على ما بعثني عليه رسول الله صلى الله عليه وسلم ؟ أن لا تدع صورة إلا طمستها، ولا قبرًا مشرفًا إلا سويته. ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 177
Arabic/English book reference : Book 18, Hadith 1687

Ibn 'Umar (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) said, "He who keeps a dog other than one for guarding the fields or herds or hunting, will lose two Qirat every day out of his rewards."

[Al-Bukhari and Muslim].

عن ابن عمر رضي الله عنهما قال سمعت رسول الله صلى الله عليه وسلم يقول: "من اقتنى كلبًا إلا كلب صيد أو ماشية فإنه ينقص فإنه ينقص من أجره كل يوم قيراطان" ((متفق عليه)).

وفي رواية: قيراط.

Sunnah.com reference : Book 18, Hadith 178
Arabic/English book reference : Book 18, Hadith 1688

Abu Hurairah (May Allah be pleased with him) said:
The Messenger of Allah (ﷺ) said, "He who keeps a dog, will lose out of his good deeds equal to one Qirat every day, except one who keeps it for guarding the fields or the herd."

[Al-Bukhari and Muslim].

In a narration of Muslim, the Messenger of Allah (ﷺ) is reported to have said: "He who keeps a dog for any reason other than to guard his property (lands) or his flock of sheep, his good deeds equal to two Qirat will be deducted every day."

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من أمسك كلبًا فإنه ينقص كل يوم من عمله قيراط إلا كلب حرث أو ماشية" ((متفق عليه)).
وفي رواية لمسلم: "من اقتنى كلبًا ليس بكلب صيد، ولا ماشية ولا أرض، فإنه ينقص من أجره قيراطان كل يوم".
Sunnah.com reference : Book 18, Hadith 179
Arabic/English book reference : Book 18, Hadith 1689

Abu Hurairah (May Allah be pleased with him) said:
The Messenger of Allah (ﷺ) said, "Angels do not accompany the travellers who have with them a dog or a bell."

[Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا تصحب الملائكة رفقة كلب أو جرس".
Sunnah.com reference : Book 18, Hadith 180
Arabic/English book reference : Book 18, Hadith 1690

Abu Hurairah (May Allah be pleased with him) said:
The Prophet (ﷺ) said, "The bell is one of the musical instruments of Satan."

[Muslim].

وعنه أن النبي صلى الله عليه وسلم قال: "الجرس مزامير الشيطان". ((رواه أبو داود بإسناد صحيح على شرط مسلم))
Sunnah.com reference : Book 18, Hadith 181
Arabic/English book reference : Book 18, Hadith 1691

Ibn 'Umar (May Allah be pleased with them) said:
The Messenger of Allah (ﷺ) prohibited riding a camel which eats dung, or animal or human waste.

[Abu Dawud].

عن ابن عمر رضي الله عنهما قال: نهى رسول الله صلى الله عليه وسلم عن الجلالة في الإبل أن يركب عليها.

Sunnah.com reference : Book 18, Hadith 182
Arabic/English book reference : Book 18, Hadith 1692

Anas bin Malik (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Spitting in the mosque is a sin, and its expiation is that the spittle should be buried in earth."

[Al-Bukhari and Muslim].

عن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم : "البصاق في المسجد خطيئة، وكفارتها دفنها" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 183
Arabic/English book reference : Book 18, Hadith 1693

'Aishah (May Allah be pleased with her) said:

The Messenger of Allah (ﷺ) saw spittle or snot or sputum, sticking to the wall towards Qiblah and scratched it off.

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها أن رسول الله صلى الله عليه وسلم رأى في جدار القبلة مخاطا أو بزاقا أو نخامة فحكه ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 184
Arabic/English book reference : Book 18, Hadith 1694

Anas (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "It is not proper to use the mosque for urinating or easing oneself. They are merely built for the remembrance of Allah and the recitation of the Qur'an", or as he stated.

[Muslim].

وعن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إن هذه المساجد لا تصلح لشيء من البول ولا القذر، إنما هي لذكر الله تعالى، وقراءة القرآن" أو كما قال رسول الله صلى الله عليه وسلم . ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 185
Arabic/English book reference : Book 18, Hadith 1695

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "If anyone hears a man inquiring in the mosque about something he has lost, he should say: 'La raddaha Allahu 'alaika (May Allah not restore it to you),' for mosques are not built for this purpose."

[Muslim]

عن أبي هريرة رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم يقول: "من سمع رجلا ينشد ضالة في المسجد فليقل: لا ردها الله عليك، فإن المساجد لم تبنَ لهذا" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 186
Arabic/English book reference : Book 18, Hadith 1696

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah said, "When you see someone buying or selling in the mosque, say to him: 'La arbaha-Allahu tijarataka (May Allah not make your bargain profitable)!' When you see someone announcing something lost in it, say: 'May Allah not restore it to you!'"

[At-Tirmidhi].

وعنه أن رسول الله صلى الله عليه وسلم قال: "إذا رأيتم من يبيع أو يبتاع في المسجد، فقولوا: لا أربح الله تجارتك، وإذا رأيتم من ينشد ضالة فقولوا: لا ردها الله عليك".

Sunnah.com reference : Book 18, Hadith 187
Arabic/English book reference : Book 18, Hadith 1697

Buraidah (May Allah be pleased with him) said:
A man announced (the loss of his camel) in the mosque, uttering these words: "Has any one seen my red camel?" Upon this the Messenger of Allah (ﷺ) said, "May it not be restored to you! The mosques are built for what they are meant to be (i.e., prayer, remembrance of Allah, acquiring knowledge, etc.)."

[Muslim].

وعن بريدة رضي الله عنه أن رجلا نشد في المسجد فقال: من دعا إلى الجمل الأحمر، فقال رسول الله صلى الله عليه وسلم : "لا وجدت، إنما بنيت المساجد لم بنيت له" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 188
Arabic/English book reference : Book 18, Hadith 1698

'Amr bin Shu'aib on the authority of his grandfather (May Allah be pleased with him) said:
The Messenger of Allah (ﷺ) prohibited (us) from buying and selling in the mosque; (he also prohibited us from) making announcement in it about something lost and from reciting poems in it.

[Abu Dawud and At- Tirmidhi].

وعن عمرو بن شعيب، عن أبيه، عن جده رضي الله عنه أن رسول الله صلى الله عليه وسلم نهى عن الشراء والبيع في المسجد، وأن تنشد فيه ضالة، أو ينشد فيه شعر. ((رواه أبو داود، والترمذي وقال حديث حسن))

Sunnah.com reference : Book 18, Hadith 189
Arabic/English book reference : Book 18, Hadith 1699

As-Sa'ib bin Yazid (May Allah be pleased with him) said:
While I was in the mosque, someone threw a pebble at me, and when I looked up, I saw that it was 'Umar bin Al-Khattab, who said: "Go and call me these two men." I brought them and 'Umar (May Allah be pleased with him) asked them: "Where are you from?" On their replying that they belonged to At-Taif, he said: "Had you been the inhabitants of Al-Madinah, I would have given you a beating for raising your voices in the mosque of the Messenger of Allah (ﷺ)."

[Al- Bukhari].

وعن السائب بن زيد الصحابي رضي الله عنه قال: كنت في المسجد فحصبني رجل، فنظرت فإذا عمر بن الخطاب رضي الله عنه فقال: اذهب فائتني بهذين، فجئته بهما، فقال: من أين أنتما؟ فقالا: من أهل الطائف، فقال: لو كنتما من أهل البلد، لأوجعتكما، ترفعان أصواتكما في مسجد رسول الله صلى الله عليه وسلم ! ((رواه البخاري)).

Sunnah.com reference : Book 18, Hadith 190

Arabic/English book reference : Book 18, Hadith 1700

Ibn 'Umar (May Allah be pleased with them) said:

The Prophet (ﷺ) said, "He who has eaten garlic should not come to our mosque."

[Al-Bukhari and Muslim].

The narration in Muslim is: "He who has eaten garlic should not come to our mosques."

عن ابن عمر رضي الله عنه أن النبي صلى الله عليه وسلم قال: "من أكل من هذه الشجرة -يعني الثوم- فلا يقربن مسجدنا" ((متفق عليه)). وفي رواية لمسلم: "مساجدنا".

Sunnah.com reference : Book 18, Hadith 191
Arabic/English book reference : Book 18, Hadith 1701

Anas (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "He who has eaten from this plant (i.e., garlic) should not approach us and should not offer Salat (prayer) along with us."

[Al- Bukhari and Muslim].

وعن أنس رضي الله عنه قال: قال النبي صلى الله عليه وسلم : "من أكل من هذه الشجرة، فلا يقربنا، ولا يصلين معنا" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 192
Arabic/English book reference : Book 18, Hadith 1702

Jabir (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "He who has eaten garlic or onion should keep away from us or our mosques."

[Al-Bukhari and Muslim].

The narration in Muslim is: "He who has eaten onion or garlic or leek should not approach our mosque, because the angels are also offended by the strong smells) that offend the children of Adam."

[Muslim].

وعن جابر رضي الله عنه قال: قال النبي صلى الله عليه وسلم : "من أكل ثومًا أو بصلا فليعتزلنا، أو فليعتزل مسجدنا" ((متفق عليه)).
وفي رواية لمسلم: "من أكل البصل، والثوم، الكراث، فلا يقربن مسجدنا، فإن الملائكة تتأذى مما يتأذى منه بنو آدم".

Sunnah.com reference : Book 18, Hadith 193
Arabic/English book reference : Book 18, Hadith 1703

It has been narrated that 'Umar (May Allah be pleased with him) said in the sermon of Friday prayer:

"O you people! You eat garlic and onion. I think the odour of these to be very offensive. I saw that if the Messenger of Allah (ﷺ) happened to find a man with such offensive odour in the mosque, he would order him to be taken out of the mosque and sent to Al-Baqi'. He who wants to eat any of these, should cook them till their odour dies out.

[Muslim].

وعن عمر بن الخطاب رضي الله عنه أنه خطب يوم الجمعة فقال في خطبته: ثم إنكم أيها الناس تأكلون شجرتين ما أراهما إلا خبيثتين: البصل، والثوم -لقد رأيت رسول الله صلى الله عليه وسلم إذا وجد ريحهما من الرجل في المسجد أمر به، فأخرج إلى البقيع، فمن أكلهما، فليمتهما طبخًا. ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 194
Arabic/English book reference : Book 18, Hadith 1704

Mu'adh bin Anas Al-Juhani (May Allah be pleased with him) said:

The Prophet (ﷺ) forbade (us) from sitting with our legs drawn up to our belly (Ihtiba') during the Friday Khutbah (religious talk before the prayer).

[Abu Dawud and At-Tirmidhi].

عن معاذ بن أنس الجهني، رضي الله عنه، أن النبي صلى الله عليه وسلم نهى عن الحبوة يوم الجمعة والإمام يخطب ((رواه أبو داود والترمذي وقالا: حديث حسن))

Sunnah.com reference : Book 18, Hadith 195
Arabic/English book reference : Book 18, Hadith 1705

Umm Salamah (May Allah be pleased with her) said:

The Messenger of Allah (ﷺ) said, "When anyone of you intends to sacrifice the animal and enter in the month of Dhul-Hijjah, he should not get his hair cut or nails pared till he has offered his sacrifice."

[Muslim].

عن أم سلمة رضي الله عنها قالت قال رسول الله صلى الله عليه وسلم : "من كان له ذبح يذبحه، فإذا أهل هلال ذي الحجة، فلا يأخذن من شعره ولا من أظفاره شيئًا حتى يضحي" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 196
Arabic/English book reference : Book 18, Hadith 1706

Ibn 'Umar (May Allah be pleased with them) said:

The Prophet (ﷺ) said, "Allah has prohibited you from taking an oath by your fathers. He who must take an oath, may do so by swearing in the Name of Allah or he should remain silent."

[Al-Bukhari and Muslim].

عن ابن عمر، رضي الله عنهما، عن النبي صلى الله عليه وسلم ، قال: "إن الله تعالى ينهاكم أن تحلفوا بآبائكم، فمن كان حالفًا، فليحلف بالله، أو ليصمت" ((متفق عليه)).
وفي رواية في الصحيح "فمن كان حالفًا فلا يحلف إلا بالله أو ليسكت".

Sunnah.com reference : Book 18, Hadith 197
Arabic/English book reference : Book 18, Hadith 1707

'Abdur-Rahman bin Samurah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Swear neither by the name of Taghut (i.e., false deities, false leaders, etc.) nor by your fathers."

[Muslim].

وعن عبد الرحمن بن سَمُرَة، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا تحلفوا بالطواغي، ولا بآبائكم". ((رواه مسلم)).

"الطواغي": جمع طاغية، وهي الأصنام، ومنه الحديث: "هذه طاغية دوس": أي: صنمهم ومعبودهم، وروي في غير مسلم: "بالطواغيت" جمع طاغوت، وهو الشيطان والصنم.

Sunnah.com reference : Book 18, Hadith 198
Arabic/English book reference : Book 18, Hadith 1708

Buraidah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "He who swears by Amanah (trust) is not one of us."

[Abu Dawud with authentic Isnad].

وعن بريدة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "من حلف بالأمانة، فليس منا". ((حديث صحيح رواه أبو داود بإسناد صحيح))

Sunnah.com reference : Book 18, Hadith 199
Arabic/English book reference : Book 18, Hadith 1709

Buraidah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "If anyone swears that in such and such case he will be free from Islam and afterwards he turns out to be a liar, he will be as he has sworn; but if he is speaking the truth, he will not revert safely to Islam."

[Abu Dawud].

وعنه قال: قال رسول الله صلى الله عليه وسلم : "من حلف فقال: إني بريء من الإسلام، فإن كان كاذبًا، فهو كما قال، وإن كان صادقًا، فلن يرجع إلى الإسلام سالمًا". ((رواه أبو داود))

Sunnah.com reference : Book 18, Hadith 200
Arabic/English book reference : Book 18, Hadith 1710

Ibn 'Umar (May Allah be pleased with them) said:

I heard a man saying: "No, by the Ka'bah." I admonished him: "Do not swear by any thing besides Allah, for I heard the Messenger of Allah (ﷺ) saying, 'He who swears by anyone or anything other than Allah, has indeed committed an act of Kufr or Shirk'."

[At- Tirmidhi].

[Some 'Ulama' are of the opinion that the words of the Prophet (ﷺ) that "He who swears by anyone or anything other than Allah has indeed committed an act of Kufr or Shirk," are in the nature of extreme admonition. And in fact, it is not Shirk. The same applies to the saying of the Prophet (ﷺ), who said, "showing off is Shirk."]

وعن ابن عمر رضي الله عنهما أنه سمع رجلا يقول: لا والكعبة، قال ابن عمر: لا تحلف بغير الله، فإني سمعت رسول الله صلى الله عليه وسلم يقول: "من حلف بغير الله، فقد كفر أو أشرك".((رواه الترمذي وقال حديث حسن)) وفسر بعض العلماء قوله: "كفر أو أشرك" على التغليظ، كما روي أن النبي صلى الله عليه وسلم قال: "الرياء شرك".

Sunnah.com reference : Book 18, Hadith 201
Arabic/English book reference : Book 18, Hadith 1711

Ibn Mas'ud (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "He who takes oath to acquire the property of a Muslim unjustly will meet Allah and He will be angry with him" then he recited:

"Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter. Neither will Allah speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment." (3:77)

[Al-Bukhari and Muslim].

عن ابن مسعود رضي الله عنه أن النبي صلى الله عليه وسلم قال: "من خلف على مال امرئ مسلم بغير حقه، لقي الله وهو عليه غضبان" قال: ثم قرأ علينا رسول الله صلى الله عليه وسلم مصداقه من كتاب الله عز وجل: {إن الذين يشترون بعهد الله وأيمانهم ثمنًا قليلا} ((آل عمران: 77)) إلى آخر الآية: ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 202
Arabic/English book reference : Book 18, Hadith 1712

Abu Umamah Iyas bin Tha'labah Al-Harithi (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "He who misappropriates the right of a Muslim by taking a false oath, Allah will condemn him to the fire of Hell and will forbid Jannah for him." A person asked: "O Messenger of Allah, even if it is something insignificant?" He replied, "Yes, even if it is the twig of the Arak tree."

[Muslim].

وعن أبي أُمامة إياس بن ثعلبة الحارثي رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "من اقتطع حق امرئ مسلم بيمينه، فقد أوجب الله له النار. -وحرم عليه الجنة" فقال له رجل: وإن كان شيئًا يسيرًا يا رسول الله؟ قال: "وإن كان قضيبًا من أراك" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 203
Arabic/English book reference : Book 18, Hadith 1713

'Abdullah bin 'Amr bin Al-As (May Allah be pleased with them) said:

The Prophet (ﷺ) said, "Of the major sins are: Associating anything in worship with Allah, disobedience to the parents, killing without justification and taking a false oath (intentionally)."

[Al- Bukhari].

Another narration is: A bedouin came to the Prophet (ﷺ) and asked him: "O Messenger of Allah, what are the cardinal sins?" He (ﷺ) replied, "Associating anything with Allah in worship." The man asked: "(What is) next?" The Messenger of Allah (ﷺ) replied, "Al-Yamin Al-Ghamus." He asked: "What do you mean by Al-Yamin Al-Ghamus?" The Messenger of Allah (ﷺ) replied, "Swearing falsely to usurp the property of a Muslim."

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "الكبائر: الإشراك بالله، وعقوق الوالدين، وقتل النفس، واليمين الغموس" ((رواه البخاري)).
وفي رواية: أن أعرابيًا جاء إلى النبي صلى الله عليه وسلم فقال: يا رسول الله ما الكبائر؟ قال: الإشراك بالله قال: ثم ماذا؟ قال: اليمين الغموس قلت: وما اليمين الغموس؟ قال: الذي يقتطع مال امرئ مسلم يعني بيمين هو فيها كاذب

Sunnah.com reference : Book 18, Hadith 204
Arabic/English book reference : Book 18, Hadith 1714

'Abdur-Rahman bin Samurah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said to me, "When you take an oath and consider something else to be better than it, make expiation for your oath and choose the better alternative."

[Al-Bukhari and Muslim].

عن عبد الرحمن بن سَمُرَة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "وإذا حلفت على يمين، فرأيت غيرها خيرًا منها، فائت الذي هو خير، وكفر عن يمينك" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 205
Arabic/English book reference : Book 18, Hadith 1715

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "When you swear an oath and consider something else to be better than it, make expiation for your oath and do the thing that is better."

[Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "من حلف على يمين، فرأى غيرها خيرًا منها، فليكفر عن يمينه، وليفعل الذي هو خير" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 206
Arabic/English book reference : Book 18, Hadith 1716

Abu Musa (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Verily, I swear by Allah, if Allah wills, I shall not swear to do something but that if I consider something else to be better than it, then I shall make expiation for my oath and adopt the thing that is better."

[Al-Bukhari and Muslim].

وعن أبي موسى رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إني والله إن شاء الله لا أحلف على يمين، ثم أرى خيرًا منها إلا كفرت عن يميني، وأتيت الذي هو خير". ((متفق عليه))

Sunnah.com reference : Book 18, Hadith 207
Arabic/English book reference : Book 18, Hadith 1717

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Persistence in respect of his oath about his family is more sinful with Allah than the payment of its expiation prescribed by Allah."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لأن يلج أحدكم في يمينه في أهله آثم له عند الله تعالى من أن يعطي كفارته التي فرض الله عليه". ((متفق عليه)) قوله: "يلَجّ" بفتح اللام، وتشديد الجيم: أي يتمادى فيها، ولا يكفر، قوله: "آثم" هو بالثاء المثلثة، أي: أكثر إثمًا.

Sunnah.com reference : Book 18, Hadith 208
Arabic/English book reference : Book 18, Hadith 1718

'Aishah (May Allah be pleased with her) reported:

The Ayah: "Allah will not punish you for what is unintentional in your oaths ..." was revealed in respect of those persons who are in the habit of repeating: 'No, by Allah'; and 'Yes, by Allah.'

[Al- Bukhari].

وعن عائشة رضي الله عنها قالت: أنزلت هذه الآية: {لا يؤاخذكم الله باللغو في أيمانكم} في قول الرجل: لا والله، وبلى والله. ((رواه البخاري)).

Sunnah.com reference : Book 18, Hadith 209
Arabic/English book reference : Book 18, Hadith 1719

Abu Hurairah (May Allah be pleased with him) said:

I heard the Messenger of Allah (ﷺ) saying, "Swearing produces a ready sale for a commodity, but blots out the blessing."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "الحلف منفقة للسلعة، ممحقة للكسب" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 210
Arabic/English book reference : Book 18, Hadith 1720

Abu Qatadah (May Allah be pleased with him) said:

I heard the Messenger of Allah (ﷺ) saying, "Beware of excessive swearing in sale, because it may promote trade but this practice will eliminate the blessing."

[Muslim].

عن أبي قتادة رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم يقول: "إياكم وكثرة الحلف في البيع، فإنه ينفق ثم يمحق" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 211
Arabic/English book reference : Book 18, Hadith 1721

Jabir (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "No one should ask in the Face of Allah for anything except Jannah."

[Abu Dawud].

عن جابر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا يسأل بوجه الله إلا الجنة" ((رواه أبو داود)).

Sunnah.com reference : Book 18, Hadith 212
Arabic/English book reference : Book 18, Hadith 1722

Ibn 'Umar (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) said, "Grant shelter to him who begs for it in the Name of Allah, give to him who begs in the Name of Allah, accept the invitation of him who invites you, and requite him who does a favour to you, but if you are unable to requite him, go on praying for him till you are sure that you have requited him adequately."

[Abu Dawud and An- Nasa'i].

وعن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم : "من استعاذ بالله فأعيذوه، ومن سأل بالله، فأعطوه، ومن دعاكم فأجيبوه، ومن صنع إليكم معروفًا فكافئوه، فإن لم تجدوا ما تكافئونه به، فادعوا له حتى تروا أنكم قد كافأتموه". ((حديث صحيح رواه أبو داود والنسائي بأسانيد الصحيحين))

Sunnah.com reference : Book 18, Hadith 213
Arabic/English book reference : Book 18, Hadith 1723

Abu Hurairah (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "The most disgraceful man near Allah is a man who calls himself (or likes others to call him) Malikul-Amlak (i.e., king of kings)."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه النبي صلى الله عليه وسلم قال: "إن أخنع اسم عند الله عز وجل رجل تسمى ملك الأملاك" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 214
Arabic/English book reference : Book 18, Hadith 1724

Buraidah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Do not address a hypocrite with the title of chief, (or similar titles of respect) for even if he deserves this title you will invite Allah's Wrath by using it for him."

[Abu Dawud].

عن بريدة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا تقولوا للمنافق سيد، فإنه إن يكن سيدًا، فقد أسخطتم ربكم عز وجل". ((رواه أبو داود بإسناد صحيح))

Sunnah.com reference : Book 18, Hadith 215
Arabic/English book reference : Book 18, Hadith 1725

Jabir (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) visited Umm Sa'ib (or Umm Musaiyyab) and asked her, "What ails you O Umm Sa'ib (or Umm Musaiyyab)? You are shivering." She replied: "It is a fever, may Allah not bless it!" He said to her, "Do not revile fever, for it cleanses out the sins of the sons of Adam in the same way that a furnace removes the dirt of iron."

[Muslim].

عن جابر رضي الله عنه أن رسول الله صلى الله عليه وسلم دخل على أم السائب، أو أم المسيب فقال: "مالك يا أم السائب -أو يا أم المسيب- تزفزفين؟ " قالت: الحمى لا بارك الله فيها، فقال: "لا تسبي الحمى، فإنها تذهب خطايا بني آدم، كما يذهب الكير خبث الحديد" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 216
Arabic/English book reference : Book 18, Hadith 1726

Abul-Mundhir Ubaiy bin Ka'b (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Do not revile the wind. When you experience something abominable (about it), supplicate: 'Allahumma inna nas'aluka min khairi hadhihir-rihi, wa khairi ma fiha, wa khairi ma umirat bihi. Wa na'udhu bika min sharri hadhihir-rihi, wa sharri ma fiha, wa sharri ma umirat bihi. (O Allah, we beg of You the good of this wind and the good of that which it contains and the good of that which it has been commanded; and we seek refuge in you from the evil of this wind and the evil of that which it contains and the evil of that which it has been commanded)."

[At-Tirmidhi].

عن أبي المنذر أبي بن كعب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا تسبوا الريح، فإذا رأيتم ما تكرهون، فقولوا: اللهم إنا نسألك من خير هذه الريح وخير ما فيها وخير ما أُمرت به، ونعوذ بك من شر هذه الريح وشر ما فيها وشر ما أُمرت به".((رواه الترمذي وقال حديث حسن صحيح))

Sunnah.com reference : Book 18, Hadith 217
Arabic/English book reference : Book 18, Hadith 1727

Abu Hurairah (May Allah be pleased with him) said:

I heard the Messenger of Allah (ﷺ) saying, "The wind is the Blessing of Allah. Sometimes it brings His Mercy and sometimes it brings His Chastisement. When you experience it, do not revile it but beg of Allah its good; and seek Allah's Refuge against its evil."

[Abu Dawud with good Isnad].

وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "الريح من روح الله، تأتي بالرحمة، وتأتي بالعذاب، فإذا رأيتموها فلا تسبوها، وسلوا الله خيرها، واستعيذوا بالله من شرها".((رواه أبو داود بإسناد حسن))

Sunnah.com reference : Book 18, Hadith 218
Arabic/English book reference : Book 18, Hadith 1728

'Aishah (May Allah be pleased with her) said:

Whenever the wind blew strongly, The Prophet (ﷺ) would say: "Allahumma inni as'aluka khairaha, wa khaira ma fiha, wa khaira ma ursilat bihi. Wa a'udhu bika min sharriha, wa sharri ma fiha, wa sharri ma ursilat bihi. (O Allah, I beg of You its good and the good of that which it contains and the good of the purpose for which it has been sent; and I seek Your Refuge from its evil and the evil of that which it contains and the evil of the purpose for which it has been sent)."

[Muslim].

وعن عائشة رضي الله عنها قالت: كان النبي صلى الله عليه وسلم إذا عصفت الريح قال: اللهم إني أسألك خيرها، وخير ما فيها، وخير ما أُرسلت به، وأعوذ بك من شرها، وشر ما فيها، وشر ما أُرسلت به" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 219
Arabic/English book reference : Book 18, Hadith 1729

Zaid bin Khalid Al-Juhani (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Do not revile the rooster for it wakes you up for prayer."

[Abu Dawud].

عن زيد بن خادل الجهني رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا تسبوا الديك، فإنه يوقظ للصلاة".((رواه أبو داود بإسناد صحيح))

Sunnah.com reference : Book 18, Hadith 220
Arabic/English book reference : Book 18, Hadith 1730

Zaid bin Khalid (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) led the Fajr prayer at Al-Hudaibiyyah after a rainfall during the night. At the conclusion of prayer, he turned towards the people and said, "Do you know what your Rubb has said?" They replied: "Allah and His Messenger know better." Upon this he remarked, "He has said: 'Some of My slaves have entered the morning as My believers and some as unbelievers. He who said: We have had a rainfall due to the Grace and Mercy of Allah, believes in Me and disbelieves in the stars; and he who said: We have had a rainfall due to the rising of such and such star, disbelieves in Me and affirms his faith in the stars.'"

[Al-Bukhari and Muslim].

عن زيد بن خالد رضي الله عنه قال: صلى بنا رسول الله صلى الله عليه وسلم صلاة الصبح بالحديبية في أثر سماء كانت من الليل، فلما انصرف أقبل على الناس، فقال: "هل تدرون ماذا قال ربكم؟ " قالوا: الله ورسوله أعلم. قال: قال: "أصبح من عبادي مؤمن بي وكافر بي ، فأما من قال: مُطِرْنَا بفضل الله ورحمته، فذلك مؤمن بي كافر بالكواكب، وأما من قال: مُطِرْنَا بنوء كذا وكذا، فذلك كافر بي مؤمن بالكواكب" ((متفق عليه)).
والسماء هنا: المطر.

Sunnah.com reference : Book 18, Hadith 221
Arabic/English book reference : Book 18, Hadith 1731

Ibn 'Umar (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) said, "When a person calls his brother (in Islam) a disbeliever, one of them will certainly deserve the title. If the addressee is so as he has asserted, the disbelief of the man is confirmed, but if it is untrue, then it will revert to him."

[Al-Bukhari and Muslim].

عن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم : "إذا قال رجل لأخيه: يا كافر، فقد باء بها أحدهما، فإن كان كما قال وإلا رجعت عليه" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 222
Arabic/English book reference : Book 18, Hadith 1732

Abu Dharr (May Allah be pleased with him) said:

I heard the Messenger of Allah (ﷺ) saying, "If somebody accuses another of disbelief or calls him the enemy of Allah, such an accusation will revert to him (the accuser) if the accused is innocent."

[Al-Bukhari and Muslim].

وعن أبي ذر رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم يقول: "من دعا رجلا بالكفر، أو قال: عدو الله، وليس كذلك إلا حار عليه" ((متفق عليه)).
حار رجع.

Sunnah.com reference : Book 18, Hadith 223
Arabic/English book reference : Book 18, Hadith 1733

Ibn Mas'ud (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "A true believer does not taunt or curse or abuse or talk indecently."

[At-Tirmidhi].

عن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "ليس المؤمن بالطعان، ولا اللعان، ولا الفاحش، ولا البذي". ((رواه الترمذي وقال حديث حسن)).

Sunnah.com reference : Book 18, Hadith 224
Arabic/English book reference : Book 18, Hadith 1734

Anas (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Indecency does not leave anything untainted and decency does not leave anything ungraced and embellished."

[At- Tirmidhi].

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "ما كان الفحش في شيء إلا شانه، وما كان الحياء في شيء إلا زانه".((رواه الترمذي وقال حديث حسن)).

Sunnah.com reference : Book 18, Hadith 225
Arabic/English book reference : Book 18, Hadith 1735

Ibn Mas'ud (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "Ruined are Al-Mutanatti'un." He repeated this thrice.

[Muslim].

عن ابن مسعود رضي الله عنه أن النبي صلى الله عليه وسلم قال: "هلك المتنطعون"، قالها ثلاثًا. ((رواه مسلم."المتنطعون": المبالغون في الأمور)).

Sunnah.com reference : Book 18, Hadith 226
Arabic/English book reference : Book 18, Hadith 1736

'Abdullah bin 'Amr bin Al-As (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) said, "Verily, Allah dislikes an eloquent person who rolls his tongue as a cow rolls its tongue (while eating)."

[Abu Dawud and At- Tirmidhi].

وعن عبد الله بن عمرو بن العاص رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "إن الله يبغض البليغ من الرجال الذي يتخلل بلسانه كما تتخلل البقرة".((رواه أبو داود والترمذي وقال حديث حسن)).

Sunnah.com reference : Book 18, Hadith 227
Arabic/English book reference : Book 18, Hadith 1737

Jabir bin 'Abdullah (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) said, "The dearest and the closest of you to me on the Day of Resurrection will be those who are the best in behaviour; and the most hateful and the farthest from me on the Day of Resurrection will be the talkative and the most pretentious and the most rhetorical."

[At-Tirmidhi].

وعن جابر بن عبد الله رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "إن من أحبكم إلي، وأقربكم مني مجلسًا يوم القيامة، أحاسنكم أخلاقًا، وإن أبغضكم إلي وأبعدكم مني يوم القيامة، والثرثارون، والمتشدقون، والمتفيهقون".((رواه الترمذي وقال حديث حسن)). وقد سبق شرحه في باب حسن الخلق.

Sunnah.com reference : Book 18, Hadith 228
Arabic/English book reference : Book 18, Hadith 1738

'Aishah (May Allah be pleased with her) said:

The Prophet (ﷺ) said, "None of you should say: 'My soul has become evil.' He should say: 'My soul is in bad shape.'"

[Al-Bukhari and Muslim].

عن عائشة رضي الله عنها عن النبي صلى الله عليه وسلم قال: "لا يقولن أحدكم خبثت نفسي، ولكن ليقل: لقست نفسي" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 229
Arabic/English book reference : Book 18, Hadith 1739

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "None of you should use the word Al-Karm for grapes, for Al-Karm is a Muslim (worthy of respect)."

[Al- Bukhari and Muslim]

Another narration is: "Verily, Al-Karm is the heart of a true believer."

Another narration is: "People have named grapes as Al-Karm; verily, only the heart of a believer is Al-Karm."

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا تسموا العنب الكَرْم، فإن الكَرْم المسلم" ((متفق عليه)). ((وهذا لفظ مسلم)).
وفي رواية: "فإنما الكرم قلب المؤمن" وفي رواية للبخاري ومسلم: "يقولون الكرم، إنما الكرم قلب المؤمن".

Sunnah.com reference : Book 18, Hadith 230
Arabic/English book reference : Book 18, Hadith 1740

Wa'il bin Hujr (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "Do not say Al-Karm when talking about grapes but say Al-'Inab or Al-Habalah."

[Muslim].

وعن وائل بن حجر رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا تقولوا: الكَرْم، ولكن قولوا: العنب، والحَبَلة"

Sunnah.com reference : Book 18, Hadith 231
Arabic/English book reference : Book 18, Hadith 1741

Ibn Mas'ud (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "No woman should touch another woman's body and then describe the details of her figure to her husband in such a manner as if he was looking at her."

[Al- Bukhari].

عن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا تباشر المرأة المرأة، فتصفها لزوجها كأنه ينظر إليها" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 232
Arabic/English book reference : Book 18, Hadith 1742

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "You must not supplicate: 'O Allah! forgive me if You wish; O Allah bestow mercy on me if You wish.' But beg from Allah with certitude for no one has the power to compel Allah."

[Al-Bukhari and Muslim]

Another narration of Muslim is: "A supplication should be made in full confidence and one should persistently express his desire (before Allah) in his supplication, for no bounty is too great for Allah to bestow (upon his slaves)."

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "لا يقولن أحدكم: اللهم اغفر لي إن شئت: اللهم ارحمني إن شئت، ليعزم المسألة، فإنه لا مكره له" ((متفق عليه)). ((وفي رواية لمسلم: "ولكن ليعزم، وليعظم الرغبة، فإن الله تعالى، لا يتعاظمه شيء أعطاه")).

Sunnah.com reference : Book 18, Hadith 233
Arabic/English book reference : Book 18, Hadith 1743

Anas (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "When one of you supplicates, let him be decisive and he should not say: 'O Allah, bestow upon me such and such if You wish', because no one has the power to compel Him."

[Al-Bukhari and Muslim].

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "إذا دعا أحدكم، فليعزم المسألة، ولا يقولن: اللهم إن شئت، فأعطني، فإنه لا مستكره له" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 234
Arabic/English book reference : Book 18, Hadith 1744

Hudhaifah bin Yaman (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "Say not: 'What Allah wills and so-and-so wills', but say: 'What Allah wills, and then what so-and-so wills.'"

[Abu Dawud with authentic Isnad].

عن حذيفة بن اليمان رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا تقولوا: ما شاء الله وشاء فلان، ولكن قولوا: ما شاء الله، ثم شاء فلان".

Sunnah.com reference : Book 18, Hadith 235
Arabic/English book reference : Book 18, Hadith 1745

Abu Barzah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) disliked going to bed before the 'Isha' (night) prayer and indulging in conversation after it."

[Al-Bukhari and Muslim].

عن أبي برزة رضي الله عنه أن رسول الله صلى الله عليه وسلم كان يكره النوم قبل العشاء والحديث بعدها. ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 236
Arabic/English book reference : Book 18, Hadith 1746

Ibn 'Umar (May Allah be pleased with them) said:

Once, towards the end of his life, the Messenger of Allah (ﷺ) concluded the 'Isha' (night) prayer and said, "After one hundred years from tonight none of the people on the surface of the earth will survive."

[Al- Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم صلى العشاء في آخر حياته، فلما سلم، قال: "أرأيتكم ليلتكم هذه؟ فإن على رأس مائة سنة لا يبقي ممن هو على ظهر الأرض اليوم أحد" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 237
Arabic/English book reference : Book 18, Hadith 1747

Anas (May Allah be pleased with him) said:

Once the Prophet (ﷺ) delayed the 'Isha' (night) prayer till midnight. He (ﷺ) turned to us after the prayer and said, "All the people slept after offering their prayers, but you who waited, will be accounted as if you were engaged in your prayer throughout the period."

[Al- Bukhari].

وعن أنس رضي الله عنه أنهم انتظروا النبي صلى الله عليه وسلم ، فجاءهم قريبًا من شطر الليل فصلى بهم، يعني العشاء، قال: ثم خطبنا فقال: "ألا إن الناس قد صلوا. ثم رقدوا، وإنكم لن تزالوا في صلاة ما انتظرتم الصلاة" ((رواه البخاري)).

Sunnah.com reference : Book 18, Hadith 238
Arabic/English book reference : Book 18, Hadith 1748

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "If a man calls his wife to his bed and she refuses, and thus he spends the night angry with her, the angels continue cursing her till the morning."

[Al-Bukhari and Muslim].

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "إذا دعا الرجل امرأته إلى فراشه فأبت، فبات غضبان عليها، لعنتها الملائكة حتى تصبح" ((متفق عليه)).
وفي رواية: حتى: ترجع.

Sunnah.com reference : Book 18, Hadith 239
Arabic/English book reference : Book 18, Hadith 1749

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "It is not lawful for a woman to observe an optional Saum (fast) without the permission of her husband when he is at home. Nor should she allow anyone to enter his house without his permission."

[Al-Bukhari and Muslim].

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "لا يحل للمرأة أن تصوم وزوجها شاهد إلا بإذنه، ولا تأذن في بيته إلا بإذنه" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 240
Arabic/English book reference : Book 18, Hadith 1750

Abu Hurairah (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "Does he who raises up his head before the Imam not fear that Allah will make his head that of a donkey or make his appearance similar to that of donkey?"

[Al-Bukhari and Muslim].

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: "أما يخشى أحدكم إذا رفع رأسه قبل الإمام أن يجعل الله رأسه رأس حمار! أو يجعل الله صورته صورة حمار" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 241
Arabic/English book reference : Book 18, Hadith 1751

Abu Hurairah (May Allah be pleased with him) said:

We are prohibited from placing the hand on the side during As-Salat (the prayer).

[Al-Bukhari and Muslim].

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم: نهى عن الخصر في الصلاة. ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 242
Arabic/English book reference : Book 18, Hadith 1752

'Aishah (May Allah be pleased with her) said:

I heard the Messenger of Allah (ﷺ) saying, "No Salat (prayer) should be performed when the food has been served, nor should it be performed when a person is in need of relieving himself."

[Muslim].

عن عائشة رضي الله عنها قالت: سمعت رسول الله صلى الله عليه وسلم : "ما بال أقوام يرفعون أبصارهم إلى السماء في صلاتهم" فاشتد قوله في ذلك حتى قال: "لينتهين عن ذلك أو لتُخطفن أبصارهم" ((رواه البخاري)).

Sunnah.com reference : Book 18, Hadith 243
Arabic/English book reference : Book 18, Hadith 1753

Anas bin Malik (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "How is it that some people raise their eyes towards the sky during As-Salat (the prayer)?" He stressed (this point) and added, "People must refrain from raising their eyes towards heaven in Salat (prayer), or else their sights will certainly be snatched away."

[Al-Bukhari].

عن أنس بن مالك قَالَ : قَالَ رسولُ اللهِ : « مَا بَالُ أقْوامٍ يَرْفَعُونَ أبْصَارَهُمْ إِلَى السَّمَاءِ في صَلاَتِهِمْ » ! فَاشْتَدَّ قَولُهُ في ذَلِكَ حَتَّى قَالَ : « لَيَنْتَهُنَّ عَنْ ذَلِكَ ، أَوْ لَتُخطفَنَّ أَبْصَارُهُمْ » ! . رواه البخاري

Sunnah.com reference : Book 18, Hadith 244
Arabic/English book reference : Book 18, Hadith 1754

'Aishah (May Allah be pleased with her) said:

I asked the Messenger of Allah (ﷺ) about random looks in Salat (prayer), and he replied, "It is something which Satan snatches from the slave's Salat."

[Al-Bukhari].

عن عائشة رضي الله عنها قالت: سألت رسول الله صلى الله عليه وسلم عن الالتفات في الصلاة فقال: "هو اختلاس يختلسه الشيطان من صلاة العبد" ((رواه البخاري)).

Sunnah.com reference : Book 18, Hadith 245
Arabic/English book reference : Book 18, Hadith 1755

Anas (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said to me, "Beware of looking around in Salat (prayer), because random looks in Salat are a cause of destruction. If there should be no help from it, it is permissible in the voluntary and not in obligatory Salat."

[At-Tirmidhi].

وعن أنس رضي الله عنه قال: قال لي رسول الله صلى الله عليه وسلم : "إياك والالتفات في الصلاة، فإن الالتفات في الصلاة هلكة، فإن كان لابد، ففي التطوع لا في الفريضة".((رواه الترمذي وقال حديث حسن صحيح)).

Sunnah.com reference : Book 18, Hadith 246
Arabic/English book reference : Book 18, Hadith 1756

Abu Marthad Kannaz bin Husain (May Allah be pleased with him) said:

I heard the Messenger of Allah (ﷺ) saying: "Do not offer Salat (prayer) facing the graves and do not sit on them."

[Muslim].

عن أبي مرثد كناز بن الحصين رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "لا تصلوا إلى القبور، ولا تجلسوا عليها" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 247
Arabic/English book reference : Book 18, Hadith 1757

Abul-Juhaim 'Abdullah bin Al-Harith (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "If the person who passes in front of a praying person, realizes the enormity of the sinfulness of this act, it will have been better for him to wait forty than to pass in front of him."

[Al-Bukhari and Muslim].

[The narrator was not sure whether the Prophet (ﷺ) said forty days, months or years.]

عن أبي الجهيم عبد الله بن الحارث بن الصمة الأنصاري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لو يعلم المار بين المصلي ماذا عليه لكان أن يقف أربعين خيرًا له من أن يمر بين يديه" ((قال الراوي: لا أدري قال أربعين يومًا، أو أربعين شهرًا، أو أربعين سنة)). ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 248
Arabic/English book reference : Book 18, Hadith 1758

Abu Hurairah (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "When the Iqamah is called, no prayer should be performed except the obligatory prayer."

[Muslim].

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إذا أقيمت الصلاة، فلا صلاة إلا المكتوبة" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 249
Arabic/English book reference : Book 18, Hadith 1759

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Do not choose the Friday night among all other nights for standing in (Tahajjud) prayer, and do not choose Friday among all other days for Saum (fasting) except that one you have accustomed to."

[Muslim].

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا تخصوا ليلة الجمعة بقيام من بين الليالي، ولا تخصوا يوم الجمعة بصيام من بين الأيام إلا أن يكون في صوم يصومه أحدكم" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 250
Arabic/English book reference : Book 18, Hadith 1760

Abu Hurairah (May Allah be pleased with him) said:

I heard the Messenger of Allah (ﷺ) as saying: "None of you should observe fast on Friday except that he should observe fast either one day before it or one day after it."

[Al-Bukhari and Muslim].

وعنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "لا يصومن أحدكم يوم الجمعة إلا يومًا قبله أو بعده" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 251
Arabic/English book reference : Book 18, Hadith 1761

Muhammad bin 'Abbad (May Allah be pleased with him) said:

I asked Jabir (May Allah be pleased with him). Did the Prophet (ﷺ) prohibit fasting on Friday?" He said, "Yes."

[Al-Bukhari and Muslim].

وعن محمد بن عباد قال: سألت جابرًا رضي الله عنه: أنهى النبي صلى الله عليه وسلم عن صوم يوم الجمعة؟ قال: نعم ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 252
Arabic/English book reference : Book 18, Hadith 1762

Juwairiyah bint Al-Harith (May Allah be pleased with her), the Mother of the Believers, said that the Prophet (ﷺ) visited her on a Friday and she was observing fast. He asked, "Did you observe fast yesterday?" She said, "No." He asked, "Do you intend to observe fast tomorrow?" She said, "No." He said, "In that case, give up your fast today."

[Al-Bukhari].

وعن أم المؤمنين جويرة بنت الحارس رضي الله عنها أن النبي صلى الله عليه وسلم دخل عليها يوم الجمعة وهي صائمة، فقال: " أصمت أمس؟" قالت: لا، قال: " تريدين أن تصومي غدا " قالت: لا، قال : "فأفطري" ((رواه البخاري))

Sunnah.com reference : Book 18, Hadith 253
Arabic/English book reference : Book 18, Hadith 1763

Abu Hurairah and 'Aishah (May Allah be pleased with them) said:

The Prophet (ﷺ) prohibited observing continuous voluntary fasts beyond one day.

[Al-Bukhari and Muslim].

عن أبي هريرة وعائشة رضي الله عنهما أن النبي صلى الله عليه وسلم نهى عن الوصال. ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 254
Arabic/English book reference : Book 18, Hadith 1764

Ibn 'Umar (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) prohibited observing continuous fasts beyond one day. The Companions submitted: "But you do it." He replied, "I am not like you. I am given to eat and to drink (from Allah)."

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما قال: نهى رسول الله صلى الله عليه وسلم عن الوصال. قالوا :إنك تواصل؟ قال: "إني لست مثلكم، إني أُطعم وأُسقى" ((متفق عليه)). ، وهذا لفظ البخاري.

Sunnah.com reference : Book 18, Hadith 255

Arabic/English book reference : Book 18, Hadith 1765

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "It is much better for one of you to sit on a live coal, which will burn his clothes and get to his skin than to sit on a grave."

[Muslim].

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :" لأن يجلس أحدكم على جمرة، فتحرق ثيابه، فتخلص على جلده خير له من أن يجلس على قبر" ((رواه مسلم))

Sunnah.com reference : Book 18, Hadith 256
Arabic/English book reference : Book 18, Hadith 1766

Jabir (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) forbade that the graves should be plastered (made into permanent structures), used as sitting places (for the people) or building over them.

[Muslim].

عن جابر رضي الله عنه قال: نهى رسول الله صلى الله عليه وسلم أن يجصص القبر، وأن يقعد عليه، وأن يبنى عليه. ((رواه مسلم))

Sunnah.com reference : Book 18, Hadith 257
Arabic/English book reference : Book 18, Hadith 1767

Jarir bin Abdullah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "If a slave runs away from his master, his responsibility to him is absolved."

[Muslim].

عن جرير بن عبد الله رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم :"أيما عبد أبق، فقد برئت منه الذمة " ((رواه مسلم))

Sunnah.com reference : Book 18, Hadith 258
Arabic/English book reference : Book 18, Hadith 1768

Jarir bin Abdullah (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "When the slave runs away from his master, his Salat (prayer) will not be accepted."

[Muslim].

Another narration is: "He is guilty of disbelief (i.e., in case he believes in the lawfulness of doing so)."

وعنه عن النبي صلى الله عليه وسلم : "إذا أبق العبد، لم تقبل له صلاة " ((رواه مسلم)) . وفي رواية: "فقد كفر " .

Sunnah.com reference : Book 18, Hadith 259
Arabic/English book reference : Book 18, Hadith 1769

'Aishah (May Allah be pleased with her) reported:

The Quraish were anxious about a woman from Banu Makhzum who had committed theft and asked : "Who will speak to the Messenger of Allah (ﷺ) about her?" Then they said: "No one will be bold enough to do so except Usamah bin Zaid, the (Companion who was) dearly loved by the Messenger of Allah (ﷺ)." So Usamah (May Allah

be pleased with him) spoke to him and the Messenger of Allah (ﷺ) (angrily) said, "Are you interceding regarding one of the punishments prescribed by Allah?" He then got up and delivered an address in which he said, "Indeed what destroyed the people before you was just that when a person of high rank among them committed a theft, they spared him; but if the same crime was done by a poor person they inflicted the prescribed punishment on him. I swear by Allah that if Fatimah daughter of Muhammad should steal, I would have her hand cut off."

[Al-Bukhari and Muslim].

In another narration 'Aishah (May Allah be pleased with her) said: (Upon hearing the intercession of Usamah), the face of the Messenger of Allah (ﷺ) changed color (because of anger) and he said, "Do you dare to intercede in matters prescribed by Allah?" Usamah pleaded: "O Messenger of Allah! Pray for my forgiveness." 'Aishah (May Allah be pleased with her) added: Thereafter the Messenger of Allah (ﷺ) gave orders to have that woman's hand cut off.

وعن عائشة رضي الله عنها، أن قريشًا أهمهم شأن المرأة المخزومية التي سرقت فقالوا: من يكلم فيها رسول الله صلى الله عليه وسلم ؟ فقالوا: ومن يجترئ عليه إلا أسامة بن زيد، حب رسول الله صلى الله عليه وسلم :، فكلمه أسامة فقال صلى الله عليه وسلم :"أتشفع في حد من حدود الله تعالى؟ "ثم قام فاختطب، ثم قال: "إنما أهلك الذين قبلكم أنهم كانوا إذا سرق فيهم الشريف تركوه، وإذا سرق فيهم الضعيف، أقاموا عليه الحد، وايم الله لو أن فاطمة بنت محمد سرقت لقطعت يدها" ((متفق عليه)).
وفي رواية فتلون وجه رسول الله صلى الله عليه وسلم " فقال: "أتشفع في حد من حدود الله؟" قال أسامة: استغفر لي يا رسول الله قال: ثم أمر بتلك المرأة فقطعت يدها.

Sunnah.com reference : Book 18, Hadith 260
Arabic/English book reference : Book 18, Hadith 1770

Abu Hurairah (May Allah be pleased with him) said:
The Messenger of Allah (ﷺ) said, "Avoid two habits which provoke cursing." The Companions said: "What are those things which provoke cursing?" He said, "Relieving on the thoroughfares or under the shades where people take shelter and rest."

[Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "اتقوا اللاعنين" قالوا: وما اللاعنان؟ قال: "الذي يتخلى في طريق الناس أو في ظلهم" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 261
Arabic/English book reference : Book 18, Hadith 1771

Jabir (May Allah be pleased with him) said:
The Messenger of Allah (ﷺ) forbade urinating into stagnant water.

[Muslim].

عن جابر رضي الله عنه : أن رسول الله صلى الله عليه وسلم نهى أن يبال في الماء الراكد.

Sunnah.com reference : Book 18, Hadith 262
Arabic/English book reference : Book 18, Hadith 1772

An-Nu'man bin Bashir (May Allah be pleased with them) said:

My father took me to the Messenger of Allah (ﷺ) and said to him: "I have gifted one of my slaves to this son of mine." The Messenger of Allah (ﷺ) said, "Have you given such gift to every son of yours?" He replied, "No." Thereupon he said, "Take this gift back."

Another narration is: The Messenger of Allah (ﷺ) said, "Be mindful of your obligation to Allah and do justice in respect of your children." My father came back and revoked his gift.

Another narration is: The Messenger of Allah (ﷺ) asked, "Have you other children besides this one?" He said, "Yes." The Messenger of Allah (ﷺ) asked, "Have you awarded a gift like this to all of them." He said, "No." The Messenger of Allah (ﷺ) said, "I am not going to bear witness to this act of injustice."

Another narration is: The Messenger of Allah (ﷺ) asked, "Do you not except goodness from all of them as you except from him?" He said, "Yes, of course." The Messenger of Allah (ﷺ) said, "Then don't do this (i.e., do not give a gift to one son only)."

[Al-Bukhari and Muslim].

عن النعمان بن بشير رضي الله عنهما أن أبًا له أتي به رسول الله صلى الله عليه وسلم فقال: إني نحلت ابني هذا غلامًا كان لي، فقال رسول الله صلى الله عليه وسلم : "أكل ولدك نحلته مثل هذا؟" فقال: لا، فقال رسول الله صلى الله عليه وسلم فأرجعه".
وفي رواية: فقال رسول الله صلى الله عليه وسلم : "أفعلت هذا بولدك كلهم؟" قال: لا، قال: "اتقوا الله واعدلوا بين أولادكم" فرجع أبي، فرد تلك الصدقة.
وفي رواية: فقال رسول الله صلى الله عليه وسلم : "يا بشير ألك ولد سوى هذا؟" قال: نعم، قال: "أكلهم وهبت له مثل هذا؟" قال: لا، قال: "فلا تشهدني إذًا فإني لا أشهد على جور" وفي رواية "لا تشهدني على جور"
وفي رواية: "أشهد على هذا غيري" ثم قال: "أيسرك أن يكونوا إليك في البر سواء؟" قال" بلى، قال: "فلا إذًا" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 263
Arabic/English book reference : Book 18, Hadith 1773

Zainab bint Abu Salamah (May Allah be pleased with them) said:

I went to Umm Habibah (May Allah be pleased with her) the wife of the Prophet (ﷺ), when her father Abu Sufyan bin Harb (May Allah be pleased with him) died. Umm Habibah (May Allah be pleased with her) sent for a yellow coloured perfume or something else like it, and she applied it to a slave-girl and then rubbed it on her own cheeks and said: "By Allah, I have no need for perfume, I heard the Messenger of Allah (ﷺ) saying from the pulpit, 'It is not permissible for a woman who believes in Allah and the Last Day to mourn for the dead beyond three days, except for the death of her husband; in which case the period of mourning is of four months and ten days.'" Zainab said: I then visited Zainab, daughter of Jahsh (May Allah be pleased with her) when her brother died; she sent for perfume and applied it and then said: "Beware! By Allah, I don't feel any need of perfume but I heard the Messenger of Allah (ﷺ) saying from the pulpit, 'It is not permissible for a woman who believes in Allah and the Last Day to mourn the dead beyond three days except in case of her husband (for whom the period is) four months and ten days.'"

[Al-Bukhari and Muslim]

عن زينب بنت أبي سلمة رضي الله عنهما قالت: دخلت على أم حبيبة رضي الله عنه زوج النبي صلى الله عليه وسلم حين توفي أبوها أبو سفيان بن حرب رضي الله عنه، فدعت بطيب فيه صفرة خلوق أو غيره، فدهنت منه جارية، ثم

مست بعارضيها. ثم قالت: والله مالي بالطيب من حاجة، غير أني سمعت رسول الله صلى الله عليه وسلم يقول على المنبر: "لا يحل لامرأة تؤمن بالله واليوم الآخر أن تحد على ميت فوق ثلاث ليال، إلا على زوج أربعة أشهر وعشرا" قالت زينب: ثم دخلت على زينب بنت جحش رضي الله عنها حين توفي أخوها، فدعت بطيب، فمست منه، ثم قالت: أما والله مالي بالطيب من حاجة، غير أني سمعت رسول الله صلى الله عليه وسلم يقول على المنبر: "لا يحل لامرأة تؤمن بالله واليوم الآخر أن تحد على ميت فوق ثلاث إلا على زوج أربعة أشهر وعشرًا" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 264
Arabic/English book reference : Book 18, Hadith 1774

Anas bin Malik (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) forbade that a person in the city should make a deal on behalf of a villager on commission even if he is his real brother."

[Al-Bukhari and Muslim]

عن أنس رضي الله عنه قال: نهى رسول الله صلى الله عليه وسلم أن يبيع حاضر لباد وإن كان أخاه لأبيه وأمه. ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 265
Arabic/English book reference : Book 18, Hadith 1775

Ibn 'Umar (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) said, "Do not meet the merchandise till they arrive in the market."

[Al-Bukhari and Muslim].

وعن ابن عمر قال: قال رسول الله صلى الله عليه وسلم :"لا تتلقوا السلع حتى يهبط بها إلى الأسواق" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 266
Arabic/English book reference : Book 18, Hadith 1776

Ibn 'Abbas (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) said, "The caravans carrying merchandise should not be met on the way to purchase from them; a man in the city should not sell for a man of the desert."

Tawus asked him (Ibn 'Abbas): "What do these words really imply?" He said: "He should not work as an agent on his behalf."

[Al-Bukhari and Muslim].

وعن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم : "لا تتلقوا الركبان، ولا يبع حاضر لباد" فقال له طاوس: ما قوله: لا يبع حاضر لباد؟ قال: لا يكون له سمسارًا. ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 267
Arabic/English book reference : Book 18, Hadith 1777

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) forbade that a man in the city should be the commission agent of a man from the desert and prohibited the practice of Najsh (i.e., offering a high price for something in order to allure another customer who is interested in the thing); and that a man should make an offer while the offer of his brother is pending; or that he should make a proposal of marriage while that of his brother is pending; or that a woman should try that a sister of hers might be divorced so that she might take her place.

Another narration is: The Messenger of Allah (ﷺ) forbade the people from meeting the caravan on the way for entering into business transaction with them; and the selling of the goods by a dweller of the city on behalf of a man of the desert; and the seeking by a woman the divorce of her sister (from her husband); and the practice of Najsh and leaving the animals unmilked (for sometime for the purpose of accumulation of milk to deceive the buyer).

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: نهى رسول الله صلى الله عليه وسلم أن يبيع حاضر لباد، ولا تناجشوا ولا يبيع الرجل على بيع أخيه، ولا يخطب على خطبة أخيه، ولا تسأل المرأة طلاق أختها لتكفأ ما في إنائها.
وفي رواية قال: نهى رسول الله صلى الله عليه وسلم عن التلقي وأن يبتاع المهاجر للأعرابي، وأن تشترط المرأة طلاق أختها، وأن يستام الرجل على سوم أخيه، ونهى عن النجش والتصرية" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 268
Arabic/English book reference : Book 18, Hadith 1778

Ibn 'Umar (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) said, "A person should not enter into a transaction when his (Muslim) brother has already negotiated, nor should he make a proposal of marriage when that of his brother is pending, except with the permission of the latter."

[Al-Bukhari and Muslim]

وعن ابن عمر رضي الله عنهما، أن رسول الله صلى الله عليه وسلم قال: "لا يبع بعضكم على بيع بعض، ولا يخطب على خطبة أخيه إلا أن يأذن له" ((متفق عليه، وهذا لفظ مسلم))

Sunnah.com reference : Book 18, Hadith 269
Arabic/English book reference : Book 18, Hadith 1779

'Uqbah bin 'Amir (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "A Mu'min is the brother of another Mu'min; and thus it is not permissible for a Mu'min to make an offer while the offer of his brother is pending, nor should he make a proposal of marriage while that of his brother is pending till he withdraws his proposal."

[Muslim].

وعن عقبة بن عامر أن رسول الله صلى الله عليه وسلم قال: "المؤمن أخو المؤمن، فلا يحل لمؤمن أن يبتاع على بيع أخيه ولا يخطب على خطبة أخيه حتى يذر" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 270
Arabic/English book reference : Book 18, Hadith 1780

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Verily, Allah likes three things for you and disapproves three things for you. He likes that you should worship Him Alone, not to associate anything with Him (in worship) and to hold fast to the Rope of Allah and not to be divided among yourselves; and He disapproves for you irrelevant talk, persistent questioning and the squandering of the wealth."

[Muslim].

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "إن الله تعالى يرضى لكم ثلاثا، ويكره لكم ثلاثًا: فيرضى لكم أن تعبدوه، ولا تشركوا به شيئًا، وأن تعتصموا بحبل الله جميعًا ولا تفرقوا، ويكره لكم: قيل وقال، وكثرة السؤال، وإضاعة المال" ((رواه مسلم، وتقدم شرحه)).

Sunnah.com reference : Book 18, Hadith 271
Arabic/English book reference : Book 18, Hadith 1781

Warrad, the scribe of Al-Mughirah bin Shu'bah (May Allah be pleased with him) said:

Al-Mughirah bin Shu'bah dictated a letter to me addressed to Mu'awiyah (May Allah be pleased with him) that the Prophet (ﷺ) used to supplicate at the end of each obligatory Salat (prescribed prayer): "La ilaha illallahu, wahadahu la sharika lahu, lahul-mulku, wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadir. Allahumma la mani'a lima a'taita, wa la mu'tiya lima mana'ta, wa la yanfa'u dhal-jaddi mink-al-jaddu. (There is no true god except Allah, the One, Who has no partner. His is the sovereignty and His is the praise, and He is Able to do everything. O Allah! Nobody can withhold what You give; and nobody can give what You withhold; and the high status of a person is of no avail against Your Will)." He also wrote to him that the Prophet (ﷺ) used to forbid irrelevant talk, wasteful expenditure, persistent questioning, disobedience of parents (especially mothers), infanticide of daughters by burying them alive, depriving others of their rights and acquisition of property wrongfully.

[Al-Bukhari and Muslim].

وعن وراد كاتب المغيرة شعبة قال: أملى على المغيرة بن شعبة في كتاب إلى معاوية رضي الله عنه ، أن النبي صلى الله عليه وسلم أن يقول في دبر كل صلاة مكتوبة: "لا إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شيء قدير، اللهم لا مانع لما أعطيت، ولا معطي لما منعت، ولا ينفع ذا الجد منك الجد" وكتب إليه أنه "كان ينهى عن قيل وقال، وإضاعة المال، وكثرة السؤال، وكان ينهى عن عقوق الأمهات، ووأد البنات، ومنع وهات" ((متفق عليه وسبق شرحه)).

Sunnah.com reference : Book 18, Hadith 272
Arabic/English book reference : Book 18, Hadith 1782

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "None of you should point at his brother with a weapon because he does not know that Satan may make it lose from his hand and, as a result, he may fall into a pit of Hell-fire (by accidentally killing him)."

[Al-Bukhari and Muslim].

The narration in Muslim is: Abul-Qasim (i.e., the Messenger of Allah) (ﷺ) said, "He who points at his (Muslim) brother with a weapon is cursed by the angels even if the other person should be his real brother."

عن أبي هريرة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: “لا يُشر أحدكم إلى أخيه بالسلاح، فإنه لا يدري لعل الشيطان ينزع في يده، فيقع في حفرة من النار" ((متفق عليه)).
وفي رواية لمسلم قال: قال أبو القاسم صلى الله عليه وسلم : “من أشار إلى أخيه بحديدة، فإن الملائكة تلعنه، حتى ينزع وإن كان أخاه لأبيه وأمه".
قوله صلى الله عليه وسلم : "ينزِع" ضبط بالعين المهملة مع كسر الزاي، وبالغين المعجمة مع فتحها، ومعناهما متقارب، ومعناه بالمهملة يرمي، وبالمعجمَة أيضًا يرمي ويفسد، وأصل النزع الطعن والفساد.

Sunnah.com reference : Book 18, Hadith 273
Arabic/English book reference : Book 18, Hadith 1783

Jabir (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) prohibited from presenting a drawn sword to another."

[Abu Dawud and At- Tirmidhi].

وعن جابر رضي الله عنه قال: "نهى رسول الله صلى الله عليه وسلم أن يتعاطى السيف مسلولا".((رواه أبو داود والترمذي وقال حديث حسن))

Sunnah.com reference : Book 18, Hadith 274
Arabic/English book reference : Book 18, Hadith 1784

Abu Sha'tha' said:

We were sitting with Abu Hurairah (May Allah be pleased with him) in the mosque when the Mu'adhdhin proclaimed the Adhan. A man stood up in the mosque and started walking out. Abu Hurairah (May Allah be pleased with him) stared at him till he went out of the mosque. Upon this Abu Hurairah (May Allah be pleased with him) said: Indeed, this man has disobeyed Abul-Qasim (ﷺ).

[Muslim].

عن أبي الشعثاء قال: كنا قعودًا مع أبي هريرة رضي الله عنه في المسجد فأذن المؤذن، فقام رجل من المسجد يمشي، فأتبعه أبو هريرة بصره حتى خرج من المسجد فقال أبو هريرة: أما هذا فقد عصى أبا القاسم صلى الله عليه وسلم " ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 275
Arabic/English book reference : Book 18, Hadith 1785

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "He who is presented with a flower of sweet basil should not reject it, because it is light in weight and pleasant in odour."

[Muslim].

عن أبي هريرة رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم : "من عرض عليه ريحان، فلا يرده، فإنه خفيف المحمل طيب الريح" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 276
Arabic/English book reference : Book 18, Hadith 1786

Anas bin Malik (May Allah be pleased with him) reported:

The Prophet (ﷺ) never refused a gift of perfume.

[Al- Bukhari].

وعن أنس بن مالك رضي الله عنه أن النبي صلى الله عليه وسلم كان لا يرد الطيب" ((رواه البخاري)).

Sunnah.com reference : Book 18, Hadith 277
Arabic/English book reference : Book 18, Hadith 1787

Abu Musa Al-Ash'ari (May Allah be pleased with him) said:

The Prophet (ﷺ) heard a person lauding another person or praising him too much. Thereupon he said, "You killed the man," or he said, "You ruined the man."

[Al-Bukhari and Muslim].

وعن أبي موسى الأشعري رضي الله عنه قال: سمع رسول الله صلى الله عليه وسلم رجلا يُثني على رجل ويُطريه في المدحة، فقال: "أهلكتم، أو قطعتم ظهر الرجل" ((متفق عليه)).(23).

Sunnah.com reference : Book 18, Hadith 278
Arabic/English book reference : Book 18, Hadith 1788

Abu Bakrah (May Allah be pleased with him) reported:

Mention of a man was made to the Prophet (ﷺ) and someone praised him whereupon he (ﷺ) said, "Woe be to you! You have broken the neck of your friend!" He repeated this several times and added, "If one of you has to praise his friend at all, he should say: 'I reckon him to be such and such and Allah knows him well', if you think him to be so-and-so, you will be accountable to Allah because no one can testify the purity of others against Allah."

[Al-Bukhari and Muslim].

وعن أبي بكر رضي الله عنه أن رجلا ذُكر عند النبي صلى الله عليه وسلم ، فأثنى عليه رجل خيرًا، فقال النبي صلى الله عليه وسلم : "ويحك! قطعت عنق صاحبك" يقوله مرارًا "وإن كان أحدكم مادحًا لا محالة، فليقل: أحسب كذا وكذا إن كان يرى أنه كذلك وحسيبه الله، ولا يزكي على الله أحدًا" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 279
Arabic/English book reference : Book 18, Hadith 1789

Hammam bin Al- Harith (May Allah be pleased with him) reported:

A person began to praise 'Uthman (May Allah be pleased with him), and Al-Miqdad (May Allah be pleased with him) sat upon his knees and began to throw pebbles upon the flatterer's face. 'Uthman (May Allah be pleased with him) said: "What is the matter with you?" He said: "Verily, the Messenger of Allah (ﷺ) said, 'When you see those who shower undue praises upon others throw dust upon their faces.'"

[Muslim].

وعن همام بن الحارث، عن المقداد، رضي الله عنه أم رجلا جعل يمدح عثمان رضي الله عنه ، فعمد المقداد، فجثا على ركبتيه، فجعل يحثو في وجهه الحصباء، فقال له عثمان: ما شأنك؟ فقال: إن رسول الله صلى الله عليه وسلم قال: "إذا رأيتم المادحين، فاحثوا في وجوههم التراب" ((رواه مسلم)).
فهذه الأحاديث في النهي، وجاء في الإباحة أحاديث كثيرة صحيحة.
قال العلماء: وطريق الجمع بين الأحاديث أن يقال: إن كان الممدوح عنده كمال إيمان ويقين، ورياضة نفس، ومعرفة تامة بحيث لا يفتن، ولا يغتر بذلك، ولا تلعب به نفسه، فليس بحرام ولا مكروه، وإن خيف عليه شيء من هذه الأمور، كره مدحه في وجهه كراهة شديدة، وعلى هذا التفصيل تنزل الأحاديث المختلفة في ذلك. ومما جاء في الإباحة قوله صلى الله عليه وسلم لأبي بكر رضي الله عنه: "أرجو أن تكون منهم" أي من الذين يُدعون من جميع أبواب الجنة لدخولها، وفي الحديث الآخر: "لست منهم" أي: لست من الذين يُسبلون أُزرهم خيلاء. وقال صلى الله عليه وسلم لعمر رضي الله عنه: "ما رآك الشيطان سالكًا فجًا إلا سلك فجًا غير فجك" والأحاديث في الإباحة كثيرة، وقد ذكرت جملة من أطرافها في كتاب: "الأذكار".

Sunnah.com reference : Book 18, Hadith 280
Arabic/English book reference : Book 18, Hadith 1790

Ibn 'Abbas (May Allah be pleased with them) reported:

'Umar bin Al- Khattab (May Allah be pleased with him) set out for Ash-Sham (the region comprising Syria, Palestine, Lebanon and Jordan). As he reached at Sargh (a town by the side of Hijaz) he came across the governor of Al-Ajnad, Abu 'Ubaidah bin Al-Jarrah (May Allah be pleased with him) and his companions. They informed him that

an had broken out in Syria. Ibn 'Abbas relates: 'Umar (May Allah be pleased with him) said to me: "Call to me the earliest Muhajirun (Emigrants)." So I called them. He sought their advice and told them that an epidemic had broken out in Ash-Sham. There was a difference of opinion whether they should proceed further or retreat to their homes in such a situation. Some of them said: "You have set forth to fight the enemy, and therefore you should not go back;" whereas some of them said: "As you have along with you many eminent Companions of Messenger of Allah (ﷺ), we would not advice you to set forth to the place of the plague (and thus expose them deliberately to a danger)." 'Umar (May Allah be pleased with him) said: "You can now go away." He said: "Call to me the Ansar (the Helpers)." So I called them to him, and he consulted them and they differed in their opinions as well. He said: "Now, you may go." He again said: "Call the old (wise people) of the Quraish who had emigrated before the conquest of Makkah." I called them. 'Umar (May Allah be pleased with him) consulted them in this issue and not even two persons among them differed in the opinions. They said: "We think that you should go back along with the people and do not take them to this scourge. 'Umar (May Allah be pleased with him) made an announcement to the people, saying: "In the morning I intend to go back, and I want you to do the same." Abu 'Ubaidah bin Al-Jarrah (May Allah be pleased with him) said: "Are you going to run away from the Divine Decree?" Thereupon 'Umar (May Allah be pleased with him) said: "O Abu 'Ubaidah ! Had it been someone else to say this." ('Umar (May Allah be pleased with him) did not like to differ with him). He said: "Yes, we are running from the Divine Decree to the Divine Decree. What do you think if you have camels and you happen to get down a valley having two sides, one of them covered with foliage and the other being barren, will you not act according to the Divine Decree if you graze them in vegetative land? In case you graze them in the barren land, even then you will be doing so according to the Divine Decree.

There happened to come 'Abdur-Rahman bin 'Auf who had been absent for some of his needs. He said: I have knowledge about it. I heard the Messenger of Allah (ﷺ) saying, "If you get wind of the outbreak of plague in a land, you should not enter it; but if it spreads in the land where you are, you should not depart from it." Thereupon 'Umar bin Khattab (May Allah be pleased with him) praised Allah and went back.

[Al-Bukhari and Muslim].

وعن ابن عباس رضي الله عنه أن عمر بن الخطاب رضي الله عنه خرج إلى الشام حتى إذا كان بسرغ لقيه أمراء الأجناد -أبو عبيدة بن الجراح وأصحابه- فأخبروه أن الوباء قد وقع بالشام، قال بن عباس: فقال عمر: ادع لي المهاجرين الأولين، فدعوتهم، فاستشارهم، وأخبرهم أن الوباء قد وقع بالشام، فاختلفوا، فقال بعضهم: خرجت لأمر، ولا نرى أن ترجع عنه. وقال بعضهم: معك بقية الناس وأصحاب رسول الله صلى الله عليه وسلم ، ولا نرى أن تقدمهم على هذا الوباء. فقال: ارتفعوا عني، ثم قال: ادع لي الأنصار، فدعوتهم، فاستشارهم، فسلكوا سبيل المهاجرين، واختلفوا كاختلافهم، فقال: ارتفعوا عني، ثم قال: ادع لي من كان ها هنا من مشيخة قريش من مهاجرة الفتح، فدعوتهم، فلم يختلف عليه منهم رجلان، فقالوا: نرى أن ترجع بالناس، ولا تقدمهم على هذا الوباء، فنادى عمر رضي الله عنه في الناس: إني مصبح على ظهر، فأصبحوا عليه فقال أبو عبيدة بن الجراح رضي الله عنه : أفرار من قدر الله؟ فقال عمر رضي الله عنه : لو غيرك قالها يا أبا عبيدة! -وكان عمر يكره خلافه- نعم نفر من قدر الله إلى قدر الله، أرأيت لو كان لك إبل، فهبطت وادياً له عدوتان، إحداهما خصبة، والأخرى جدبة، أليس إن رعيت الخصبة رعيتها بقدر الله، وإن رعيت الجدبة رعيتها بقدر الله؟ قال: فجاء عبد الرحمن بن عوف رضي الله عنه ، وكان متغيباً في بعض حاجته، فقال: إن عندي من هذا علما، سمعت رسول الله صلى الله عليه وسلم يقول: "إذا سمعتم به بأرض، فلا تقدموا عليه، وإذا وقع بأرض وأنتم بها، فلا تخرجوا فرارا منه" فحمد الله تعالى عمر رضي الله عنه وانصرف. ((متفق عليه)).
والعدوة: جانب الوادي.

Sunnah.com reference : Book 18, Hadith 281

Arabic/English book reference : Book 18, Hadith 1791

Usamah bin Zaid (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "If you get wind of the outbreak of plague in a land, do not enter it; and if it breaks out in a land in which you are, do not leave it."

[Al-Bukhari and Muslim].

وعن أسامة بن زيد رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إذا سمعتم الطاعون بأرض، فلا تدخلوها، وإذا وقع بأرض، وأنتم فيها، فلا تخرجوا منها" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 282
Arabic/English book reference : Book 18, Hadith 1792

Abu Hurairah (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "Avoid the seven destructive things." It was asked: (by those present): "What are they, O Messenger of Allah?" He replied, "Associating anyone or anything with Allah in worship; practising sorcery, killing of someone without a just cause whom Allah has forbidden, devouring the property of an orphan, eating of usury, fleeing from the battlefield and slandering chaste women who never even think of anything touching chastity and are good believers."

[Al-Bukhari and Muslim].

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "أجتنبوا السبع الموبقات" قالوا: يا رسول الله وما هن؟ قال: "الشرك بالله، والسحر، وقتل النفس التى حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات الغافلات" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 283
Arabic/English book reference : Book 18, Hadith 1793

Ibn 'Umar (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) forbade travelling to the land of the enemy carrying the Qur'an.

[Al-Bukhari and Muslim].

عن ابن عمر رضي الله عنهما قال: "نهى رسول الله صلى الله عليه وسلم أن يسافر بالقرآن إلى أرض العدو" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 284
Arabic/English book reference : Book 18, Hadith 1794

Umm Salamah (May Allah be pleased with her) said:

The Messenger of Allah (ﷺ) said, "Whosoever drinks in utensils of silver, in fact, kindles in his belly the fire of Hell."

[Al-Bukhari and Muslim].

The narration of Muslim is: "Verily, the person who eats or drinks in utensils made of gold and silver."

عن أم سلمة رضي الله عنها أن رسول الله صلى الله عليه وسلم قال: "الذي يشرب في آنية الفضة إنما يجرجر في بطنه نار جهنم" ((متفق عليه)).

وفي رواية لمسلم: "أن الذي يأكل أو يشرب في آنية الفضة والذهب"

Sunnah.com reference : Book 18, Hadith 285
Arabic/English book reference : Book 18, Hadith 1795

Hudhaifah (May Allah be pleased with him) reported:

The Prophet (ﷺ) prohibited us from wearing silk or Dibaj and from drinking out of gold and silver vessels and said, "These are meant for them (non- Muslims) in this world and for you in the Hereafter."

In another narration Hudhaifah (May Allah be pleased with him) said: The Messenger of Allah (ﷺ) said, "Do not wear silk and Dibaj, nor eat or drink from utensils made of gold and silver."

[Al-Bukhari and Muslim].

وعن حذيفة رضي الله عنه، قال: إن النبي صلى الله عليه وسلم نهانا عن الحرير، والديباج والشرب في آنية الذهب والفضة، وقال: "هن لهم في الدنيا وهم لكم في الاخرة" ((متفق عليه)).
وفي رواية في الصحيحين عن حذيفة رضي الله عنه، قال: سمعت رسول الله صلى الله عليه وسلم يقول: "لا تلبسوا الحرير ولا الديباج، ولا تشربوا في آنية الذهب والفضة ولا تأكلوا في صحافها".

Sunnah.com reference : Book 18, Hadith 286
Arabic/English book reference : Book 18, Hadith 1796

Anas bin Sirin (May Allah be pleased with him) said:

I was with Anas bin Malik (May Allah be pleased with him) in the company of some Magians when Faludhaj (a sweet made of flour and honey) was brought in a silver utensil, and Anas did not take it. The man was told to change the utensil. So he changed the utensil and when he brought it to Anas, he took it.

[Al-Baihaqi].

وعن أنس بن سيرين قال: كنت مع أنس بن مالك رضي الله عنه عند نفر من المجوس، فجيء بفالوذج على إناء من فضة، فلم يأكله، فقيل له: حوله، فحوله على إناء من خلنج، وجيء به فأكله. ((رواه البيهقي بإسناد حسن)).

Sunnah.com reference : Book 18, Hadith 287
Arabic/English book reference : Book 18, Hadith 1797

Anas (May Allah be pleased with him) said:

The Prophet (ﷺ) prohibited men from wearing saffron-dyed clothes.

[Al- Bukhari and Muslim].

عن أنس رضي الله عنه قال: نهى النبي صلى الله عليه وسلم أن يتزعفر الرجل. ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 288
Arabic/English book reference : Book 18, Hadith 1798

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) said:

The Prophet (ﷺ) saw me dressed in two saffron-coloured garments and asked, "Has your mother commanded you to wear these?" I asked him, "Shall I wash them out?" He replied, "You had better set them to fire."

Another narration is: "These are garments of the disbelievers. So do not wear them."

[Muslim].

وعن عبد الله بن عمرو بن العاص رضي الله عنه قال: رأى النبي صلى الله عليه وسلم علي ثوبين معصفرين فقال: "أمك أمرتك بهذا؟" قلت: أغسلهما؟ قال: "بل احرقهما".
وفي رواية فقال: "إن هذا من ثياب الكفار فلا تلبسها" ((رواه مسلم)).

Sunnah.com reference : Book 18, Hadith 289
Arabic/English book reference : Book 18, Hadith 1799

'Ali (May Allah be pleased with him) said:

I have retained in my memory the saying of the Messenger of Allah (ﷺ) that: "No one is considered an orphan after he has attained the age of maturity; and it is unlawful to remain silent from dawn till night."

[Abu Dawud with Hasan (good) Isnad].

عن عليّ رضي الله عنه قال: حفظت عن رسول الله صلى الله عليه وسلم : "لا يتم بعد احتلام، ولا صمات يوم إلى الليل".

قال الخطابي في تفسير هذا الحديث: كان من نسك الجاهلية الصمات، فنهوا في الإسلام عن ذلك، وأمروا بالذكر والحديث بالخير.

Sunnah.com reference : Book 18, Hadith 290
Arabic/English book reference : Book 18, Hadith 1800

Qais bin Abu Hazim (May Allah be pleased with him) said:

Abu Bakr (May Allah be pleased with him) came upon a woman named Zainab from the Ahmas tribe and noticed that she was observing total silence. He said: "What has happened to her? Why does she not speak?" People informed him that she had sworn to remain silent. He then said to her: "You should speak, it is not permissible (to observe silence), for it is an act of the Days of Ignorance (Jahiliyyah)." (After hearing this) she started speaking.

[Al-Bukhari].

وعن قيس بن أبي حازم قال: دخل أبو بكر الصديق رضي الله عنه على امرأة من أحمس يقال لها: زينب، فرأها لا تتكلم. فقال: ما لها لا تتكلم؟ فقالوا: حجت مصمته، فقال لها: تكلمي فإن هذا لا يحل، هذا من عمل الجاهلية! فتكلمت.

Sunnah.com reference : Book 18, Hadith 291
Arabic/English book reference : Book 18, Hadith 1801

Sa'd bin Abu Waqqas (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "He who (falsely) attributes his fatherhood to anyone besides his real father, knowing that he is not his father, will be forbidden to enter Jannah."

[Al-Bukhari and Muslim].

عن سعد بن أبي وقاص رضي الله عنه أن النبي صلى الله عليه وسلم قال: "من ادعى إلى غير أبيه وهو يعلم أنه غير أبيه، فالجنة عليه حرام" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 292
Arabic/English book reference : Book 18, Hadith 1802

Abu Hurairah (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "Do not turn away from your fathers, for he who turns away from his father, will be guilty of committing an act of disbelief."

[Al-Bukhari and Muslim]

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا ترغبوا عن آبائكم، فمن رغب عن أبيه، فهو كافر" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 293
Arabic/English book reference : Book 18, Hadith 1803

Yazid bin Sharik bin Tariq (May Allah be pleased with him) said:

I saw 'Ali (May Allah be pleased with him) giving a Khutbah (sermon) from the pulpit and I heard him saying: "By Allah, we have no book to read except Allah's Book and what is written in this scroll. He unrolled the scroll which showed a list of what sort of camels to be given as blood-money, and other legal matters relating to killing game in the sanctuary of Makkah and the expiation thereof. In it was also written: The Messenger of Allah (ﷺ) said: 'Al-Madinah is a sanctuary from 'Air to Thaur (mountains). He who innovates in this territory new ideas in Islam, commits a sin therein, or shelters the innovators, will incur the Curse of Allah, the angels, and all the people, and Allah will accept from him neither repentance nor a ransom on the Day of Resurrection. The asylum (pledge of protection) granted by any Muslim (even of the) lowest status is to be honoured and respected by all other Muslims, and whoever betrays a Muslim in this respect (by violating the pledge) will incur the Curse of Allah, the angels, and all the people; and Allah will accept from him neither repentance nor a ransom on the Day of Resurrection. Whoever attributes his fatherhood to someone other than his (real) father, and takes someone else as his master other than his (real) master without his permission, will incur the Curse of Allah, the angels and all the people, and Allah will accept from him neither repentance nor a ransom on the Day of Resurrection."

[Al-Bukhari and Muslim].

وعن يزيد بن شريك بن طارق قال: رأيت عليا رضي الله عنه على المنبر يخطب، فسمعته يقول: لا والله ما عندنا من كتاب نقرؤه إلا كتاب الله، وما في هذه الصحيفة، فنشرها فإذا فيها أسنان الإبل، وأشياء من الجراحات، وفيها: قال رسول الله صلى الله عليه وسلم : "المدينة حرم ما بين عير إلى ثور، فمن أحدث فيها حدثاً، أو آوى محدثاً، فعليه لعنة الله والملائكة والناس أجمعين، لا يقبل الله منه يوم القيامة صرفاً ولا عدلاً، ذمة المسلمين واحدة، يسعى بها أدناهم، فمن أخفر مسلماً، فعليه لعنة الله والملائكة والناس أجمعين، لا يقبل الله منه يوم القيامة صرفاً ولا عدلاً، ومن ادعى إلى غير أبيه، أو انتمى إلى غير مواليه، فعليه لعنة الله والملائكة والناس أجمعين، لا يقبل الله منه يوم القيامة صرفاً ولا عدلاً" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 294
Arabic/English book reference : Book 18, Hadith 1804

Abu Dharr (May Allah be pleased with him) reported:

I heard the Messenger of Allah (ﷺ) saying: "A person who attributes his fatherhood to anyone other than his real father, knowing that he is not his father, commits an act of disbelief. And he who makes a claim of anything which in fact does not belong to him, is none of us. He should make his abode in Hell, and he who labels anyone as disbeliever or calls him the enemy of Allah and he is in fact not so, his charge will revert to him."

[Al-Bukhari and Muslim].

وعن أبي ذر رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم يقول: "ليس من رجل ادعى لغير أبيه وهو يعلمه إلا كفر، ومن ادعى ما ليس له، فليس منا، وليتبوأ مقعده من النار، ومن دعا رجلاً بالكفر، أو قال: عدو الله، وليس كذلك إلا حار عليه" ((متفق عليه وهذا لفظ رواية مسلم)).

Sunnah.com reference : Book 18, Hadith 295
Arabic/English book reference : Book 18, Hadith 1805

Abu Hurairah (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "Allah, the Exalted, becomes angry, and His Anger is provoked when a person does what Allah has declared unlawful."

[Al- Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: "إن الله تعالى يغار، وغيرة الله أن يأتي المرء ما حرم الله عليه" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 296
Arabic/English book reference : Book 18, Hadith 1806

Abu Hurairah (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "He who takes an oath and involuntarily says: 'By Al-Lat and Al-'Uzza' should at once affirm: 'La ilaha illallah (there is no true god except Allah)', and he who says to his companion: 'Come let's gamble' should make expiation by giving something in charity."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "من حلف فقال في حلفه: باللات والعزى، فليقل: لا إله إلا الله، ومن قال لصاحبه: تعالى أقامرك فليتصدق" ((متفق عليه)).

Sunnah.com reference : Book 18, Hadith 297
Arabic/English book reference : Book 18, Hadith 1807

19 - The Book of Miscellaneous ahadith of Significant Values

كتاب المنثورات والملح

An-Nawwas bin Sam`an (May Allah be pleased with him) reported:

One morning the Messenger of Allah (ﷺ) made a mention of Dajjal, and he described him to be insignificant and at the same time described him so significant that we thought he was on the date-palm trees (i.e., nearby). When we went to him (the Prophet (ﷺ)) in the evening, he perceived the sign of fear on our faces. He said, "What is the matter with you?" We said: "O Messenger of Allah, you talked about Dajjal this morning raising your voice and lowering it until we thought he was hiding in the palm-trees grove: He said: "Something other than Dajjal make worry about you. If he appears while I am with you, I will defend you against him. But if he appears after I die, then everyone of you is his own defender. Allah is the One Who remains after me to guide every Muslim. Dajjal will be a young man with very curly hair with one eye protruding (with which he cannot see). I compare (his appearance) to that of Al-`Uzza bin Qatan. He who amongst you survives to see him, should recite over him the opening Ayat of Surat Al-Kahf (i.e., Surat 18: Verses 1-8). He will appear on the way between Syria and Iraq and will spread mischief right and left. O slaves of Allah! Remain adhered to the truth." We asked: "O Messenger of Allah! How long will he stay on the earth?" He said, "For forty days. One day will be like a year, one day like a month, one day like a week and the rest of the days will be like your days." We said: "O Messenger of Allah! Will one day's Salat (prayer) suffice for the Salat of that day which will be equal to one year?" Thereupon he said, "No, but you must make an estimate of time and then offer Salat." We said: "O Messenger of Allah! How quickly will he walk upon the earth?" Thereupon he said, "Like cloud driven by the wind (i.e., very quickly). He will come to the people and call them to his obedience and they will affirm their faith in him and respond to him. He will then give command to the sky and it will send its rain upon the earth and he will then send his command to the earth and it will grow vegetation. Then in the evening their pasturing animals will come to them with their humps very high and their udders full of milk and their flanks stretched. He will then come to another people and invite them, but they will reject him and he will leave them, in barren lands and without any goods and chattels! He would then walk through the waste land and say to it: `Bring forth your treasures', and the treasures will come out and follow him like swarms of bees. He will then call a person brimming with youth and strike him with the sword and cut him into two pieces and make these pieces lie at a distance, which is generally between the archer and his target. He will then call that young man and he will come forward, laughing, with his face gleaming out of joy; and it will be at this very time that Allah will send `Isa (Jesus), son of Maryam (Mary) who will descend at the white minaret in the eastern side of Damascus, wearing two garments lightly dyed and placing his hands on the wings of two angels. When he will lower his head, there would fall drops of water from his head, and when he will raise it up, drops like pearls would scatter from it. Every disbeliever who will find his (i.e., `Isa's) smell will die and his smell will reach as far as he will be able to see. He will then search for Dajjal until he will catch hold of him at the gate of Ludd (village near Jerusalem), and will kill him. Then the people, whom Allah will have protected, will come to `Isa son of Maryam, and he will wipe their faces and will inform them of their ranks in Jannah, and it will be under such conditions that Allah will reveal to `Isa these words: `I have brought forth from amongst my slaves such people against whom none will be able to fight, so take these people safely to the mountain.' And then Allah will send Ya'juj and Ma'juj (Gog and Magog people) and they will sworn

down from every slope. The first of them will pass the Lake Tabariyah (near the Dead Sea in Palestine) and drink all its water. And when the last of them will pass, he will say: `There was once water there.' Prophet `Isa (ﷺ) and his companions will then be so much hard-pressed that the head of an ox will be dearer to them than one hundred dinar, and `Isa along with his companions, will make supplication to Allah, Who will send insects which will attack their (Ya'juj and Ma'juj people) neck until they all will perish like a single person. Prophet, `¦sa and his companions will then come down and they will not find in the earth as much space as a single span which would not be filled with their corpses and their stench. Prophet `Isa and his companions will then again beseech Allah, Who will send birds whose necks will be like those of Bactrian camels, and they will carry them and throw them where Allah will desire. Then Allah will send down rain which will spare no house in the city or in the countryside. It would wash away the earth until it appears like a mirror. Then the earth will be told to bring forth its fruit and restore its blessings; and as a result of this, there will grow such a big pomegranate that a group of people will eat from it and seek shelter under its skin. Milk will be so blessed that the milk of one she-camel will suffice for a large company and the cow will give so much milk, that it will suffice for a whole tribe. The sheep will give so much milk that the whole family will be able to drink out of that, and at that time Allah will send a pleasant wind which will soothe people even under their armpits, and will take the life of every Muslim and true believer, and only the wicked will survive. They will commit adultery in public like asses and the Resurrection Day will be held."

[Muslim].

عن النواس بن سمعان رضي الله عنه قال: ذكر رسول الله صلى الله عليه وسلم الدجال ذات غداة، فخفض فيه، ورفع حتى ظنناه في طائفة النخل. فلما رحنا إليه، عرف ذلك فينا، فقال: "ما شأنكم؟" قلنا: يا رسول الله ذكرت الدجال الغداة، فخفضت فيه حتى ظنناه في طائفة النخل فقال: "غير الدجال أخوفني عليكم؛ إن يخرج وأنا فيكم، فأنا حجيجه دونكم؛ وإن يخرج ولست فيكم، فامرؤ حجيج نفسه، والله خليفتي على كل مسلم، إنه شاب قطط، عينه طافية، كأني أشبهه بعبد العزى بن قطن، فمن أدركه منكم فليقرأ عليه فواتح سورة الكهف، إنه خارج خلة بين الشام والعراق، فعاث يمينا وعاث شمالاً، يا عباد الله فاثبتوا" قلنا: يا رسول الله وما لبثه في الأرض؟ قال: "أربعون يوماً: يوم كسنة، ويوم كشهر، ويوم كجمعة، وسائر أيامه كأيامكم" قلنا : يا رسول الله ، فذلك اليوم الذي كسنة أتكفينا فيه صلاة يوم؟ قال: لا، اقدروا له قدره" فقلنا: يا رسول الله وما إسراعه في الأرض؟ قال: "كالغيث استدبرته الريح، فيأتي على القوم، فيدعوهم، فيؤمنون به، ويستجيبون له فيأمر السماء فتمطر، والأرض فتنبت، فتروح عليهم سارحتهم، أطول ما كانت ذرى، وأسبغه ضروعاً، وأمده خواصر، ثم يأتي القوم فيدعوهم، فيردون عليه قوله، فينصرف عنهم، فيصبحون ممحلين ليس بأيديهم شيء من أموالهم، ويمر بالخربة فيقول لها: أخرجي كنوزك، فتتبعه كنوزها كيعاسيب النحل، ثم يدعو رجلاً ممتلئاً شبابا فيضربه بالسيف، فيقطعه جزلتين رمية الغرض، ثم يدعوه، فيقبل، ويتهلل وجهه يضحك، فبينما هو كذلك إذ بعث الله تعالى المسيح ابن مريم،صلى الله عليه وسلم ، فينزل عند المنارة البيضاء شرقي دمشق بين مهرودتين، واضعاً كفيه على أجنحة ملكين، إذا طأطأ رأسه، قطر، وإذا رفعه تحدر منه جمان كاللؤلؤ، فلا يحل لكافر يجد نفسه إلا مات، ونفسه ينتهي إلى حيث ينتهي طرفه، فيطلبه حتى يدركه بباب لد فيقتله، ثم يأتي عيسى ، صلى الله عليه وسلم ، قوم قد عصمهم الله منه، فيمسح عن وجوههم، ويحدثهم بدرجاتهم في الجنة، فبينما هو كذلك إذ أوحى الله تعالى إلى عيسى صلى الله عليه وسلم إني قد أخرجت عباداً لي لا يدان لأحد بقتالهم، فحرز عبادي إلى الطور، ويبعث الله يأجوج ومأجوج وهم من كل حدب ينسلون، فيمر أوائلهم على بحيرة طبرية فيشربون ما فيها، ويمر آخرهم فيقول: لقد كان بهذه مرة ماء، ويحصر نبي الله عيسى، صلى الله عليه وسلم ، وأصحابه حتى يكون رأس الثور لأحدهم خيراً من مائة دينار لأحدكم اليوم، فيرغب نبي الله عيسى، صلى الله عليه وسلم وأصحابه، رضي الله عنهم، إلى الله تعالى، فيرسل الله تعالى عليهم النغف في رقابهم، فيصبحون فرسى كموت نفس واحدة ثم يهبط نبي الله عيسى، صلى الله عليه وسلم ، وأصحابه رضي الله عنهم، إلى الله تعالى، فيرسل الله تعالى عليهم النغف في رقابهم فيصبحون فرسى كموت نفس واحدة ثم يهبط نبي الله عيسى، صلى الله عليه وسلم ، وأصحابه رضي الله عنهم، إلى الأرض، فلا يجدون في الأرض موضع شبر إلا ملأه زهمهم ونتنهم،

فيرغب، نبي الله عيسصلى الله عليه وسلم ، وأصحابه رضي الله عنهم إلى الله تعالى، فيرسل الله تعالى طيراً كأعناق البخت، فتحملهم، فتطرحهم حيث شاء الله، ثم يرسل الله عز وجل مطراً لا يكن منه بيت مدر ولا وبر، فيغسل الأرض حتى يتركها كالزلفة، ثم يقال للأرض: أنبتي ثمرتك، وردي بركتك، فيومئذ تأكل العصابة من الرمانة، ويستظلون بقحفها، ويبارك في الرسل حتى إن اللقحة من الإبل لتكفي الفئام من الناس، واللقحة من البقر لتكفي القبيلة من الناس، واللقحة من الغنم لتكفي الفخذ من الناس، فبينما هم كذلك إذ بعث الله تعالى ريحاً طيبة، فتأخذهم تحت آباطهم، فتقبض روح كل مؤمن وكل مسلم؛ ويبقى شرار الناس يتهارجون فيها تهارج الحمر فعليهم تقوم الساعة" ((رواه مسلم)).

Sunnah.com reference : Book 19, Hadith 1
Arabic/English book reference : Book 19, Hadith 1808

Rib'i bin Hirash (May Allah be pleased with him) said:

I accompanied Abu Mas'ud Al-Ansari to Hudaifah bin Al-Yaman (May Allah be pleased with them). Abu Mas'ud said to him: "Tell us what you heard from the Messenger of Allah (ﷺ) about Dajjal (the Antichrist)." Hudaifah said: He (ﷺ) said, "Dajjal will appear, and with him will be water and fire. That which people consider to be water will in fact be a burning fire, and that which people will consider to be fire will in fact be cool and sweet water. He who from amongst you happens to face him, should jump into that which he sees as fire for that will be nice and sweet water." Abu Mas'ud said: "I have also heard this from the Messenger of Allah (ﷺ)."

[Al-Bukhari and Muslim]

وعن ربعي بن حراش قال: انطلقت مع أبي مسعود الأنصاري إلى حذيفة بن اليمان رضي الله عنهم فقال له أبو مسعود، حدثني ما سمعت من رسول الله صلى الله عليه وسلم ، في الدجال قال: "إن الدجال يخرج ، وإن معه ماء وناراً ، فأما الذي يراه الناس ماء فنار تحرق، وأما الذي يراه الناس ناراً، فماء بارد عذب، فمن أدركه منكم، فليقع في الذي يراه ناراً، فإنه ماء عذب طيب" فقال أبو مسعود: وأنا قد سمعته. ((متفق عليه)).

Sunnah.com reference : Book 19, Hadith 2
Arabic/English book reference : Book 19, Hadith 1809

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) said, "Dajjal (the Antichrist) will appear in my Ummah and he will stay in the world for forty. I do not know whether this will be forty days or forty months or forty years. Allah will then send (Prophet) 'Isa (Jesus), son of Maryam (Mary). 'Isa will pursue him and slaughter him. Then people will survive for seven years (i.e., after the demise of 'Isa) in the state that there will be no rancour between two persons. Then Allah will send a cool breeze from the side of Ash-Sham. None will remain upon the face of the earth having the smallest particle of good or Faith in him but he will die, so much so that even if someone amongst you will enter the innermost part of a mountain, this breeze will reach that place also and will cause him to die. Only the wicked people will survive and they will be as fast as birds (i.e., to commit evil) and as ferocious towards one another as wild beasts. They will never appreciate the good, nor condemn evil. Then Shaitan (Satan) will come to them in the garb of a man and will say: 'Will you not obey me?' They will say: 'What do you order us to do?' He will command them to worship idols. They will have abundance of sustenance and will lead comfortable lives. Then the Trumpet will be blown. Every one hearing it, will turn his neck towards it and will raise it. The first one to hear that Trumpet will be a man who will be busy repairing the basin for his camels. He will become unconscious. Allah will send, or will cause to send, rain which will be like dew and there will grow out of it (like wild growth) the bodies of the people. Then the second Trumpet will be blown and they will stand up and begin to look around. Then it will be said: 'O people! Go to your Rubb.' Then there will be a command: 'Make them stand there.' After it they will be called to account. Then it will be said: 'Separate from them the share of the Fire.' It will be asked: 'How much?' It will be said: 'Nine hundred and

ninety-nine out of every thousand.' That will be the Day which will make children hoary-headed men because of its terror and that will be the Day when the Shin will be uncovered."

[Muslim].

وعن عبد الله بن عمرو بن العاص رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم : "يخرج الدجال في أمتى فيمكث أربعين لا أدري يوماً أو أربعين شهراً، أو أربعين عاماً، فيبعث الله تعالى عيسى بن مريم. صلى الله عليه وسلم ، فيطلبه فيهلكه، ثم يمكث الناس سبع سنين ليس بين اثنين عداوة، ثم يرسل الله عز وجل،ريحاً باردة من قبل الشام، فلا يبقى على وجه الأرض أحد في قلبه مثقال ذرة من خير أو إيمان إلا قبضته، حتى لو أن أحدكم دخل في كبد جبل، لدخلته عليه حتى تقبضه، فيبقى شرار الناس في خفة الطير، وأحلام السباع لا يعرفون معروفاً ، ولا ينكرون منكراً، فيتمثل لهم الشيطان، فيقول: ألا تستجيبون؟ فيقولون : فما تأمرنا؟ فيأمرهم بعبادة الأوثان، وهم في ذلك دار رزقهم، حسن عيشهم ، ثم ينفخ في الصور، فلا يسمعه أحد إلا أصغى ليتا ورفع ليتا، وأول من يسمعه رجل يلوط حوض إبله فيصعق ويصعق الناس، ثم يرسل الله -أو قال: ينزل الله - مطرا كأنه الطل أو الظل، فتنبت منه أجساد الناس، ثم ينفخ فيه أخرى فإذا هم قيام ينظرون ، ثم يقال: يا أيها الناس هلم إلى ربكم ، وقفوهم إنهم مسؤولون ، ثم يقال: أخرجوا بعث النار فيقال: من كم؟ فيقال: من كل ألف تسعمائة وتسعة وتسعين، فذلك يوم يجعل الولدان شيباً، وذلك يوم يكشف عن ساق" ((رواه مسلم)).

Sunnah.com reference : Book 19, Hadith 3
Arabic/English book reference : Book 19, Hadith 1810

Anas bin Malik (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "There will be no land which will not be trampled by Dajjal (the Antichrist) but Makkah and Al-Madinah; and there will be no passage leading to them which will not be guarded by the angels, arranged in rows. Dajjal will appear in a barren place adjacent to Al- Madinah and the city will be shaken three times. Allah will expel from it every disbeliever and hypocrite."

[Muslim].

-وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "ليس من بلد إلى سيطؤه الدجال، إلا مكة والمدينة، وليس نقب من أنقابها إلh عليه الملائكة صافين تحرسهما، فينزل بالسبخة، فترجف المدينة ثلاث رجفات، يخرج الله منها كل كافر ومنافق". ((رواه مسلم)).

Sunnah.com reference : Book 19, Hadith 4
Arabic/English book reference : Book 19, Hadith 1811

Anas (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Dajjal (the Antichrist) will be followed by seventy thousand Jews of Isfahan and will be dressed in robes of green coloured satin."

[Muslim].

وعنه رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "يتبع الدجال من يهود أصبهان سبعون ألفا عليهم الطيالسة" ((رواه مسلم)).

Sunnah.com reference : Book 19, Hadith 5
Arabic/English book reference : Book 19, Hadith 1812

Umm Sharik (May Allah be pleased with her) reported:

I heard the Prophet (ﷺ) saying, "People will run away from Dajjal (the Antichrist) seeking shelter in the mountains."

[Muslim].

وعن أم شريك رضي الله عنها أنها سمعت النبي صلى الله عليه وسلم يقول: لينفرن الناس من الدجال في الجبال" ((رواه مسلم)).

Sunnah.com reference : Book 19, Hadith 6
Arabic/English book reference : Book 19, Hadith 1813

'Imran bin Hussain (May Allah be pleased with them) reported:
I heard the Messenger of Allah (ﷺ) saying, "Between time of the creation of Adam and the Resurrection Day, there is nothing greater than the mischief of Dajjal (the Antichrist)."

[Muslim].

وعن عمران بن حصين رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: "ما بين خلق آدم إلى قيام الساعة أمر أكبر من الدجال". ((رواه مسلم)).

Sunnah.com reference : Book 19, Hadith 7
Arabic/English book reference : Book 19, Hadith 1814

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:
I heard the Prophet (ﷺ) saying, "Dajjal (the Antichrist) will come forth and a person from amongst the believers will go towards him and the armed watchmen of Dajjal will meet him and they will say to him: 'Where do you intend to go?' He will say: 'I intend to go to this one who has appeared.' They will say to him: 'Don't you believe in our lord (meaning Dajjal)?' He will say: 'There (i.e., we know Him to be Allah, Alone, without any partners) is nothing hidden about our Rubb.' Some of them will say: 'Let us kill him', but some others will say: 'Has your lord (Dajjal) not forbidden you to kill anyone without his consent?' So they will take him to Dajjal. When the believer will see him, he will say: 'O people! This is Dajjal about whom the Messenger of Allah (ﷺ) has informed us.' Dajjal will have him laid on his stomach and have his head. He will be struck on his back and on his stomach. Dajjal will ask him: 'Don't you believe in me?' He will say: 'You are the false Messiah.' He will then give his order to have him sawn with a saw into two from the parting of his hair up to his legs. After that Dajjal will walk between the two halves and will say to him: 'Stand up', and he will stand on his feet. He will then say to him: 'Don't you believe in me?' The person will say: 'It has added to my insight that you are Dajjal'. He will add: 'O people! He will not be able to behave with anyone amongst people in such a manner after me.' Dajjal will try to kill him. The space between his neck and collarbone will turn into copper and he will find no way to kill him. So he will catch hold of him by his hand and feet and throw him into (what appears to be the fire). The people will think that he has been thrown into the fire whereas he will be thrown into Jannah." The Messenger of Allah (ﷺ) added, "He will be the most eminent amongst the people with regard to martyrdom near the Rubb of the worlds."

[Muslim]

وعن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: "يخرج الدجال فيتوجه قبله رجل من المؤمنين فيتلقاه المسالح: مسالح الدجال، فيقولون له: إلى أين تعمد؟ فيقول: أعمد إلى هذا الذي خرج فيقولون له أوَ ما تؤمن بربنا؟ فيقول: ما بربنا خفاء! فيقولون: اقتلوه، فيقول بعضهم لبعض: أليس قد نهاكم ربكم أن تقتلوا أحداً دونه، فينطلقون به إلى الدجال، فإذا رآه المؤمن قال: يا أيها الناس إن هذا الدجال الذي ذكر رسول الله صلى الله عليه وسلم ؛ فيأمر الدجال به فيشبّح؛ فيقول: خذوه وشجوه، فيوسع ظهره وبطنه ضرباً، فيقول: أوَ ما تؤمن بي؟ فيقول: أنت المسيح

الكذاب! فيؤمر به ، فيؤشر بالمنشار من مفرقه حتى يفرق بين رجليه، ثم يمشي الدجال بين القطعتين ، ثم يقول له: قم ، فيستوي قائماً، ثم يقول له: أتؤمن بي؟ فيقول: ما ازددت فيك إلا بصيرة، ثم يقول: يا أيها الناس إنه لا يفعل بعدي بأحد من الناس، فيأخذه الدجال ليذبحه، فيجعل الله ما بين رقبته إلى ترقوته نحاساً، فلا يستطيع إليه سبيلا، فيأخذ بيديه ورجليه فيقذف به، فيحسب الناس أنما قذفه إلى النار، وإنما ألقي في الجنة" فقال رسول الله صلى الله عليه وسلم : "هذا أعظم الناس شهادة عند رب العالمين" ((رواه مسلم)). وروى البخاري بعضه بمعناه "المساحل" :هم الخفراء والطلائع.

Sunnah.com reference : Book 19, Hadith 8
Arabic/English book reference : Book 19, Hadith 1815

Al-Mughirah bin Shu'bah (May Allah be pleased with him) said:

No one asked the Messenger of Allah (ﷺ) more about Dajjal than I asked him. He said to me, "He will not harm you." I said: "O Messenger of Allah, it is reported that he will have with him a mountain of bread and a river full of water." Thereupon he said, "He (Dajjal) is far too worthless and insignificant near Allah (to let him deceive the believers)."

[Al-Bukhari and Muslim].

وعن المغيرة بن شعبة رضي الله عنه قال: ما سأل أحد رسول الله صلى الله عليه وسلم عن الدجال أكثر مما سألته؛ وإنه قال لي: "مايضرك؟ "قلت: إنهم يقولون: إن معه جبل خبز ونهر ماء! قال: "هو أهون على الله من ذلك" ((متفق عليه)).

Sunnah.com reference : Book 19, Hadith 9
Arabic/English book reference : Book 19, Hadith 1816

Anas (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "There has not been a Prophet who has not warned his Ummah of that one-eyed liar (Dajjal). Behold, he is blind in one eye and your Rubb (Allah) is not blind. On his forehead are the letters: (K.F.R.) (meaning Kafir- disbeliever)."

[Al-Bukhari and Muslim].

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "ما من نبي إلا وقد أنذر أمته الأعور الكذاب، ألا إنه أعور، وإن ربكم عز وجل ليس بأعور، مكتوب بين عينيه ك ف ر" ((متفق عليه)).

Sunnah.com reference : Book 19, Hadith 10
Arabic/English book reference : Book 19, Hadith 1817

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Let me tell you something about Dajjal (the Antichrist) which no Prophet had told his people. He is blind (in one eye) and will bring with him something like Jannah and Hell; but what he calls Jannah will be in fact Hell."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "ألا أحدثكم حديثاً عن الدجال ما حدث به نبي قومه! إنه أعور، وإنه يجيء معه بمثال الجنة والنار، فالتي يقول إنها الجنة هي النار" ((متفق عليه)).

Sunnah.com reference : Book 19, Hadith 11
Arabic/English book reference : Book 19, Hadith 1818

'Abdullah bin 'Umar (May Allah be pleased with them) said:

One day the Messenger of Allah (ﷺ) mentioned Al-Masih Dajjal (the Antichrist) in the presence of the people and said, "Verily, Allah is not one-eyed but Al-Masih Ad-Dajjal is blind in the right eye which looks like a swollen grape."

[Al-Bukhari and Muslim]

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم ذكر الدجال بين ظهراني الناس فقال: " إن الله ليس بأعور، ألا إن المسيح الدجال أعور العين اليمنى، كأن عينه عنبة طافية" ((متفق عليه)).

Sunnah.com reference : Book 19, Hadith 12
Arabic/English book reference : Book 19, Hadith 1819

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah(ﷺ) said, "The Last Hour will not come until the Muslims fight against the Jews, until a Jew will hide himself behind a stone or a tree, and the stone or the tree will say: 'O Muslim, there is a Jew behind me. Come and kill him,' but Al-Gharqad tree will not say so, for it is the tree of the Jews."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: " لا تقوم الساعة حتى يقاتل المسلمون اليهود، حتى يختبيء اليهودي من وراء الحجر والشجر، فيقول الحجر والشجر: يا مسلم هذا يهودي خلفي تعالى فاقتله، إلا الغرقد فإنه من شجر اليهود" ((متفق عليه)).

Sunnah.com reference : Book 19, Hadith 13
Arabic/English book reference : Book 19, Hadith 1820

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "By Him in Whose Hand my soul is, the world will not come to an end until a man passes by a grave and will lie over it saying, 'Would that I were in this grave (i.e., dead)!' Not he will say so because of religious reasons but because of widespread mischief and severe trials of this world."

[Al-Bukhari and Muslim].

وعنه رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " والذي نفسي بيده لا تذهب الدنيا حتى يمر الرجل بالقبر، فيتمرغ عليه، ويقول: ياليتني مكان صاحب هذا القبر، وليس به الدين، ما به إلا البلاء" ((متفق عليه)).

Sunnah.com reference : Book 19, Hadith 14
Arabic/English book reference : Book 19, Hadith 1821

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "The Hour will not come to pass before the River Euphrates dries up to unveil the mountain of gold, for which people will fight. Ninety-nine out of one hundred will die (in the fighting) and every man amongst them will say: 'Perhaps I may be the only one to remain alive.'"

Another narration is: "The time is near when the River Euphrates will dry up to unveil a treasure of gold. Whosoever may be alive at that time, should not take anything of it."

[Al-Bukhari and Muslim]

وعنه رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " لا تقوم الساعة حتى يحسر الفرات عن جبل من ذهب يقتتل عليه، فيقتل من كل مائة تسعة وتسعون، فيقول كل رجل منه: لعلي أن أكون أنا أنجو". وفي رواية: "يوشك أن يحسر الفرات عن كنز من ذهب، فمن حضره فلا يأخذ منه شيئاً" ((متفق عليه)).

Sunnah.com reference : Book 19, Hadith 15
Arabic/English book reference : Book 19, Hadith 1822

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "People will desert Al-Madinah in spite of it being in better condition except for wild beasts and birds. The Last Hour will happen upon two shepherds of the tribe of Muzainah. They will enter Al-Madinah driving their sheep but will find it full of wild beasts and would turn away. When they will arrive at the hill named Thaniyyat-ul-Wada' they will fall on their faces."

[Al- Bukhari and Muslim].

وعنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "يتركون المدينة على خير ما كانت، لا يغشاها إلا العوافي - يريد: عوافي السباع والطير، وآخر من يحشر راعيان من مزينة يريدان المدينة ينعقان بغنمهما فيجدانها وحوشاً، حتى إذا بلغا ثنية الوداع خراً على وجوههما" ((متفق عليه)).

Sunnah.com reference : Book 19, Hadith 16
Arabic/English book reference : Book 19, Hadith 1823

Abu Sa'id Al-Khudri (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "From your caliphs there will be one in the Last Days who will distribute wealth without counting it."

[Muslim].

وعن أبي سعيد الخدري رضي الله عنه أن النبي صلى الله عليه وسلم قال: "يكون خليفة ((متفق عليه)). خلفائكم في آخر الزمان يحثو المال ولا يعده" ((رواه مسلم)).

Sunnah.com reference : Book 19, Hadith 17
Arabic/English book reference : Book 19, Hadith 1824

Abu Musa Al-Ash'ari (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "A time will come when a man will go about with alms from his gold and will not find anyone to receive it. One man will be seen being followed by forty women dependant upon him on account of the scarcity of men and excess of women."

[Muslim].

وعن أبي موسى الأشعري رضي الله عنه أن النبي صلى الله عليه وسلم قال: "ليأتين على الناس زمان يطوف الرجل فيه بالصدقة من الذهب، فلا يجد أحداً يأخذها منه، ويرى الرجل الواحد يتبعه أربعون امرأة يلذن به من قلة الرجال وكثرة النساء" ((رواه مسلم)).

Sunnah.com reference : Book 19, Hadith 18
Arabic/English book reference : Book 19, Hadith 1825

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "A man bought a piece of land from another man, and the buyer found a jar filled with gold in the land. The buyer said to the seller: 'Take your gold, as I bought only the land from you and not the gold.' The owner of the land said: 'I sold you the land with everything in it.' So both of them took their case before a third man

who asked: 'Have you any children?' One of them said: 'I have a boy.' The other said, 'I have a girl.' The man said: 'Marry the girl to the boy and spend the money on them; and whatever remains give it in charity.'"

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: " اشترى رجل من رجل عقاراً، فوجد الذي اشترى العقار في عقاره جرة فيها ذهب، فقال له الذي اشترى العقار خذ ذهبك: إنما اشتريت منك الأرض، ولم أشتر الذهب، وقال الذي له الأرض: إنما بعتك الأرض وما فيها، فتحاكما إلى رجل، فقال الذي تحاكما إليه: ألكما ولد؟ قال أحدهما : لي غلام، وقال الآخر: لي جارية، قال: أنكحا الغلام الجارية وأنفقوا على أنفسهما منه وتصدقا" ((متفق عليه)).

Sunnah.com reference : Book 19, Hadith 19
Arabic/English book reference : Book 19, Hadith 1826

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "There were two women, each had her child with her. A wolf came and took away the child of one of them. One woman said to her companion: 'The wolf has taken your son.' The other said: 'It has taken your son.' So both of them took the dispute to Prophet Dawud (David) (ﷺ) who judged that the boy should be given to the older lady. Then they went to Prophet Sulaiman (Solomon) (ﷺ) son of Dawud and put the case before him. Prophet Sulaiman said: 'Give me a knife so that I may cut the child into two and give one half to each of you.' The younger woman said: 'Do not do so; may Allah bless you! He is her child.' On that Prophet Sulaiman decided the case in favour of the younger woman."

[Al-Bukhari and Muslim].

وعنه رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم يقول: "كانت امرأتان معهما ابناهما، جاء الذئب فذهب بابن إحداهما، فقالت لصاحبتها: إنما ذهب بابنك، وقالت الأخرى إنما ذهب بابنك فتحاكما إلى داود صلى الله عليه وسلم فقضى به للكبرى، فخرجتا على سليمان بن داود، صلى الله عليه وسلم فأخبرتاه، فقال: ائتوني بالسكين أشقه بينهما. فقالت الصغرى: لا تفعل رحمك الله، هو ابنها، فقضى به للصغرى" ((متفق عليه)).

Sunnah.com reference : Book 19, Hadith 20
Arabic/English book reference : Book 19, Hadith 1827

Mirdas Al-Aslami (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "The pious men will depart one after another, the dregs of people, like the sediment of barley or dates will remain; Allah will not raise them in value and esteem."

[Al- Bukhari].

وعن مرادس الأسلمي رضي الله عنه قال: قال للنبي صلى الله عليه وسلم : "يذهب الصالحون الأول فالأول، وتبقى حثالة كحثالة الشعير أو التمر، لا يباليهم الله باله" ((رواه البخاري)).

Sunnah.com reference : Book 19, Hadith 21
Arabic/English book reference : Book 19, Hadith 1828

Rifa'ah bin Rafi' Az-Zuraqi (May Allah be pleased with him) said:

Jibril (Gabriel) came to the Prophet (ﷺ) and asked him: "How do you estimate among you those who participated in the battle of Badr?" He replied, "They were the best of Muslims" (or he may have said something similar to that). Jibril said: "The same is the case with the angels who were at Badr."

[Al- Bukhari].

وعن رفاعة بن رافع الزرقي رضي الله عنه قال: جاء جبريل إلى النبي صلى الله عليه وسلم : "إذا أنزل الله تعالى بقوم عذاباً. وعن رفاعة بن رافع الزُّرَقِيِّ - رضي الله عنه - قال: جاء جبريل إلى النبيّ - صلى الله عليه وسلم - قال: مَا تَعُدُّونَ أَهْلَ بَدْرٍ فِيكُمْ؟ قال: «مِنْ أَفْضَلِ المُسْلِمِينَ» أَوْ كَلِمَةً نَحْوَهَا. قال: وَكَذلِكَ مَنْ شَهِدَ بَدْرًا مِنَ المَلائِكَةِ. (البخاري)

Sunnah.com reference : Book 19, Hadith 22
Arabic/English book reference : Book 19, Hadith 1829

Ibn 'Umar (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) said, "If Allah afflicts punishment upon a nation, it befalls the whole population indiscriminately and then they will be resurrected and judged according to their deeds."

[Al- Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما قال : قال رسولُ اللهِ : « إِذَا أَنْزَلَ اللهُ تَعَالَى بِقَومٍ عَذَاباً ، أَصَابَ العَذَابُ مَنْ كَانَ فِيهِمْ ، ثُمَّ بُعِثُوا عَلَى أَعْمَالِهِمْ » . متفق عليه .

Sunnah.com reference : Book 19, Hadith 23
Arabic/English book reference : Book 19, Hadith 1830

Jabir (May Allah be pleased with him) said:

There was a trunk of a date-palm tree upon which the Prophet (ﷺ) used to recline while delivering Khutbah (sermon). When a pulpit was placed in the mosque, we heard the trunk crying out like a pregnant she-camel. the Prophet (ﷺ) came down from the pulpit and put his hand on the trunk and it became quiet.

Another narration is: The Prophet (ﷺ) used to stand by a tree or a date-palm on Friday (to give the Khutbah). Then an Ansari woman or man said, "O Messenger of Allah! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, the Prophet (ﷺ) sat on the pulpit [to deliver the Khutbah (sermon)] and the trunk of the date- palm on which he used to recline cried out as if it would split asunder.

Another narration is: It cried like a child and the Prophet (ﷺ) descended (from the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet (ﷺ) said, "It was crying for (missing) what it used to hear of Dhikr near it."

[Al-Bukhari].

وعن جابر رضي الله عنه قال: كان جذع يقوم إليه النبي صلى الله عليه وسلم ، يعني في الخطبة. فلما وضع المنبر، سمعنا للجذع مثل صوت العشار حتى نزل النبي، صلى الله عليه وسلم ، فوضع يده عليه فسكن". وفي رواية: فلما كان يوم الجمعة قعد النبي، صلى الله عليه وسلم على المنبر، فصاحت النخلة التى كان يخطب عندها حتى كادت أن تنشق. وفي رواية : فصاحت صياح الصبي، فنزل النبي صلى الله عليه وسلم ، حتى أخذها فضمها إليه، فجعلت تئن أنين الصبي الذي يسكت حتى استقرت ، قال: "بكت على ما كانت تسمع من الذكر" ((رواه البخاري)).

Sunnah.com reference : Book 19, Hadith 24
Arabic/English book reference : Book 19, Hadith 1831

Abu Tha'labah Al-Khushani (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Allah, the Exalted, has laid down certain duties which you should not neglect, and has put certain limits which you should not transgress, and has kept silent about other matters out of mercy for you and not out of forgetfulness, so do not seek to investigate them."

[Ad-Daraqutni and others]

وعن أبي ثعلبة الخشني جرثوم بن ناشر رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: "إن الله تعالى فرض فرائض فلا تضيعوها، وحد حدوداً فلا تعتدوها، وحرم أشياء فلا تنتهكوها، وسكت عن أشياء رحمة لكم غير نسيان فلا تبحثوا عنها".
حديث حسن. رواه الدارقطني وغيره.

Sunnah.com reference : Book 19, Hadith 25
Arabic/English book reference : Book 19, Hadith 1832

'Abdullah bin Abu 'Aufa (May Allah be pleased with them) said:
We accompanied the Messenger of Allah (ﷺ) in seven expeditions, and we ate locusts.

[Al-Bukhari and Muslim].

وعن عبد الله بن أبي أوفى رضي الله عنهما قال: غزونا مع رسول الله صلى الله عليه وسلم سبع غزوات نأكل الجراد، وفي رواية: نأكل معه الجراد" ((متفق عليه)).

Sunnah.com reference : Book 19, Hadith 26
Arabic/English book reference : Book 19, Hadith 1833

Abu Hurairah (May Allah be pleased with him) said:
The Prophet (ﷺ) said, "A believer should not be stung twice from the same hole."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: "لا يلدغ المؤمن من جحر مرتين" ((متفق عليه)).

Sunnah.com reference : Book 19, Hadith 27
Arabic/English book reference : Book 19, Hadith 1834

Abu Hurairah (May Allah be pleased with him) said:
The Messenger of Allah (ﷺ) said, "There are three (types of) people with whom Allah will neither speak on the Day of Resurrection nor purify them (from sins) and there will be a painful chastisement for them: A person who has spare water in a desert and he refuses to give it to the traveller; a person who sells a commodity to another person after the afternoon prayer and swears by Allah that he has bought it at such and such price, and the buyer pays him accordingly though in reality it was not true; and a person who pledges allegiance to an Imam (leader) just for some worldly benefit, and then if the Imam bestows on him (something out of that) he fulfills his allegiance, and if does not give him, he does not fulfill it."

[Al-Bukhari and Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم ، : "ثلاثة لا يكلمهم الله يوم القيامة ولا ينظر إليهم ولا يزكيهم ولهم عذاب أليم: رجل على فضل ماء بالفلاة يمنعه من ابن السبيل، ورجل بايع رجلاً، سلعة، بعد العصر، فحلف بالله لأخذها بكذا وكذا، فصدقه وهو على غير ذلك، ورجل بايع إماماً لا يبايعه إلا لدنيا، فإن أعطاه منها وفى ، وإن لم يعطه منها لم يف" ((متفق عليه)).

Sunnah.com reference : Book 19, Hadith 28
Arabic/English book reference : Book 19, Hadith 1835

Abu Hurairah (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "Between the two Blowing of the Trumpet there will be an interval of forty." The people said, "O Abu Hurairah! Do you mean forty days?" He said, "I cannot say anything." They said, "Do you mean forty years?" He said, "I cannot say anything." They said, "Do you mean forty months?" He said, "I cannot say anything. The Prophet added: 'Everything of the human body will perish except the last coccyx bone (end part of the spinal cord), and from that bone Allah will reconstruct the whole body. Then Allah will send down water from the sky and people will grow like green vegetables'."

[Al- Bukhari and Muslim].

وعنه عن النبي صلى الله عليه وسلم قال: " بين النفختين أربعون" قالوا: يا أبا هريرة أربعون يوماً؟ قال: أبيت، قالوا: أربعون سنة؟ قال: أبيت، قالوا: أربعون شهراً؟ قال: أبيت" ويبلى كل شئ من الإنسان إلا عجب ذنبه، فيه يركب الخلق، ثم ينزل الله من السماء ماء، فينبتون كما ينبت البقل" ((متفق عليه)).

Sunnah.com reference : Book 19, Hadith 29
Arabic/English book reference : Book 19, Hadith 1836

Abu Hurairah (May Allah be pleased with him) reported:

Once the Prophet (ﷺ) was speaking to us when, a bedouin came and asked him: "When will the Last Day be?" The Messenger of Allah (ﷺ) continued his talk. Some of those present thought that he had heard him but disliked the interruption and the other said that he had not hear him. When the Messenger of Allah (ﷺ) concluded his speech he asked, "Where is the one who inquired about the Last Day?" The man replied: "Here I am." The Messenger of Allah (ﷺ) replied, "When the practice of honouring a trust is lost, expect the Last Day." He asked: "How could it be lost?" He replied, "When the government is entrusted to the undeserving people, then wait for the Last Day."

[Al- Bukhari].

وعنه قال: بينما النبي صلى الله عليه وسلم في مجلس يحدث القوم، جاءه أعرابي فقال: متى الساعة؟ فمضى رسول الله صلى الله عليه وسلم ، يحدث، فقال بعض القوم: سمع ما قال: فكره ما قال، وقال بعضهم: بل لم يسمع، حتى إذا قضى حديثه قال: "أين السائل عن الساعة؟ "قال: ها أنا يا رسول الله . قال: "إذا ضيعت الأمانة ، فانتظر الساعة" قال: كيف إضاعتها؟ قالك "إذا وسد الأمر إلى غير أهله فانتظر الساعة" ((رواه البخاري)).

Sunnah.com reference : Book 19, Hadith 30
Arabic/English book reference : Book 19, Hadith 1837

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Your leaders will lead you in Salat (prayer). If they conduct it properly, you and they will be rewarded; but if they make mistakes you will earn the reward and they will be held responsible (for the mistakes)."

[Al- Bukhari].

وعنه أن رسول الله صلى الله عليه وسلم قال: "يصلون لكم، فإن أصابوا فلكم، وإن أخطؤوا فلكم وعليهم" ((رواه البخاري)).

Sunnah.com reference : Book 19, Hadith 31
Arabic/English book reference : Book 19, Hadith 1838

Abu Hurairah (May Allah be pleased with him) said in the interpretation of the Ayah reported:

"You are the best of peoples ever raised up for (the benefit of) mankind..." (3:110): The best for mankind are those who bring them with chains round their necks till they embrace Islam (and thereby save them from the eternal punishment in the Hell-fire, and make them enter Jannah in the Hereafter)."

[Al-Bukhari].

وعنه رضي الله عنه : {كنتم خير أمة أخرجت للناس} قال: خير الناس للناس يأتون بهم في السلاسل في أعناقهم حتى يدخلوا في الإسلام.
أخرجه: البخاري.

Sunnah.com reference : Book 19, Hadith 32
Arabic/English book reference : Book 19, Hadith 1839

Abu Hurairah (May Allah be pleased with him) said:
the Prophet (ﷺ) said, "Allah marvels at those people who enter Jannah in chains."

[Al-Bukhari].

وعنه عن النبي صلى الله عليه وسلم قال: "عجب الله عز وجل من قوم يدخلون الجنة في السلاسل" ((رواه البخاري)).

Sunnah.com reference : Book 19, Hadith 33
Arabic/English book reference : Book 19, Hadith 1840

Abu Hurairah (May Allah be pleased with him) said:
the Prophet (ﷺ) said, "The dearest parts on the face of the earth near Allah are its mosques, and the most hated parts near Allah are its markets."

[Muslim].

وعنه عن النبي صلى الله عليه وسلم قال: "أحب البلاد إلى الله مساجدها ، وأبغض البلاد إلى الله أسواقها" ((رواه مسلم)).

Sunnah.com reference : Book 19, Hadith 34
Arabic/English book reference : Book 19, Hadith 1841

Salman Al-Farisi (May Allah be pleased with him) said:
The Prophet (ﷺ) said, "Do not, if you can help, be the first to enter the market and the last to leave it because it is an arena of Satan and the standard of Satan is set there."

[Muslim].

There are other narrations with some variation in the wordings.

وعن سلمان الفارسي رضي الله عنه من قوله قال: لا تكونن إن استطعت أول من يدخل السوق، ولا آخر من يخرج منها، فإنها معركة الشيطان، وبها ينصب رايته. ((رواه مسلم هكذا)). ورواه البرقاني في صحيحه عن سلمان قال: قال رسول الله صلى الله عليه وسلم : "لا تكن أول من يدخل السوق، ولا آخر من يخرج منها، فيها باض الشيطان وفرخ".

Sunnah.com reference : Book 19, Hadith 35
Arabic/English book reference : Book 19, Hadith 1842

'Asim Al-Ahwal said:
'Abdullah bin Sarjis (May Allah be pleased with him) said to the Messenger of Allah (ﷺ): "O Messenger of Allah! May Allah forgive all your sins!" The Messenger of Allah (ﷺ) said, "And yours also." 'Asim reported: I asked

'Abdullah: "Did the Messenger of Allah (ﷺ) seek forgiveness for you?" He replied: "Yes, and for you also." Then he recited the Verse: "Seek forgiveness for your sins and for the believing men and the believing women." (47:19)

[Muslim].

وعن عاصم الأحول عن عبد الله بن سرجس رضي الله عنه قال: قلت لرسول الله صلى الله عليه وسلم : يا رسول الله غفر الله لك، قال: "ولك" قال عاصم: فقلت له: استغفر لك رضي الله عنه صلى الله عليه وسلم ؟ قال: نعم ولك، ثم تلا هذه الآية: {واستغفر لذنبك، وللمؤمنين والمؤمنات} ((محمد:19)). ((رواه مسلم)).

Sunnah.com reference : Book 19, Hadith 36
Arabic/English book reference : Book 19, Hadith 1843

Abu Mas'ud Al-Ansari (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "One of the admonitions of the previous Prophets which has been conveyed to people is that if you have no modesty, you can do whatever you like."

[Al- Bukhari].

وعن أبي مسعود الأنصاري رضي الله عنه قال: قال النبي صلى الله عليه وسلم : "إن مما أدرك الناس من كلام النبوة الأولى: إذا لم تستحي فاصنع ما شئت" ((رواه البخاري)).

Sunnah.com reference : Book 19, Hadith 37
Arabic/English book reference : Book 19, Hadith 1844

Ibn Mas'ud (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "The first matter concerning which people will be judged on the Day of Resurrection will be the matter of blood."

[Al-Bukhari and Muslim]

وعن ابن مسعود رضي الله عنه قال: قال النبي صلى الله عليه وسلم : "أول ما يقضى بين الناس يوم القيامة في الدماء" ((متفق عليه)).

Sunnah.com reference : Book 19, Hadith 38
Arabic/English book reference : Book 19, Hadith 1845

'Aishah (May Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) said, "Angels were created from light, jinns were created from a smokeless flame of fire, and 'Adam was created from that which you have been told (i.e., sounding clay like the clay of pottery)."

[Muslim].

وعن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم : "خلقت الملائكة من نور، وخلق الجان من مارج من نار، وخلق آدم مما وصف لكم" ((رواه مسلم)).

Sunnah.com reference : Book 19, Hadith 39
Arabic/English book reference : Book 19, Hadith 1846

'Aishah (May Allah be pleased with her) said:

The conduct of the Prophet (ﷺ) was entirely according to the Qur'an.

[Muslim in a long Hadith].

وعنها رضي الله عنها قالت: "كان خلق نبي الله صلى الله عليه وسلم القرآن" ((رواه مسلم في جملة حديث طويل)).

Sunnah.com reference : Book 19, Hadith 40
Arabic/English book reference : Book 19, Hadith 1847

'Aishah (May Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) said, "He who loves to meet Allah, Allah loves to meet him; and he who dislikes to meet Allah, Allah abhors to meet him." I ('Aishah) said: "O Messenger of Allah! So far as the feelings of aversion against death is concerned, we all have this feeling." Thereupon he said, "I do not mean that. What I meant is that when a (true) believer is given the glad tidings of the Mercy of Allah, His Pleasures and His Jannah (at the time of death), he loves to meet Allah, and Allah also loves to meet him. When a disbeliever is given the news of the Torment of Allah and His Wrath (at the time of death), he dislikes to meet Allah and Allah also abhors to meet him."

[Muslim].

وعنها قالت : قال رسول الله صلى الله عليه وسلم : "من أحب لقاء الله أحب الله لقاءه، ومن كره لقاء الله كره الله لقاءه" فقلت: يا رسول الله ، أكراهية الموت؟ فكلنا نكره الموت! قال:"ليس كذلك، ولكن المؤمن إذا بشر برحمة الله ورضوانه وجنته أحب لقاء الله ، فأحب الله لقاءه، وإن الكافر إذا بشر بعذاب الله وسخطه، كره لقاء الله وكره الله لقاءه" ((رواه مسلم)).

Sunnah.com reference : Book 19, Hadith 41
Arabic/English book reference : Book 19, Hadith 1848

Safiyyah bint Huyai (May Allah be pleased with her), the Mother of the Believers, said:

I came to visit the Prophet (ﷺ) while he was in the state of I'tikaf [(seclusion) in the mosque during the last ten days of Ramadan]. After having talked to him, I got up to return. The Prophet (ﷺ) also got up with me and accompanied me a part of the way. At that moment two Ansari man passed by. When they saw him they quickened their pace. The Prophet (ﷺ) said to them, "Do not hurry. She is Safiyyah, daughter of Huyai, my wife." They said: "Subhan Allah (Allah is free from imperfection)! O Messenger of Allah! (You are far away from any suspicion)." The Messenger of Allah (ﷺ) said, "Satan circulates in a person like blood (in the blood streams). I apprehended lest Satan should drop some evil thoughts in your minds."

[Al-Bukhari and Muslim].

وعن أم المؤمنين صفية بن حيي رضي الله عنها قالت: كان النبي صلى الله عليه وسلم معتكفاً، فأتيته أزوره ليلاً، فحدثته ثم قمت لأنقلب، فقام معي ليقلبني، فمر رجلان من الأنصار رضي الله عنهما ، فلما رأيا النبي صلى الله عليه وسلم أسرعا، فقال صلى الله عليه وسلم : على رسلكما إنها صفية بنت حيي فقالا: سبحان الله يا رسول الله! :"إن الشيطان يجري من ابن آدم مجرى الدم، وإني خشيت أن يقذف في قلوبكما شراً أو قال: شيئاً" ((متفق عليه)).

Sunnah.com reference : Book 19, Hadith 42
Arabic/English book reference : Book 19, Hadith 1849

Al-'Abbas bin 'Abdul-Muttalib (May Allah be pleased with him) said:

I was in the company of the Messenger of Allah (ﷺ) on the day of (the battle of) Hunain. Abu Sufyan bin Al-Harith and I did not leave the Messenger of Allah (ﷺ) throughout the battle. The Messenger of Allah (ﷺ) was riding on his white mule. When the Muslims had an encounter with the pagans, Muslims took to their heels. The Messenger of Allah (ﷺ) began to urge his mule towards the disbelievers, holding the bridle of his mule. I was trying to restrain it from going very fast, and Abu Sufyan was holding the stirrup of the mule of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said, "O Abbas! Call out the People of As-Samurah [i.e., those people who had made the

covenant under the tree (i.e., Bai'ah Ridwan)]." 'Abbas called out at the top of his voice: "Where are the People of As-Samurah." 'Abbas said: As soon as they heard my voice, they rushed towards the Prophet (ﷺ) like a cow turning towards her calf. They were shouting: "Here we are." Soon they began to fight the infidels. Then there was a call for Ansar. Those who called out to them shouted: "O you the people of Ansar! O you the people of Ansar!" They ended their call at Banu Al-Harith bin Al-Khazraj. The Messenger of Allah (ﷺ) who was riding on his mule looked at their fight with his neck stretched forward and he said, "This is the time when the fight is raging hot." Then the Messenger of Allah (ﷺ) took pebbles and threw them in the face of the disbelievers. He said, "By the Rubb of Muhammad, the disbelievers will be defeated." I continued to watch until I found that their force was subdued and they began to retreat.

[Muslim].

وعن أبي الفضل العباس بن عبد المطلب رضي الله عنه قال: شهدت مع رسول الله صلى الله عليه وسلم يوم حنين فلزمت أنا وأبو سفيان بن الحارث بن عبد المطلب رسول الله صلى الله عليه وسلم فلم نفارقه ورسول الله صلى الله عليه وسلم على بغلة له بيضاء، فلما التقى المسلمون والمشركون ولى المسلمون مدبرين ، فطفق رسول الله صلى الله عليه وسلم ، يركض بغلته قبل الكفار، وأنا آخذ بلجام بغلة رسول الله صلى الله عليه وسلم ،أكفها إرادة أن لا تسرع وأبو سفيان آخذ بركاب رسول الله صلى الله عليه وسلم فقال: رسول الله صلى الله عليه وسلم "أي عباس ناد أصحاب السمرة" قال العباس، وكان رجلاً صيتا فقلت بأعلى صوتي: أين أصحاب السمرة، فوالله لكأن عطفتهم حين سمعوا صوتي عطفة البقر على أولادها، فقالوا: يا لبيك يا لبيك، فاقتتلوا هم والكفار، والدعوة في الأنصار يقولون: يا معشر الأنصار، يا معشر الأنصار، ثم قصرت الدعوة على بني الحارث بن الخزرج، فنظر رسول الله صلى الله عليه وسلم وهو على بغلته كالمتطاول عليها إلى قتالهم فقال: "هذا حين حمي الوطيس" ثم أخذ رسول الله صلى الله عليه وسلم حصيات، فرمى بهن وجوه الكفار، ثم قال: "انهزموا ورب محمد"، فذهبت أنظر فإذا القتال على هيئته فيما أرى، فوالله ما هو إلا أن رماهم بحصياته، فما زلت أرى حدهم كيلاً، وأمرهم مدبراً، ((رواه مسلم)).

Sunnah.com reference : Book 19, Hadith 43
Arabic/English book reference : Book 19, Hadith 1850

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "O people! Allah is Pure and, therefore, accepts only that which is pure. Allah has commanded the believers as He has commanded His Messengers by saying: 'O Messengers! Eat of the good things, and do good deeds.' (23:51) And He said: 'O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you...'" (2:172). Then he (ﷺ) made a mention of the person who travels for a long period of time, his hair are dishevelled and covered with dust. He lifts his hand towards the sky and thus makes the supplication: 'My Rubb! My Rubb!' But his food is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful, how can, then his supplication be accepted?"

[Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "يا أيها الناس إن الله طيب لا يقبل إلا طيباً، وإن الله أمر المؤمنين بما أمر به المرسلين، فقال تعالى: {يا أيها الرسل كلوا من الطيباب واعلموا صالحاً}، وقال تعالى: {يا أيها الذين آمنوا كلوا من طيبات ما رزقناكم} ثم ذكر الرجل يطيل السفر أشعث أغبر يمد يديه إلى السماء : يا رب يارب، ومطعمه حرام، ومشربه حرام، وملبسه حرام، وغذي بالحرام فأنى يستجاب لذلك!؟" ((رواه مسلم)).

Sunnah.com reference : Book 19, Hadith 44
Arabic/English book reference : Book 19, Hadith 1851

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "There are three (types of) people whom Allah will neither speak to on the Day of Resurrection nor will He purify them (i.e., from their sins), nor will look upon them; and they will have a painful chastisement. These are: An old man who commits fornication; a king who is a great liar and a poor man who is proud."

[Muslim]

وعنه رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "ثلاثة لا يكلمهم الله يوم القيامة، ولا يزكيهم، ولا ينظر إليهم ، ولهم عذاب أليم: شيخ زان، وملك كذاب، وعائل مستكبر" ((رواه مسلم)).(4)

Sunnah.com reference : Book 19, Hadith 45
Arabic/English book reference : Book 19, Hadith 1852

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Saihan (Oxus), Jaihan (Jaxartes), Al-Furat (Euphrates) and An-Nil (Nile) are all from the rivers of Jannah."

[Muslim].

وعنه رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "سيحان وجيحان والفرات والنيل كل من أنهار الجنة" ((رواه مسلم)).

Sunnah.com reference : Book 19, Hadith 46
Arabic/English book reference : Book 19, Hadith 1853

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) took hold of my hand and said, "Allah, the Exalted and Glorious, created the earth on Saturday, the mountains on Sunday, the trees on Monday, the things entailing labour on Tuesday, light on Wednesday, He spread out animals of all kinds on Thursday, and created Adam in the afternoon on Friday, and it was the last hour of Friday between the afternoon and the night."

[Muslim].

وعنه قال: أخذ رسول الله صلى الله عليه وسلم بيدي فقال: "خلق الله التربة يوم السبت، وخلق فيها الجبال يوم الأحد، وخلق الشجر يوم الأثنين وخلق المكروه يوم الثلاثاء، وخلق النور يوم الأربعاء، وبث فيها الدواب يوم الخميس، وخلق آدم صلى الله عليه وسلم بعد العصر من يوم الجمعة في آخر الخلق في آخر ساعة من النهار فيما بين العصر إلى الليل" ((رواه مسلم)).

Sunnah.com reference : Book 19, Hadith 47
Arabic/English book reference : Book 19, Hadith 1854

Abu Sulaiman Khalid bin Al-Walid (May Allah be pleased with him) said:

In the battle of Mu'tah, seven swords were broken in my hand, and all that remained with me was a Yemeni sword.

[Al- Bukhari].

وعن أبي سليمان خالد بن الوليد رضي الله عنه قال: "لقد انقطعت في يدي يوم مؤته تسعة أسياف، فما بقي في يدي إلا صفيحة يمانية" ((رواه البخاري)).

Sunnah.com reference : Book 19, Hadith 48
Arabic/English book reference : Book 19, Hadith 1855

'Amr bin 'Al-'As (May Allah be pleased with him) said:

I heard the Messenger of Allah (ﷺ) saying, "When a judge utilizes his skill of judgement and comes to a right decision, he will have a double reward, but when he uses his judgement and commits a mistake, he will have a single reward."

[Al-Bukhari and Muslim]

وعن عمرو بن العاص رضي الله عنه سمع رسول الله صلى الله عليه وسلم يقول: "إذا حكم الحاكم، فاجتهد، ثم أصاب، فله أجران، وإن حكم واجتهد، فأخطأ، فله أجر" ((متفق عليه)).

Sunnah.com reference : Book 19, Hadith 49
Arabic/English book reference : Book 19, Hadith 1856

'Aishah (May Allah be pleased with her) said:

The Prophet (ﷺ) said, "Fever comes from the vehement raging of Hell, so cool it with water."

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم قال: "الحمى فيح جهنم فأبردوها بالماء" ((متفق عليه)).

Sunnah.com reference : Book 19, Hadith 50
Arabic/English book reference : Book 19, Hadith 1857

'Aishah (May Allah be pleased with her) said:

The Prophet (ﷺ) said, "If a person dies without observing Saum (fasts), his Wali should make it up on his behalf."

[Al-Bukhari and Muslim].

وعنها رضي الله عنها عن النبي صلى الله عليه وسلم قال: "من مات وعليه صوم، صام عنه وليه" ((متفق عليه)).

Sunnah.com reference : Book 19, Hadith 51
Arabic/English book reference : Book 19, Hadith 1858

'Auf bin Malik (May Allah be pleased with him) said:

'Aishah (May Allah be pleased with her) as told that 'Abdullah bin Az-Zubair (May Allah be pleased with them) had said in respect of selling of a gift which was presented to her: "By Allah! If 'Aishah does not stop this kind of thing, I will declare her incompetent to administer her property." 'Aishah (May Allah be pleased with her) asked: "Did He ('Abdullah bin Az-Zubair) say so?" The people said: "Yes." 'Aishah (May Allah be pleased with her) said: "I vow it before Allah that I will never speak to Ibn Az-Zubair." When this desertion lasted long, 'Abdullah bin Az-Zubair sought intercession with her, but she said: "By Allah I will not accept the intercession of anyone for him, and I will not commit a sin of breaking my vow." When this state of affairs was prolonged, Ibn Az-Zubair felt it hard on him. He said to Al-Miswar bin Makhramah and 'Abdur-Rahman bin Al-Aswad bin Yaghut: "I beseech you in the Name of Allah that you should take me to 'Aishah because it is unlawful for her to vow to sever relations with me." So Al-Miswar and 'Abdur-Rahman took him with them. They sought her permission, saying: "As-salamu 'alaika wa rahmatullahi wa barakatuhu! Shall we come in?" 'Aishah (May Allah be pleased with her) said: "Come in," They asked: "All of us?" She said: "All of you," not knowing that Ibn Az-Zubair was also with them. So, when they entered, Ibn Az-Zubair entered the screened place and got hold of 'Aishah (May Allah be pleased with her), his aunt. He was requesting her to forgive him and wept. Al-Miswar and 'Abdur-Rahman also pleaded on his behalf and requested her to speak to him and to accept his repentance. They said to her: "The Prophet (ﷺ) forbade to cut off relationship because it is unlawful for any Muslim not to talk to his (Muslim) brother (or sister, for that matter) for more than

three (days)." So when they persisted in urging and reminding her of the superiority of having good relation with kith and kin, she began to weep, saying: "I have made a vow which is a matter of very serious nature." They persisted in their appeal till she spoke with 'Abdullah bin Az-Zubair, and she freed forty slaves as an expiation for breaking her vow. Later on, whenever she remembered her vow, she would weep so much that her veil would become wet with tears.

[Al- Bukhari].

وعن عوف بن مالك بن الطفيل أن عائشة رضي الله عنها حدثت أن عبد الله بن الزبير رضي الله عنهما قال في بيع أو عطاء أعطته عائشة رضي الله عنها: والله لتنتهين عائشة، أو لأحجرن عليها، قالت أهو قال هذا ؟ قالو: نعم، قالت: هو لله علي نذر أن لا أكلم ابن الزبير أبدا، فاستشفع بن الزبير إليها حين طالت الهجرة، فقالت: لا والله لا أشفع فيه أبداً، ولا أتحنث إلى نذري فلما طال ذلك على ابن الزبير كلم المسور ابن مخرمة، وعبد الرحمن بن الأسود بن عبد يغوث وقال لهما: أنشدكما الله لما أدخلتماني على عائشة رضي الله عنها، فإنها لا يحل لها أن تنذر قطيعتى، فأقبل به المسور، وعبد الرحمن حتى استأذنا على عائشة، فقالا: السلام عليك ورحمة الله وبركاته، أندخل؟ قالت عائشة: ادخلوا، قالوا: كلنا؟ قالت: نعم ادخلوا كلكم، ولا تعلم أن معهما ابن الزبير، فلما دخلوا ، دخل ابن الزبير الحجاب، فاعتنق عائشة رضي الله عنها، وطفق يناشدها ويبكي، وطفق المسور، وعبد الرحمن يناشدانها إلا كلمته وقبلت منه، ويقولان : إن النبي صلى الله عليه وسلم نها عما قد علمت من الهجرة، ولا يحل لمسلم أن يهجر أخاه فوق ثلاث ليال، فلما أكثروا على عائشة من التذكرة والتحريج، طفقت تذكرهما وتبكي ، وتقول: إني نذرت والنذر شديد ، فلم يزالا بها حتى كلمت ابن الزبير، وأعتقت في نذرها ذلك أربعين رقبة، وكانت تذكر نذرها بعد ذلك فتبكي حتى تبل دموعها خمارها. ((رواه البخاري)).

Sunnah.com reference : Book 19, Hadith 52
Arabic/English book reference : Book 19, Hadith 1859

'Uqbah bin 'Amir (May Allah be pleased with him) said:

One day the Messenger of Allah (ﷺ) went out and asked Allah's forgiveness for the martyrs of the battle of Uhud after eight years. It seemed that by so doing, he bid farewell to the living and the dead. He then came back, rose to the pulpit and said, "I shall be your precursor; I am a witness for you (before Allah), and I will be present before you at the River (Haud Al-Kauthar). By Allah I can see with my own eyes the Haud from this place. I am not afraid that you will associate anything with Allah in worship after (my demise), but I apprehend that you will vie with one another for the life of the world." The narrator said: It was the last time that I saw the Messenger of Allah (ﷺ).

[Al-Bukhari and Muslim].

There are some more narrations with very minor changes in its wording.

وعن عقبة بن عامر رضي الله عنه أن رسول الله صلى الله عليه وسلم خرج إلى قتلى أحد، فصلى عليهم بعد ثمان سنين كالمودع للأحياء والأموات، ثم طلع إلى المنبر ، فقال: إني بين أيديكم فرط وأنا شهيد عليكم، وإن موعدكم الحوض ، وإني لأنظر إليه من مقامي هذا، وإني لست أخشى عليكم أن تشركوا، ولكن أخشى عليكم الدنيا أن تنافسوها" قال: فكانت آخر نظرة نظرتها إلى رسول الله صلى الله عليه وسلم . ((متفق عليه)). وفي رواية : "ولكني أخشى عليكم الدنيا أن تنافسوا فيها ، وتقتتلوا فتهلكوا كملا هلك من كان قبلكم" قال عقبة: فكان آخر ما رأيت رسول الله صلى الله عليه وسلم على المنبر.

Sunnah.com reference : Book 19, Hadith 53
Arabic/English book reference : Book 19, Hadith 1860

Abu Zaid 'Amr bin Akhtab Al-Ansari (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) led us in the morning (Fajr) prayer and he ascended the pulpit and addressed us until it was the time for the Zuhr prayer. He then came down the pulpit and led us in Salat (prayer). Again he ascended the pulpit and addressed until it was the time for the 'Asr prayer. He then again came down, led us in Salat and again ascended the pulpit and addressed us until sunset. He informed us of everything that lay hidden in the past and what will happen in the future; and the most learned amongst us is the one who has preserved it in his memory.

[Muslim].

وعن أبي زيد عمرو بن أخطب الأنصاري رضي الله عنه قال: صلى بنا رسول الله صلى الله عليه وسلم الفجر، وصعد المنبر، فخطبنا حتى حضرت الظهر، فنزل فصلى، ثم صعد المنبر حتى حضرت العصر، ثم نزل فصلى، ثم صعد المنبر حتى غربت الشمس، فأخبرنا ما كان هو كائن، فأعلمنا أحفظنا. ((رواه مسلم)).

Sunnah.com reference : Book 19, Hadith 54
Arabic/English book reference : Book 19, Hadith 1861

'Aishah (May Allah be pleased with her) said:

The Prophet (ﷺ) said, "He who vows to obey Allah, should obey Him. But he who vows to disobey Allah, should not disobey Him."

[Al- Bukhari].

وعن عائشة رضي الله عنها قالت: قال النبي صلى الله عليه وسلم : من نذر أن يطيع الله فليطعه ومن نذر أن يعصي الله فلا يعصه" ((رواه البخاري)).

Sunnah.com reference : Book 19, Hadith 55
Arabic/English book reference : Book 19, Hadith 1862

Umm Sharik (May Allah be pleased with her) said:

The Messenger of Allah (ﷺ) ordered me to kill chameleon. He also said, "It blew (fire) on Prophet Ibrahim.

[Al-Bukhari and Muslim].

-وعن أم شريك رضي الله عنها أن رسول الله صلى الله عليه وسلم أمرها بقتل الأوزاغ وقال: "كان ينفخ على إبراهيم" ((متفق عليه)).

Sunnah.com reference : Book 19, Hadith 56
Arabic/English book reference : Book 19, Hadith 1863

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "He who kills a chameleon at the first blow, such and such number of good deeds will be awarded to him; whoever kills it at the second blow, such and such number of merits will be recorded for him. And if he kills it at the third blow, he will get such and such merits."

Another narration is: The Messenger of Allah (ﷺ) said, "If anyone kills a chameleon with the first blow, a hundred good deeds will be recorded for him; less than that will be recorded for him if he kills it at the second blow, and still less rewards will be recorded for him if he kills it at the third blow."

[Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من قتل وزغة في أول ضربة فله كذا وكذا حسنة،ومن قتلها في الضربة الثانية، فله كذا وكذا حسنة، ودون الأول وإن قتلها في الضربة الثالثة، فله كذا وكذا حسنة" ((رواه مسلم)). وفي رواية: "من قتل وزغاً في أول ضربة، كتب له مائة حسنة، وفى الثانية دون ذلك، وفى الثالثة دون ذلك" ((رواه مسلم)).

Sunnah.com reference : Book 19, Hadith 57
Arabic/English book reference : Book 19, Hadith 1864

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said: "A man (from amongst the people before you) said: 'Indeed! I will give in charity.' So he took his Sadaqah out and placed it in a thief's hand. In the morning the people were talking (about this incident) and saying: 'Sadaqah was given to a thief last night.' The man said: 'O Allah! Praise be to You. I have given Sadaqah to a thief. Indeed, I will give in charity!' So he took his Sadaqah out and he placed it in a prostitute's hand. In the morning the people were talking (about this incident) and saying: 'Sadaqah was given to a prostitute last night.' On hearing this, the man said: 'Praise be to You, O Allah! I gave Sadaqah to a prostitute. Indeed, I will give in charity!' So he took his Sadaqah out and placed it in a rich man's hand. In the morning the people were talking (about this incident) and saying: 'Sadaqah was given to a rich man last night.' The man said: 'O Allah! Praise be to You (for helping me) give charity to a thief, a prostitute and a rich man.' Then he had a dream in which he was told that his Sadaqah to the thief might result in his refraining from his theft, his Sadaqah to the prostitute might help her abstain from her immorality, and his Sadaqah to the rich man might help him pay heed and spend from what Allah had bestowed upon him."

[Al- Bukhari].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: " قال رجل لأتصدقن بصدقة، فخرج بصدقته، فوضعها في يد سارق، فأصبحوا يتحدثون: تصدق على سارق! فقال: اللهم لك الحمد لأتصدقن بصدقة، فخرج بصدقته، فوضعها في يد زانية؟! فأصبحوا يتحدثون: تصدق على زانية فقال: اللهم لك الحمد على زانية، لأتصدقن بصدقة، فخرج بصدقته، فوضعها في يد غني, فأصبحوا يتحدثون! تصدق الليلة على غني, فقال: اللهم لك الحمد على سارق ، وعلى زانية، وعلى غني! فأتى فقيل له: أما صدقتك على سارق، فلعله أن يستعف عن سرقته، وأما الزانية فلعلها تستعف عن زناها، وأما الغني فلعله أن يعتبر، فينفق مما آتاه الله" ((رواه البخاري بلفظه، ومسلم بمعناه)).

Sunnah.com reference : Book 19, Hadith 58
Arabic/English book reference : Book 19, Hadith 1865

Abu Huraira reported:

Meat was one day brought to the Messenger of Allah (ﷺ) and a foreleg was offered to him, a part which he liked. He sliced with his teeth a piece out of it and said: I shall be the leader of mankind on the Day of Resurrection. Do you know why? Allah would gather in one plain the earlier and the later (of the human race) on the Day of Resurrection. Then the voice of the proclaimer would be heard by all of them and the eyesight would penetrate through all of them and the sun would come near. People would then experience a degree of anguish, anxiety and agony which they shall not be able to bear and they shall not be able to stand. Some people would say to the others: Don you see in which trouble you are? Don't you see what (misfortune) has overtaken you? Why don't you find one who should intercede for you with your Lord? Some would say to the others: Go to Adam. And they would go to Adam and say: O Adam, thou art the father of mankind. Allah created thee by His own Hand and breathed in thee of His spirit and ordered the angels to prostrate before thee. Intercede for us with thy Lord Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Adam would say: Verily, my Lord is angry, to an extent to which He had never been angry before nor would He be angry afterward. Verily, He forbade me (to go

near) that tree and I disobeyed Him. I am concerned with my own self. Go to someone else; go to Noah. They would come to Noah and would say: O Noah, thou art the first of the Messengers (sent) on the earth (after Adam), and Allah named thee as a" Grateful Servant," intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? He would say: Verily, my Lord is angry today as He had never been angry before, and would never be angry afterwards. There had emanated a curse from me with which I cursed my people. I am concerned with only myself, I am concerned only with myself; you better go to Ibrahim (peace be upon him). They would go to Ibrahim and say: Thou art the apostle of Allah and His Friend amongst the inhabitants of the earth; intercede for us with thy Lord. Don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? Ibrahim would say to them: Verily, my Lord is today angry as He had never been angry before and would never be angry afterwards. and (Ibrahim) would mention his lies (and then say): I am concerned only with myself, I am concerned only with myself. You better go to someone else: go to Moses. They would come to Moses (peace be upon him) and say: O Moses, thou art Allah's messenger, Allah blessed thee with His messengership and His conversation amongst people. Intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Moses (peace be upon him) would say to them: Verily. my Lord is angry as He had never been angry before and would never be angry afterwards. I, in fact, killed a person whom I had not been ordered to kill. I am concerned with myself, I am concerned with myself. You better go to Jesus (peace be upon him). They would come to Jesus and would say: O Jesus, thou art the messenger of Allah and thou conversed with people in the cradle, (thou art) His Word which I-Ie sent down upon Mary. and (thou art) the Spirit from Him; so intercede for us with thy Lord. Don't you see (the trouble) in which we are? Don't you see (the misfortune) that has overtaken us? Jesus (peace be upon him) would say: Verily, my Lord is angry today as He had never been angry before or would ever be angry afterwards. He mentioned no sin of his. (He simply said:) I am concerned with myself, I am concerned with myself; you go to someone else: better go to Muhammad (ﷺ). They would come to me and say: O Mahammad, thou art the messenger of Allah and the last of the apostles. Allah has pardoned thee all thy previous and later sins. Intercede for us with thy Lord; don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? I shall then set off and come below the Throne and fall down prostrate before my Lord; then Allah would reveal to me and inspire me with some of His Praises and Glorifications which He had not revealed to anyone before me. He would then say: Muhammad, raise thy head; ask and it would be granted; intercede and intercession would be accepted I would then raise my head and say: O my Lord, my people, my people. It would be said: O Muhammad, bring in by the right gate of Paradise those of your people who would have no account to render. They would share with the people some other door besides this door. The Prophet then said: By Him in Whose Hand is the life of Muhammad, verify the distance between two door leaves of the Paradise is as great as between Mecca and Hajar, or as between Mecca and Busra.

[Al-Bukhari and Muslim]

وعنه قال: كنا مع رسول الله صلى الله عليه وسلم في دعوة، فرفع إليه الذراع، وكانت تعجبه، فنهس منها نهسة وقال: أنا سيد الناس يوم القيامة، هل تدرون مم ذاك؟ يجمع الله الأولين والآخرين في صعيد واحد، فيبصرهم الناظر، ويسمعهم الداعي، وتدنوا منهم الشمس، فيبلغ الناس من الغم والكرب ما لا يطيقون ولا يحتملون ، فيقول الناس: ألا ترون إلى ما أنتم فيه إلى ما بلغكم، ألا تنظرون من يشفع لكم إلى ربكم؟ فيقول بعض الناس لبعض: أبوكم آدم، ويأتونه فيقولون: يا آدم أنت أبو البشر، خلقك الله بيده، ونفخ فيك من روحه، وأمر الملائكة، فسجدوا لك وأسكنك الجنة، ألا تشفع لنا إلى ربك؟ ألا ترى ما نحن فيه، وما بلغنا؟ فقال: إن ربي غضب غضباً لم يغضب قبله مثله، ولا يغضب بعده مثله، وإنه نهاني عن الشجرة، فعصيت، نفسي نفسي نفسي، اذهبوا إلى غيري، إذهبوا إلى نوح، فيأتون نوحا فيقولون: يا نوح ، أنت أول الرسل إلى أهل

الأرض، وقد سماك الله عبداً شكوراً، ألا ترى ما نحن فيه، ألا ترى ما بلغنا ألا تشفع لنا إلى ربك؟ فيقول: إن ربي غضب اليوم غضباً لم يغضب قبله مثله، ولن يغضب بعده مثله، وإنه قد كانت لي دعوة دعوت بها على قومي، نفسي نفسي نفسي، اذهبوا إلى غيري، اذهبوا إلى إبراهيم فيأتون إبراهيم فيقولون: يا إبراهيم أنت نبي الله وخليله من أهل الأرض اشفع لنا إلى ربك، ألا ترى ما نحن فيه؟ فيقول لهم: إن ربي غضب اليوم غضباً لم يغضب قبله مثله، ولن يغضب بعده مثله، وإني كنت كذبت ثلاث كذبات، نفسي نفسي نفسي، اذهبوا إلى غيري، اذهبوا إلى موسى، فيأتون موسى، فيقولون: يا موسى أنت رسول الله فضلك الله برسالاته وبكلامه على الناس، اشفع لنا إلى ربك ألا ترى ما نحن فيه؟ فيقول: إن ربي قد غضب اليوم غضباً لم يغضب قبله مثله، ولن يغضب بعده مثله، وإني قد قتلت نفساً لم أومر بقتلها، نفسي نفسي نفسي، اذهبوا إلى غيري، اذهبوا إلى عيسى، فيأتون عيسى، فيقولون: يا عيسى أنت رسول الله وكلمته ألقاها إلى مريم وروح منه ، وكلمت الناس في المهد ، اشفع لنا إلى ربك، ألا ترى ما نحن فيه؟ فيقول عيسى: إن ربي غضب اليوم غضباً لم يغضب قبله مثله، ولن يغضب بعده مثله ولم يذكر ذنباً، نفسي نفسي نفسي، اذهبوا إلى غيري، اذهبوا إلى محمد صلى الله عليه وسلم ". وفي رواية: "فيأتوني فيقولون: يا محمد أنت رسول الله وخاتم الأنبياء، وقد غفر لك ما تقدم من ذنبك وما تأخر، اشفع لنا إلى ربك، ألا ترى ما نحن فيه؟ فأنطلق، فأتي تحت العرش، فأقع ساجداً لربي، ثم يفتح الله علي من محامده، وحسن الثناء عليه شيئاً لم يفتح على أحد قبلي ثم يقال: يا محمد ارفع رأسك، سل تعطه، واشفع تشفع، فأرفع رأسي، فأقول أمتي يارب، أمتي يا رب، فيقال: يا محمد أدخل من أمتك من لا حساب عليهم من الباب الأيمن من أبواب الجنة وهم شركاء الناس فيما سوى ذلك من الأبواب" ثم قال:" والذي نفسي بيده إن ما بين المصراعين من مصاريع الجنة كما بين مكة وهجر، أو كما بين مكة وبصرى" ((متفق عليه)).

Sunnah.com reference : Book 19, Hadith 59
Arabic/English book reference : Book 19, Hadith 1866

Ibn 'Abbas (May Allah be pleased with them) reported:

Ibrahim (ﷺ) brought his wife and her son Isma'il (ﷺ), while she was suckling him, to a place near the Ka'bah under a tree on the spot of Zamzam, at the highest place in the mosque. In those days, there was no human being in Makkah, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Isma'il's mother followed him saying: "O Ibrahim! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him: "Has Allah commanded you to do so?" He said: "Yes." She said: "Then He will not neglect us." She returned while Ibrahim proceeded onwards. Having reached the Thaniya, where they could not see him, he faced Ka'bah, raised his both hands and supplicated: "O our Rubb! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Rubb, that they may perform As-Salat (Iqamat-as-Salat). So fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks." (14:37).

Isma'il's mother went on suckling Isma'il and drinking from the water which she had. When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at Isma'il, tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of As-Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from As-Safa, and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble till she crossed the valley and reached Al-Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between As-Safa and Al-Marwah) seven times." Ibn 'Abbas further related: The Prophet (ﷺ) said, "This is the source of the tradition of the Sa'y - i.e., the going of people between the two

mountains. When she reached Al-Marwah (for the last time), she heard a voice and she exclaimed: 'Shshs!' (Silencing herself) and listened attentively. She heard the voice again and said: 'O (whoever you may be) You have made me hear your voice; have you any succour for me?' And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or with his wing), till water flowed out from that place. She started to make something like of a basin around it, using her hands in this way and began to fill her water- skin with water with her hands, and the water was flowing out until she had scooped some of it." The Prophet (ﷺ) further said, "May Allah bestow mercy on Isma'il's mother! Had she let the Zamzam flow without trying to control it (or had she not scooped in that water) while filling her water-skin, Zamzam would have been a stream flowing on the surface of the earth." The Prophet (ﷺ) further added, "Then she drank (water) and suckled her child. The angel said to her: 'Do not be afraid of being neglected, for this is the site on which the House of Allah will be built by this boy and his father, and Allah will never let neglected His people.' The House of Allah (the Ka'bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She continued living in that way till some people from the tribe of Jurhum passed by her and her child. As they were coming from through the way of Kada', in the lower part of Makkah where they saw a bird that had a habit of flying around water and not leaving it. They said: 'This bird must be flying over water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came towards the water." The Prophet (ﷺ) added, "Isma'il's mother was sitting near the water. They asked her: 'Do you allow us to stay with you?' She replied: 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet (ﷺ) further said, "Isma'il's mother was pleased with the whole situation as she used to love the company of the people. So, they settled there, and later on they sent for their families who came and settled with them. The child (i.e., Isma'il) grew up and learnt Arabic from them (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty, they gave him one of their daughters in marriage. After Isma'il's mother had died, Ibrahim came after Isma'il's marriage in order to see his family that he had left before, but he did not find Isma'il there. When he asked Isma'il's wife about him, she replied: 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied complaining to him: 'We are living in hardship, misery and destitution.' He said: 'When your husband returns, convey my salutations to him and tell him to change the threshold of the door of his house.' When Isma'il came, he seemed to have perceived something unusual. He asked his wife: 'Did anyone visit you?' She replied: 'Yes, an old man of such and such description came and asked me about you and I informed him, and he asked about our state of living, and, I told him that we were living in hardship and poverty.' Thereupon Isma'il said: 'Did he advise you anything?' She replied: 'Yes, he told me to convey his salutations to you and to change the threshold of your door.' Isma'il said: 'That was my father, and he has ordered me to divorce you. Go back to your family.' So Isma'il divorced her and married another woman from amongst them (Jurhum). Then Ibrahim stayed away from them for a period as long as Allah wished, and called on them again but did not find Isma'il. So he came to Isma'il's wife and asked her about him. She said: 'He has gone in search of our livelihood.' Ibrahim asked her about their sustenance and living: 'How are you getting on?' She replied: 'We are prosperous and well off.' Then she praised Allah, the Exalted. Ibrahim asked: 'What kind of food do you eat?' She said: 'Meat.' He said: 'What do you drink?' She said: 'Water.' He said, 'O Allah! Bless their meat and water!'" The Prophet (ﷺ) added, "At that time they did not have grain, and if they had grain, he would have also invoked Allah to bless it." The Prophet (ﷺ) further said, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected because these things do not suit him unless he lives in Makkah." The Prophet (ﷺ) added, "Then Ibrahim said to Isma'il's wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his door.' When Isma'il came back, he asked his wife: 'Did anyone

call on you?' She replied: 'Yes, a good looking old man came to me.' She praised him and added: 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in good condition.' Isma'il asked her: 'Did he give you a piece of advice?' She said: 'Yes, he told me to convey his regards to you and ordered that you should keep firm the threshold of your door.' On that Isma'il said: 'He was my father and you are the threshold of the door. He has ordered me to keep you with me.' Then Ibrahim stayed away from them for a period as long as Allah wished and called on them afterwards. He saw Isma'il under a tree near Zamzam, sharpening his arrows. When he saw Ibrahim, he rose up to welcome him, and they greeted each other as a father does with his son or a son does with his father. Ibrahim said: 'O Isma'il! Allah has given me an order.' Isma'il said: 'Do what your Rubb has commanded you to do.' Ibrahim asked: 'Will you help me?' Isma'il said: 'I will help you.' Ibrahim said: 'Allah has ordered me to build a house here, pointing to a hillock higher than the land surrounding it.'" The Messenger of Allah (ﷺ) added, "Then they raised the foundations of the House (i.e., Ka'bah). Isma'il brought the stones and Ibrahim was building (the house). When the walls became high, Isma'il brought stone and placed it for Ibrahim who stood over it and carried on building the House, while Isma'il was handing over the stones to him, both of them prayed: 'O our Rubb! Accept this service from us! Verily, You are the All- Hearer and the All-Knower.'"

[Al-Bukhari].

There are some more narrations about this incident, some adding details and some with minor variations in the wordings.

وعن بن عباس رضي الله عنهما قال: جاء إبراهيم صلى الله عليه وسلم بأم إسماعيل وبابنها إسماعيل وهي ترضعه حتى وضعها عند البيت عند دوحة فوق زمزم في أعلى المسجد وليس بمكة يومئذ أحد وليس بها ماء، فوضعهما هناك، ووضع عندهما جراباً فيه تمر، وسقاء فيه ماء، ثم قفى إبراهيم منطلقاً، فتبعته أم إسماعيل فقالت: يا إبراهيم أين تذهب وتتركنا بهذا الوادي الذي ليس فيه أنيس ولا شيء؟ فقالت له ذلك مراراً، وجعل لا يلتفت إليها، قالت له: آلله أمرك بهذا؟ قال: نعم ، قالت: إذا لا يضيعنا، ثم رجعت، فانطلق إبراهيم صلى الله عليه وسلم ، حتى إذا كان عند الثنية حيث يرونه استقبل بوجهه البيت ، ثم دعا بهؤلاء الدعوات ، فرفع يديه فقال: {ربنا إني أسكنت من ذريتي بواد غير ذي زرع} حتى بلغ {يشكرون} وجعلت أم إسماعيل ترضع إسماعيل، وتشرب من ذلك الماء، حتى إذا نفد ما في السقاء عطشت، وعطش ابنها، وجعلت تنظر إليه يتلوى -أوقال: يتلبط- فانطلقت كراهية أن تنظر إليه ، فوجدت الصفا أقرب جبل في الأرض يليها، فقامت عليه، ثم استقبلت الوادي تنظر هل ترى أحداً؟ فلم تر أحداً، فهبطت من الصفا حتى إذا بلغت الوادي، رفعت طرف درعها، ثم سعت سعي الإنسان المجهود حتى جاوزت الوادي، ثم أتت المروة، فقامت عليها، فنظرت هل ترى أحداً؟ فلم تر أحداً، ففعلت ذلك سبع مرات، قال ابن عباس رضي الله عنهما: قال النبي صلى الله عليه وسلم "فذلك سعي الناس بينها" فلما أشرفت على المروة سمعت صوتاً، فقالت: صه-تريد نفسها- ثم تسمّعت ، فسمعت أيضاً فقالت: قد أسمعت إن كان عندك غواث فأغث، فإذا هى بالملك عند موضع زمزم، فبحث بعقبه -أو قال بجناحه- حتى ظهر الماء، فجعلت تحوضه وتقول بيدها هكذا، وجعلت تغرف الماء في سقائها وهو يفور بعدما تغرف، وفي رواية : بقدر ما تغرف، قال ابن عباس رضي الله عنهما : قال النبي صلى الله عليه وسلم : "رحم الله أم إسماعيل لو تركت زمزم -أو قال: لو لم تغرف من الماء، لكان زمزم عينا معينا" قال: فشربت ، وأرضعت ولدها، فقال لها الملك: لا تخافوا الضيعة فإن ههنا بيتا لله يبنيه هذا الغلام وأبوه، وإن الله لا يضيع أهله، وكان البيت مرتفعاً من الأرض كالرابية تأتيه السيول، فتأخذ عن يمينه وعن شماله، فكانت كذلك حتى مرت بهم رفقة من جرهم، أو أهل بيت من جرهم مقبلين من طريق كداء، فنزلوا في أسفل مكة، فرأوا طائراً عائفاً فقالوا: إن هذا الطائر ليدور على ماء لعهدنا بهذا الوادي وما فيه ماء، فأرسلوا جرياً أو جريين، فإذا هم بالماء، فرجعوا، فأخبروهم، فأقبلوا وأم إسماعيل عند الماء، فقالوا: أتأذنين لنا أن ننزل عندك؟ قالت: نعم، ولكن لا حق لكم في الماء، قالوا: نعم، قال ابن عباس: قال النبي صلى الله عليه وسلم : "فألفى ذلك أم إسماعيل، وهي تحب الأنس، فنزلوا، فأرسلوا إلى أهليهم فنزلوا معهم، حتى إذا كانوا بها أهل أبيات، وشب الغلام وتعلم العربيه منهم وأنفسهم وأعجبهم حين

شب ، فلما أدرك، زوجوه امرأة منهم، وماتت أم إسماعيل، فجاء إبراهيم بعد ما تزوج إسماعيل يطالع تركته فلم يجد إسماعيل، فسأل امرأته عنه فقالت: خرج يبتغي لنا- وفي رواية: يصيد لنا - ثم سألها عن عيشهم وهيئتهم فقالت: نحن بشر ، نحن في ضيق وشدة، وشكت إليه ، قال: فإذا جاء زوجك، أقرئي عليه السلام وقولي: غير عتبة بابك، قال: ذاك أبي وقد أمرني أن أفارقك، الحقي بأهلك. فطلقها ، وتزوج منهم أخرى، فلبث عنهم إبراهيم ما شاء الله ثم أتاهم بعد، فلم يجده ، فدخل على امرأته، فسأله عنه، قالت: خرج يبتغي لنا، قال: كيف أنتم؟ وسألها عن عيشهم وهيئتهم، فقالت: نحن بخير وسعة وأثنت على الله تعالى، فقال: ما طعامكم؟ قالت: اللحم قال: فما شرابكم؟ قالت الماء. قال: اللهم بارك لهم في اللحم والماء، قال النبي صلى الله عليه وسلم : "ولم يكن لهم يؤمئذ حب ولو كان لهم دعا لهم فيه" قال: فهما لا يخلو عليهما أحد بغير مكة إلا لم يوافقاه. وفي رواية فجاء فقال: أين إسماعيل؟ فقالت امرأته: ذهب يصيد، فقالت امرأته: ألا تنزل، فتطعم وتشرب؟ قال: وما طعامكم وما شرابكم؟ قالت: طعامنا اللحم، وشرابنا الماء، قال: اللهم بارك لهم في طعامهم وشرابهم- قال، فقال أبوالقاسم صلى الله عليه وسلم : "بركة دعوة إبراهيم صلى الله عليه وسلم " قال: فإذا جاء زوجك ، فاقرئي عليه السلام ومريه يثبت عتبة بابه، فلما جاء إسماعيل، قال: هل أتاكم من أحد؟ قالت: نعم، أتانا شيخ حسن الهيئة، وأثنت عليه فسألني عنك، فأخبرته ،فسألني كيف عيشنا، فأخبرته، أنّا بخير، قال: فأوصاك بشيء؟ قالت: نعم، يقرأ عليك السلام، ويأمرك أن تثبت عتبة بابك، قال: ذاك أبي وأنت العتبة أمرني أن أمسكك، ثم لبث عنهم ما شاء الله، ثم جاء بعد ذلك وإسماعيل يبري نبلاً له تحت دوحة قريباً من زمزم، فلما رآه، قام إليه ، فصنع كما يصنع الوالد بالولد، والولد بالوالد قال يا إسماعيل إن الله أمرني بأمر ، قال: فاصنع ما أراك ربك؟ قال: وتعينني، قال: وأعينك، قال: فإن الله أمرني أن أبني بيتا ههنا، وأشار إلى أكمة مرتفعة على ما حولها، فعند ذلك رفع القواعد من البيت، فجعل إسماعيل يأتي بالحجارة وإبراهيم يبني حتى إذا ارتفع البناء، جاء بهذا الحجر فوضعه له فقام عليه، وهو يبني وإسماعيل يناوله الحجارة وهما يقولان : ربنا تقبل منا إنك أنت السميع العليم. وفي رواية: إن إبراهيم خرج بإسماعيل وأم إسماعيل، معهم شنة فيها ماء، فجعلت أم إسماعيل تشرب من الشنة، فيدر لبنها على صبيها حتى قدم مكة، فوضعها تحت دوحة، ثم رجع إبراهيم إلى أهله، فاتبعته أم إسماعيل حتى لما بلغوا كداء، نادته من ورائه: يا إبراهيم إلى من تتركنا؟ قال: إلى الله ، قالت: رضيت بالله، فرجعت، وجعلت تشرب من الشنة، ويدر لبنها على صبيها حتى لما فني الماء قالت: لو ذهبت ، فنظرت لعلي أحس أحداً، قال: فذهبت فصعدت الصفا، فنظرت ونظرت هل تحس أحداً، فلما بلغت الوادي، سمعت، وأتت المروة، وفعلت ذلك أشواطا، ثم قالت: لو ذهبت فنظرت ما فعل الصبي، فذهبت ونظرت، فإذا هو على حاله كأنه ينشغ للموت، فلم تقرها نفسها ، فقالت: لو ذهبت ، فنظرت لعلي أحس أحداً، فذهبت فصعدت الصفا، فنظرت ونظرت، فلم تحس أحداً حتى أتمت سبعاً، ثم قالت: لو ذهبت ، فنظرت ما فعل، فإذا هي بصوت فقال: أغث إن كان عندك خير، فإذا جبريل صلى الله عليه وسلم فقال بعقبه هكذا، وغمز بعقبه على الأرض فانبثق الماء فدهشت أم إسماعيل، فجعلت تحفن، وذكر الحديث بطوله. ((رواه البخاري)) بهذه الروايات كلها.

Sunnah.com reference : Book 19, Hadith 60
Arabic/English book reference : Book 19, Hadith 1867

Sa'id bin Zaid (May Allah be pleased with him) reported:

I heard the Messenger of Allah (ﷺ) saying, "Truffle (edible fungus) is a species of Al-Manna and their water cures eye diseases."

[Al-Bukhari and Muslim]

وعن سعيد بن زيد رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "الكمأة من المن، وماؤها شفاء للعين" ((متفق عليه)).

Sunnah.com reference : Book 19, Hadith 61
Arabic/English book reference : Book 19, Hadith 1868

20 - The Book of Forgiveness كتاب الاستغفار

Al-Agharr Al-Muzani (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Sometimes I perceive a veil over my heart, and I supplicate Allah for forgiveness a hundred times in a day."

[Muslim].

وعن الأغر المزني رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إنه ليغان على قلبي، وإني لأستغفر الله في اليوم مائة مرة" ((رواه مسلم)).

Sunnah.com reference : Book 20, Hadith 1
Arabic/English book reference : Book 20, Hadith 1869

Abu Hurairah (May Allah be pleased with him) said:

I heard the Messenger of Allah (ﷺ) saying, "I swear by Allah that I seek Allah's Pardon and turn to Him in repentance more than seventy times a day."

[Al-Bukhari].

وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول "والله إني لأستغفر الله وأتوب إليه في اليوم أكثر من سبعين مرة" ((رواه البخاري)).

Sunnah.com reference : Book 20, Hadith 2
Arabic/English book reference : Book 20, Hadith 1870

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "By the One in Whose Hand my soul is! If you do not commit sins, Allah would replace you with a people who would commit sins and seek forgiveness from Allah; and Allah will certainly forgive them."

[Muslim].

وعنه رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "والذي نفسي بيده لو لم تذنبوا، لذهب الله تعالى بكم، ولجاء بقوم يذنبون فيستغفرون الله تعالى فيغفر لهم" ((رواه مسلم)).

Sunnah.com reference : Book 20, Hadith 3
Arabic/English book reference : Book 20, Hadith 1871

Ibn 'Umar (May Allah be pleased with them) said:

We counted Messenger's saying a hundred times during one single sitting: Rabb- ighfir li, wa tubb 'alayya, innaka Antat-Tawwabur-Rahim. (My Rubb! Forgive me and pardon me. Indeed, You are the Oft-Returning with compassion and Ever Merciful."

[Abu Dawud and At- Tirmidhi].

وعن بن عمر رضي الله عنه قال: كنا نعد لرسول الله صلى الله عليه وسلم في المجلس الواحد مائة مرة: "رب اغفر لي، وتب علي إنك أنت التواب الرحيم" ((رواه أبوداود والترمذي)).

Sunnah.com reference : Book 20, Hadith 4

Arabic/English book reference : Book 20, Hadith 1872

Ibn 'Abbas (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) said, "If anyone constantly seeks pardon (from Allah), Allah will appoint for him a way out of every distress and a relief from every anxiety, and will provide sustenance for him from where he expects not."

[Abu Dawud].

وعن ابن عباس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من لزم الاستغفار ، جعل الله له من كل ضيق مخرجاً ومن كل هم فرجاً، ورزقه من حيث لا يحتسب" ((رواه أبو داود بإسناد ضعيف)).

Sunnah.com reference : Book 20, Hadith 5
Arabic/English book reference : Book 20, Hadith 1873

Ibn Mas'ud (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "He who says: 'Astaghfir ullah-alladhi la ilaha illa Huwal-Haiyul-Qayyumu, wa atubu ilaihi (I seek the forgiveness of Allah, there is no true god except Allah, the Ever-Living, the Self- Subsisting, and I turn to Him in repentance),' his sins will be forgiven even if he should have run away from the battlefield (while he was engaged in fighting for the Cause of Allah)."

[Abu Dawud, At-Tirmidhi and Al-Hakim (on conditions of Al-Bukhari and Muslim for accepting Hadith)].

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من قال: أستغفر الله الذي لا إله إلا هو الحي القيوم وأتوب إليه ، غفرت ذنوبه ، وإن كان قد فر من الزحف" ((رواه أبو داود والترمذي والحاكم، وقال: حديث صحيح على شرط البخاري ومسلم)).

Sunnah.com reference : Book 20, Hadith 6
Arabic/English book reference : Book 20, Hadith 1874

Shaddad bin Aus (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "The best supplication for seeking forgiveness (Syed-ul- Istighfar) is to say: 'Allahumma Anta Rabbi, la ilaha illa Anta, khalaqtani wa ana 'abduka, wa ana 'ala 'ahdika wa wa'dika mastata'tu, a'udhu bika min sharri ma sana'tu, abu'u laka bini'matika 'alayya, wa abu'u bidhanbi faghfir li, fa innahu la yaghfirudh-dhunuba illa Anta. (O Allah! You are my Rubb. There is no true god except You. You have created me, and I am Your slave, and I hold to Your Covenant as far as I can. I seek refuge in You from the evil of what I have done. I acknowledge the favours that You have bestowed upon me, and I confess my sins. Pardon me, for none but You has the power to pardon).' He who supplicates in these terms during the day with firm belief in it and dies on the same day (before the evening), he will be one of the dwellers of Jannah; and if anyone supplicates in these terms during the night with firm belief in it and dies before the morning, he will be one of the dwellers of Jannah."

[Al-Bukhari].

وعن شداد بن أوس رضي الله عنه عن النبي صلى الله عليه وسلم قال: "سيد الإستغفار أن يقول العبد : اللهم أنت ربي، لا إله إلا أنت ، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت أعوذ بك من شر ما صنعت أبوء لك بنعمتك علي، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت، من قالها من النهار موقنا بها، فمات من يومه قبل أن يمسي، فهو من أهل الجنة، ومن قالها من الليل وهو موقن بها فمات قبل أن يصبح، فهو من أهل الجنة" ((رواه البخاري)).(1)

Sunnah.com reference : Book 20, Hadith 7
Arabic/English book reference : Book 20, Hadith 1875

Thauban (May Allah be pleased with him) reported:

Whenever the Messenger of Allah (ﷺ) finished his Salat (prayer), he would beg forgiveness three times **[by saying, 'Astaghfirullah' (3 times)]** and then he would say: "Allahumma Antas-Salamu, wa minkas-Salamu, tabarakta ya Dhal-Jalali wal-Ikram. (O Allah! You are the Bestower of security and security comes from You; Blessed are You. O Possessor of glory and honour)." Imam Al-Auza'i (one of the subnarrators) of this Hadith was asked: "How forgiveness should be sought?" He replied: "I say: Astaghfirullah, Astaghfirullah (I seek forgiveness from Allah. I seek forgiveness from Allah)."

[Muslim].

- وعن ثوبان رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا انصرف من صلاته ، استغفر الله ثلاثاً وقال: "اللهم أنت السلام، ومنك السلام، تباركت يا ياذا الجلال والإكرام" قيل للأوزاعي- وهو أحد رواته: كيف الإستغفار؟ قال: يقول: "أستغفر الله ، أستغفر الله" ((رواه مسلم)).

Sunnah.com reference : Book 20, Hadith 8
Arabic/English book reference : Book 20, Hadith 1876

'Aishah (May Allah be pleased with her) reported:

Prior to his demise, the Messenger of Allah (ﷺ) used to supplicate frequently: Subhan Allahi wa bihamdihi; Astaghfirullaha wa atubu ilaihi (Allah is free from imperfection, and I begin with praising Him. I beg forgiveness from Allah and I turn to Him in repentance."

[Al-Bukhari and Muslim].

وعن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم يكثر أن يقول قبل موته "سبحان الله وبحمده، أستغفر الله، وأتوب إليه" ((متفق عليه)).

Sunnah.com reference : Book 20, Hadith 9
Arabic/English book reference : Book 20, Hadith 1877

Anas (May Allah be pleased with him) said:

I heard the Messenger of Allah (ﷺ) saying, "Allah, the Exalted, has said: 'O son of Adam! I shall go on forgiving you so long as you pray to Me and aspire for My forgiveness whatever may be your sins. O son of Adam! I do not care even if your sins should pile up to the sky and should you beg pardon of Me, I would forgive you. O son of Adam! If you come to Me with an earthful of sins and meet Me, not associating anything with Me in worship, I will certainly grant you as much pardon as will fill the earth.'"

[At-Tirmidhi].

وعن أنس رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "قال الله تعالى: يا ابن آدم إنك ما دعوتني ورجوتني غفرت لك ما كان منك ولا أبالي، يا ابن آدم لو بلغت ذنوبك عنان السماء، ثم استغفرتني ، غفرت لك ولا أبالي، يا ابن آدم إنك لو أتيتني بقراب الأرض خطايا، ثم لقيتني لا تشرك بي شيئاً، لأتيتك بقرابها مغفرة" .(2)

Sunnah.com reference : Book 20, Hadith 10
Arabic/English book reference : Book 20, Hadith 1878

Ibn 'Umar (May Allah be pleased with them) said:

The Prophet (ﷺ) said, "O women folk! You should give charity and be diligent in seeking Allah's forgiveness because I have seen (i.e., on the Night of the Ascension to the highest heavens) that dwellers of the Hell are women." A woman amongst them said: "Why is it that the majority of the dwellers of Hell are women?" The Prophet (ﷺ) replied, "You curse frequently and are ungrateful to your husbands. In spite of your lacking in wisdom and failing in religion, you are depriving the wisest of men of their intelligence." Upon this the woman asked: "What is the deficiency in our wisdom and in our religion?" He (ﷺ) replied, "Your lack of wisdom can be well judged from the fact that the evidence of two women is equal to that one man. You do not offer Salat (prayer) for some days and you do not fast (the whole of) Ramadan sometimes, it is a deficiency in religion."

[Muslim].

وعن ابن عمر رضي الله عنهما أن النبي صلى الله عليه وسلم قال: "يا معشر النساء تصدقن، وأكثرن من الاستغفار، فإني رأيتكن أكثر أهل النار" قالت امرأة منهن: مالنا أكثر أهل النار؟ قال: "تكثرن اللعن، وتكفرن العشير مارأيت من ناقصات عقل ودين أغلب لذي لب منكن" قالت: ما نقصان العقل والدين؟ قال" "شهادة امرأتين بشهادة رجل، وتمكث الأيام لا تصلي" ((رواه مسلم)).

Sunnah.com reference : Book 20, Hadith 11
Arabic/English book reference : Book 20, Hadith 1879

Jabir (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The inhabitants of Jannah will eat and drink therein, but they will not have to pass excrement, to blow their noses or to urinate. Their food will be digested producing belch which will give out a smell like that of musk. They will be inspired to declare the freedom of Allah from imperfection and proclaim His Greatness as easily as you breathe."

[Muslim].

وعن جابر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "يأكل أهل الجنة فيها ، ويشربون ، ولا يتغوطون، ولا يتمخطون، ولا يبولون، ولكن طعامهم ذلك جشاء كرشح المسك، يلهمون التسبيح والتكبير، كما يلهمون النفس" ((رواه مسلم)).

Sunnah.com reference : Book 20, Hadith 12
Arabic/English book reference : Book 20, Hadith 1880

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Allah, the Exalted, has said: 'I have prepared for my righteous slaves what no eye has seen, no ear has heard, and the mind of no man has conceived.' If you wish, recite:

'No person knows what is kept hidden for them of joy as a reward for what they used to do.'" (32:17)

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "قال الله تعالى أعددت لعبادي الصالحين ما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر، واقرؤوا إن شئتم: {فلا تعلم نفس ما أخفي لهم من قرة أعين جزاء بما كانوا يعملون} ((السجدة:17)) ((متفق عليه)).

Sunnah.com reference : Book 20, Hadith 13
Arabic/English book reference : Book 20, Hadith 1881

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "The first group (of people) to enter Jannah will be shining like the moon on a full-moon night. Then will come those who follow them who will be like the most shining planet in the sky. They will not stand in need of urinating or relieving of nature or of spitting or blowing their noses. Their combs will be of gold and their sweat will smell like musk; in their censers the aloes-wood will be used. Their wives will be large eyed maidens. All men will be alike in the form of their father 'Adam, sixty cubits tall."

Another narration is: The Messenger of Allah (ﷺ) said, "Their utensils will be of gold, their perspiration will smell like musk; everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e., the people of Jannah) will neither have difference, nor enmity (hatred) amongst themselves; their hearts will be as if one heart, and they will be glorifying Allah in the morning and in the afternoon."

[Al-Bukhari and Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم "أول زمرة يدخلون الجنة على صورة القمر ليلة البدر، ثم الذين يلونهم على أشد كوكب دري في السماء إضاءة، لا يبولون ولا يتغوطون، ولا يتفلون، ولا يتمخطون، أمشاطهم الذهب، وريحهم المسك، ومجامرهم الألوة -عود الطيب- أزواجهم الحورالعين، على خلق رجل واحد، على صورة أبيهم آدم ستون ذراعاً في السماء" ((متفق عليه)).
وفي رواية للبخاري ومسلم: آنيتهم فيها الذهب، ورشحهم المسك، ولكل واحد منهم زوجتان يرى مخ ساقهما من وراء اللحم من الحسن، لا اختلاف بينهم ، ولا تباغض: قلوبهم قلب رجل واحد، يسبحون الله بكرة وعشياً.

Sunnah.com reference : Book 20, Hadith 14
Arabic/English book reference : Book 20, Hadith 1882

Al-Mughirah bin Shu'bah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Musa (Moses) (ﷺ) asked his Rubb: 'Who amongst the inhabitants of Jannah will be the lowest in rank?' He said: 'It will be a person who will be admitted into Jannah last of all when all the dwellers of Jannah have entered Jannah. It will be said to him: Enter Jannah. But he will say: O my Rubb! How should I enter while the people have settled in their apartments and taken their shares? It will be said to him: Will you be satisfied and pleased if you have a kingdom like that of a monarch of the world? He will say: I will be content, my Rubb. Allah will say: For you is that, and like that and like that and like that and like that. He will say at the fifth time: I am well-pleased, my Rubb. Allah will say: It is for you and ten times more like it. You will have whatever your soul desires and whatever your eyes could delight in. He will say: I am well-pleased, my Rubb.' Musa (ﷺ) said: 'Who will be of the highest rank in Jannah.' Allah said: 'They are those whom I chose and I established their honour with My Own Hand. I attest with My Seal that they will be blessed with such bounties as no eye has seen, no ear has heard and no human mind has perceived.'"

[Muslim].

وعن المغيرة بن شعبة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: "سأل موسى صلى الله عليه وسلم ربه، ما أدنى أهل الجنة منزلة ؟ قال: هو رجل يجيء بعد ما أدخل أهل الجنة-الجنة، فيقال له : ادخل الجنة، فيقول: أي رب كيف وقد نزل الناس منازلهم، وأخذوا أخذاتهم؟ فيقول له: أترضى أن يكون لك مثل ملك ملك من ملوك الدنيا؟ فيقول: رضيت رب فيقول: لك ذلك ومثله ومثله ومثله ومثله، فيقول في الخامسة: رضيت يا رب فيقول: هذا لك وعشرة أمثاله، ولك ما اشتهيت نفسك، ولذت عينك، فيقول: رضيت رب، قال رب فأعلاهم منزلة؟ قال: أولئك الذين أردت؛ غرست كرامتهم بيدي، وختمت عليها، فلم تر عين، ولم تسمع أذن، ولم يخطر على قلب بشر" ((رواه مسلم)).

Sunnah.com reference : Book 20, Hadith 15
Arabic/English book reference : Book 20, Hadith 1883

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "I know of the last of the inhabitants of the Hell to be taken out from there and the last one to enter Jannah. He is a man who will come out of the Fire, crawling on all fours. Allah, the Rubb of glory and honour will say to him: 'Go and enter Jannah.' He will go to it and think that it is full up. He will then come back and say: 'O my Rubb, it is full up.' Allah will say to him: 'Go and enter Jannah.' He will again go to it and think that it is full up. So he will turn back. Allah will again say: 'Go and enter Jannah. For you have what is equal to ten times the world.' He will say: 'Are You making fun of me while You are the King?" At this I (i.e., the narrator) saw the Messenger of Allah (ﷺ) laugh till his premolars were visible and he said, "Such man will be the last dweller of Jannah in its lowest rank."

[Al-Bukhari and Muslim].

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "إني لأعلم آخر النار خروجاً منها، وآخر أهل الجنة دخولاً الجنة، رجل يخرج من النار حبوا؛ فيقول الله عز وجل له: اذهب فادخل الجنة، فيأتيها، فيخيل إليه أنها ملأى، فيرجع فيقول: يا رب وجدتها ملأى، فيقول الله عز وجل له: اذهب فادخل الجنة، فيرجع ، فيقول: يا رب وجدتها ملأى، في سورة يقول الله عز وجل له : اذهب فادخل الجنة ، فيأتيها، فيخيل إليه أنها ملأى، فيرجع، فيقول: يا رب وجدتها ملأى! فيقول الله عز وجل له: اذهب فادخل الجنة، فإن لك مثل الدنيا وعشرة أمثالها أو إن لك مثل عشرة أمثال الدنيا، فيقول: أتسخر بي، أو تضحك بي وأنت الملك" قال: فلقد رأيت رسول الله صلى الله عليه وسلم ضحك حتى بدت نواجذه فكان يقول: "ذلك أدنى أهل الجنة منزلة" ((متفق عليه)).

Sunnah.com reference : Book 20, Hadith 16
Arabic/English book reference : Book 20, Hadith 1884

Abu Musa (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "In Jannah the believer will have a tent made of a single hollowed pearl of which the length will be sixty miles in the sky. The believer will have his wives with him and he will visit them and they will not be able to see one another."

[Al-Bukhari and Muslim].

وعن أبي موسى رضي الله عنه أن النبي صلى الله عليه وسلم قال: "إن للمؤمن في الجنة لخيمة من لؤلؤة واحدة مجوفة طولها في السماء ستون ميلاً، للمؤمن فيها أهلون، يطوف عليهم المؤمن فلا يرى بعضهم بعضاً، ((متفق عليه)).

Sunnah.com reference : Book 20, Hadith 17
Arabic/English book reference : Book 20, Hadith 1885

Abu Sa'id Al-Khudri (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "There is a tree in Jannah that is so huge that if a rider of a swift horse has to cover its distance from one end to another in one hundred years, he will not be able to do so."

Another narration from Abu Hurairah (May Allah be pleased with him) is: The Messenger of Allah (ﷺ) said, "A rider will not be able to cross its (the tree's) shade even after travelling for one hundred years."

[Al-Bukhari and Muslim]

وعن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إن في الجنة لشجرة يسير الراكب الجواد المضمر السريع مائة سنة ما يقطعها " ((متفق عليه)).
ورويناه في "الصحيحين" أيضاً من رواية أبي هريرة رضي الله عنه قال: "يسير الراكب في سورة في ظلها سنة ما يقطعها".

Sunnah.com reference : Book 20, Hadith 18
Arabic/English book reference : Book 20, Hadith 1886

Abu Sa'id Al-Khudri (May Allah be pleased with him) said:

The Prophet (ﷺ) said, "The dwellers of Jannah will look at those in the upper abodes above them as you look at a shining star which remains in the eastern or western horizon; such will be the difference in superiority which some of them have over others." The Messenger of Allah (ﷺ) was asked: "Will those be the dwellings of the Prophets which no one else will be able to reach?" He (ﷺ) replied, "Yes, but by Him in Whose Hand my soul is! men who believed in Allah and acknowledged the truthfulness of the Messengers will reach them."

[Al-Bukhari and Muslim].

وعنه عن النبي صلى الله عليه وسلم قال: "إن أهل الجنة ليتراءون أهل الغرف من فوقهم كما تراءون الكوكب الدري الغابر في الأفق من المشرق أو المغرب لتفاضل ملا بينهم" قالوا: يا رسول الله، تلك منازل الأنبياء لا يبلغها غيرهم؟ قال: "بلى والذي نفسي بيده رجال آمنوا بالله وصدقوا المرسلين" ((متفق عليه)).

Sunnah.com reference : Book 20, Hadith 19
Arabic/English book reference : Book 20, Hadith 1887

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "A space in Jannah equal to the distance between the middle and the end of a bow will be better than all that upon which the sun rises and sets."

[Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "لقاب قوس في الجنة خير مما تطلع عليه الشمس أو تغرب" ((متفق عليه)).

Sunnah.com reference : Book 20, Hadith 20
Arabic/English book reference : Book 20, Hadith 1888

Anas (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "In Jannah there is a market to which the people will come every Friday. The northern wind will blow and shower fragrance on their faces and clothes and, consequently, it will enhance their beauty and loveliness. They will then return to their wives who will also have increased in their beauty and loveliness, and their families will say to them: 'We swear by Allah that you have been increased in beauty and loveliness since leaving us.' Thereupon they will reply: 'We swear by Allah that you have also been increased in beauty and loveliness since we left you.'"

[Muslim].

وعن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إن في الجنة سوقاً يأتونها كل جمعة. فتهب ريح الشمال، فتحثوا في وجوههم وثيابهم، فيزدادون حسناً وجمالاً فيرجعون إلى أهليهم، وقد ازدادوا حسناً وجمالاً، فيقول لهم أهلوهم: والله لقد ازددتم حسناً وجمالاً! فيقولون: وأنتم والله لقد ازددتم بعدنا حسناً وجمالاً!" ((رواه مسلم)).

Sunnah.com reference : Book 20, Hadith 21

Arabic/English book reference : Book 20, Hadith 1889

Sahl bin Sa'd (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "The dwellers of Jannah will see the upper abodes of Jannah as you see the stars in the sky."

[Al-Bukhari and Muslim].

وعن سهل بن سعد رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إن أهل الجنة ليتراءون الغرف في الجنة كما تتراءون الكوكب في السماء" ((متفق عليه)).

Sunnah.com reference : Book 20, Hadith 22
Arabic/English book reference : Book 20, Hadith 1890

Sahl bin Sa'd (May Allah be pleased with him) said:

I was in the company of the Prophet (ﷺ). He gave a description of Jannah and concluded with these words, "There will be bounties which no eye has seen, no ear has heard and no human heart has ever perceived." He (ﷺ) then recited this Verse:

"Their sides forsake their beds, to invoke their Rubb in fear and hope, and they spend (in charity in Allah's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy..." (32:16,17)

[Al-Bukhari].

وعنه رضي الله عنه قال: شهدت من النبي صلى الله عليه وسلم مجلساً وصف فيه الجنة حتى انتهى، ثم قال في آخر حديثه: "فيها مالا عين رأت، ولا أذن سمعت، ولا خطر على قلب بشر" ثم قرأ {تتجافى جنوبهم عن المضاجع} إلى قوله تعالى: {فلا تعلم نفس ما أخفي لهم من قرة أعين}. ((رواه البخاري)).

Sunnah.com reference : Book 20, Hadith 23
Arabic/English book reference : Book 20, Hadith 1891

Abu Sa'id and Abu Hurairah (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "When the dwellers of Jannah enter Jannah, an announcer will call: (You have a promise from Allah that) you will live therein and you will never die; you will stay healthy therein and you will never fall ill; you will stay young and you will never become old; you will be under a constant bliss and you will never feel miserable."

[Muslim].

وعن أبي سعيد وأبي هريرة رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "إذا دخل أهل الجنة ـ الجنة ـ ينادي مناد: إن لكم أن تحيوا، فلا تموتوا أبداً، وإن لكم أن تصحوا، فلا تسقموا أبداً، وإن لكم أن تشبوا فلا تهرموا أبداً، وإن لكم أن تنعموا، فلا تبأسوا أبداً" ((رواه مسلم)).

Sunnah.com reference : Book 20, Hadith 24
Arabic/English book reference : Book 20, Hadith 1892

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "The lowest place of any of you in Jannah will be that Allah will tell him to express his wish. He will wish and wish again. Allah will then ask him: 'Have you expressed your wish?' He will answer: 'Yes, I have.' Allah will say: 'You will have what you have wished for and the like thereof along with it.'"

[Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إن أدنى مقعد أحدكم من الجنة أن يقول له: تمن فيتمنى ويتمنى، فيقول له: هل تمنيت؟ فيقول: نعم، فيقول له: فإن لك ما تمنيت ومثله معه" ((رواه مسلم)).

Sunnah.com reference : Book 20, Hadith 25
Arabic/English book reference : Book 20, Hadith 1893

Abu Sa'id Al-Khudri (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Allah, the Rubb of honour and glory, will say to the inhabitants of Jannah: 'O inhabitants of Jannah!' They will respond: 'Here we are! At Your service, O our Rubb. All good is in Your Hand!' He will ask them: 'Are you pleased?' They will reply: 'Why should we not be pleased, O Rubb, when You have given us what You have not given to any of Your creatures?' Allah will say: 'Shall I not give you something better than that?' They will ask: 'O Rubb! What can be better than that?' Allah will say: 'I shall bestow My Pleasure upon you and I shall never be displeased with you.'"

[Al-Bukhari and Muslim].

وعن أبي سعيد الخدري رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إن الله عز وجل يقول لأهل الجنة: يا أهل الجنة، فيقولون : لبيك ربنا وسعديك، والخير في يديك فيقول: هل رضيتم؟ فيقولون: وما لنا لا نرضى يا ربنا وقد أعطيتنا مالم تعط أحداً من خلقك! فيقول: ألا أعطيكم أفضل من ذلك فيقولون: وأي شيء أفضل من ذلك؟ فيقول: أحل عليكم رضواني، فلا أسخط عليكم بعده أبداً" ((متفق عليه)).

Sunnah.com reference : Book 20, Hadith 26
Arabic/English book reference : Book 20, Hadith 1894

Jarir bin 'Abdullah (May Allah be pleased with him) reported:

We were sitting with the Messenger of Allah (ﷺ) when he looked at the full moon and observed, "You shall see your Rubb in the Hereafter as you are seeing this moon; and you will not feel the slightest inconvenience in seeing Him."

[Al-Bukhari and Muslim].

وعن جرير بن عبد الله رضي الله عنه قال: كنا عند رسول الله صلى الله عليه وسلم فنظر إلى القمر ليلة البدر، وقال: "إنكم سترون ربكم عياناً كما ترون هذا القمر، لا تضامون في رؤيته" ((متفق عليه)). .

Sunnah.com reference : Book 20, Hadith 27
Arabic/English book reference : Book 20, Hadith 1895

Suhaib (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "When the inhabitants of Jannah enter Jannah, Allah, the Glorious and Exalted, will say to them: 'Do you wish me to give you anything more?' They will reply: 'Have You not made our faces bright? Have You not brought us into Jannah and delivered us from the Hell?' And Allah will remove the Veil. The (dwellers of Jannah) will feel that they have not been awarded anything dearer to them than looking at their Rubb."

[Muslim].

Allah, the Exalted, says:

"Verily, those who believe and do deeds of righteousness, their Rubb will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Jannah). Their way of request therein will be Subhanaka Allahumma (Glory to You, O Allah!) and Salam (peace, safety from evil) will be their greetings therein (Jannah)! and the close of their request will be: Al-hamdu lillahi Rabbil-'Alamin **[All the praises and thanks are to Allah, the Rubb of 'Alamin (mankind, jinn and all that exists)]**." (10:9,10)

وعن صهيب رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إذا دخل أهل الجنة -الجنة- يقول الله تبارك وتعالى: تريدون شيئاً أزيدكم؟ فيقولون: ألم تبيض وجوهنا؟ ألم تدخلنا الجنة وتنجنا من النار؟ فيكشف الحجاب، فما أعطو شيئاً أحب إليهم من النظر إلى ربهم" ((رواه مسلم)).

قال الله تعالى: {إن الذين آمنوا وعملوا الصالحات يهديهم ربهم بإيمانهم تجري من تحتهم الأنهار في جنات النعيم* دعواهم فيها سبحانك اللهم وتحيتهم فيها سلام وآخر دعواهم أن الحمد لله رب العالمين} ((يونس:9،10)).

الحمد لله الذي هدانا لهذا وما كنا لنهتدى لولا أن هدانا الله. اللهم صل على محمد وعلى آل محمد، كما صليت على إبراهيم وعلى آل إبراهيم ، وبارك على محمد، وعلى آل محمد، كما باركت على إبراهيم وعلى آل إبراهيم ، إنك حميد مجيد.

قال مؤلفه رضي الله عنه : " فرغت منه يوم الاثنين رابع شهر رمضان سنة سبعين وستمائة".

Sunnah.com reference : Book 20, Hadith 28
Arabic/English book reference : Book 20, Hadith 1896